# Acta Apostolicae Sedis

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## The Holy See

(Sancta Sedes)

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**Note on this translation.** This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, THIRTY-FOURTH YEAR - SERIES II - VOLUME XIX, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, 1951.

[*Latin ed. p. 5*]

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## ACTA APOSOLICAE SEDIS

## OFFICIAL COMMENTARY

## ACTS OF THE HOLY SEE

### PIUS PP.

A RADIO MESSAGE TO BISHOPS AND THE FAITHFUL OF THE WHOLE WORLD, GIVEN ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE YEAR 1952.

Greetings and Happy Festivities.

For the thirteenth time, the grace of the Eternal and Supreme Priest allows Us, on the occasion of the Christmas festivities, to address Our words from this august See to the entire Catholic world. Each year, this most delightful feast offers Us the opportunity to express to all the faithful of the world Our paternal greeting and the profound sentiment of the mysterious bond which, at the foot of the cradle of the newborn Savior, unites those redeemed by Christ in faith, hope, and love.

In the face of the collapse of so many earthly institutions, the failure of so many fleeting programs, the Spirit of God sustains His Bride, the Church, filling her with a fullness of life, with the vigor of a youth incessantly renewed, the ever more luminous manifestations of which reveal her supernatural character: ineffable comfort for every believer, an indecipherable enigma for the enemies of the faith.

And yet, great as Our joy may be to find Ourselves in this Christmas gathering united with the faithful of all continents, and also with those who are united with Us in faith in God, the harsh realities of the present cast a saddening shadow over this joyful occasion, with clouds that still threaten the world.

We know well with what intimate satisfaction and with what unconditional obedience Our devoted sons always listen to the voice of the Father



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regarding the Church's contribution to the cause of peace.

[*Latin ed. p. 6*]

6 *Acta Apostolicae Sedis* – Official Commentary; but let us not overlook with what anxiety they await a new pronouncement from him on the great matter of peace, which moves and agitates hearts, a precise and concrete word, especially concerning the Church's contribution to the cause of peace itself; that is to say, in what such a contribution cannot consist; in what it can and must consist; and in what it truly consists. May the Heavenly Father, who at the birth of his divine Son sent choirs of angels to sing of peace on earth, inspire our words!

I. In what the Church's contribution to the cause of peace cannot consist.

The supposed political neutrality of the Church.

The present state of affairs requires from Us a frank and sincere judgment on the facts. But these facts have reached such a degree of acuteness as to oblige Us to see the world divided into two opposing camps, humanity itself divided into two groups so clearly separated that they are scarcely willing to allow anyone, or in any way, to maintain a position of political neutrality between the opposing sides.

Now, those who wrongly consider the Church as if it were any other earthly power, as a kind of world empire, are easily led to demand that it, like others, renounce neutrality and make a definitive choice in favor of one side or the other.

However, it cannot be for the Church to renounce political neutrality for the simple reason that it cannot place itself at the service of purely political interests. Nor should it be thought that this is merely a matter of words and concepts. One must have an elementary understanding of the foundation upon which the Church, as a society, rests, in order to understand Us without the need for more extensive explanations.

The Divine Redeemer founded the Church in order to communicate to humanity, through it, his truth and his grace until the end of time. The Church is his "mystical body." It is entirely of Christ, and Christ is of God. *Cf. 1 Cor. 3:23.*

[*Latin ed. p. 7*]

The acts of the Holy Popes XII of the Church would harm its very life; in a word, they would reduce it to the same level as the conflicts of temporal interests. And this remains true even if it occurs for ends and interests that are, in themselves, legitimate. Therefore, whoever wishes to detach the Church from its supposed neutrality, or to pressure it in the matter of peace, or to diminish its right to freely determine whether, when, and how it wishes to take sides in various conflicts, would not facilitate its collaboration in the work of peace, because such a taking of sides by the Church, even in political matters, can never be purely political, but must



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always be "sub specie aeternitatis," in the light of divine law, of its order, of its values, of its norms. It is not uncommon for purely earthly powers and institutions to abandon their neutrality, siding with one side today and perhaps with the other tomorrow. It is a game of combinations, which can be explained by the incessant fluctuation of temporal interests. But the Church keeps itself far from such changeable combinations. If it judges, it is not for it to abandon a neutrality previously observed, because God is never neutral towards human affairs, before the course of history, and therefore neither can his Church be so. If it speaks, it is in virtue of its divine mission willed by God. If it speaks and judges on the problems of the day, it does so with the clear consciousness of anticipating, through the power of the Holy Spirit, the judgment that at the end of time its Lord and Head, Judge of the universe, will confirm and sanction. Such is the proper and supernatural function of the Church with regard to political matters. What, then, does that empty phrase mean about a neutrality to which the Church should renounce? The Church does not judge according to exclusively political criteria. Others, on the contrary, want the neutrality of the Church in the interest of peace. But even these do not have a correct idea of the place that the Church has in the course of great world events. It cannot descend from the high supernatural sphere that knows no political neutrality—in the sense in which this concept applies to earthly powers—; which does not exclude, but rather deepens, the part it takes in the anxieties and tribulations of its members divided in one field and the other, and the distress it feels for the clash of opinions and desires within its own ranks. The Church cannot consent to be judged according to exclusively political criteria; it cannot link the interests of religion to orientations determined by purely earthly goals;

[*Latin ed. p. 8*]

8. *Acta Apostolicae Sedis* – The official commentary cannot expose itself to the danger that one might reasonably doubt its religious character; it cannot forget, not even for a moment, that its quality as a representative of God on earth does not permit it to remain indifferent, even for a single instant, between "good" and "evil" in human affairs. If this were requested of it, it should refuse, and the faithful of both sides should, in virtue of their supernatural faith and hope, understand and respect such an attitude.

II. And now, what is the contribution that the Church can and must give to the cause of peace? For, ultimately, if this contribution cannot be exclusively political; if the Church does not have its proper place and its essential mission where states, whether friends, adversaries, or neutral, continually meet, bringing with them their ideas and their concrete political tendencies; what then must be its contribution to peace? What will be the legal basis, what the particular nature of this contribution?

The legal basis and the nature of the Church's peacemaking mission. Its



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legal basis? Look. You will find it nowhere so clear and almost palpable as before the cradle of Bethlehem. The Child who lies there is the eternal Son of God made Man, and His name is "Prince of Peace." Prince, and founder of peace, such is the character of the Savior and Redeemer of all mankind. His high, divine mission is to establish peace between each man and God, between men themselves, and between peoples. This mission, however, and this will for peace do not arise from pusillanimity and weakness, intended to oppose evil and the wicked only with resignation and patience. Everything in the Child of Bethlehem is hidden majesty and contained strength, which only love restrains, in order to give the hearts of men the capacity to cultivate and maintain peace, and the strength to overcome and dispel everything that might compromise security.

But the divine Savior is also the invisible Head of the Church; therefore, His mission of peace continues to exist and to be valid within the Church. Every year, the return of Christmas revives within her the intimate awareness of her right to contribute to the work of peace, a right unique, which transcends all...

[*Latin ed. p. 9*]

The acts of Pope Pius XII: a terrestrial thing, and one that immediately emanates from God, an essential element of His nature and of His religious power. Even this year, the Church prostrates itself before the manger, and from the Divine Infant, it receives the mission of the Prince of Peace. Near Him, it breathes the breath of true humanity, true in the fullest sense of the word, because it is the very humanity of God, its Creator, its Redeemer, and its Restorer. With eyes lovingly fixed on the face of the infinitely lovable Prince of Peace, it hears the beating of His heart, proclaiming the love that embraces all men, and it is inflamed with ardent zeal for the peacemaking mission of its Lord and Head, which is also its own. Always alive and effectively operative has been in the Church, and especially in the Roman Pontiffs, its visible heads, the awareness of this mission of peace; therefore, rightly did our great predecessor, Leo XIII, recall to the minds of the people the peacemaking action of the Popes, when in 1899, on the eve of the first Peace Conference, he pronounced these words: "And what moved them (the Roman Pastors) was the consciousness of a most exalted ministry, it was the impulse of a spiritual paternity that unites and saves)." And even today it is the same, as we have already said. However, when from the sweet intimacy, peaceful and warm to the heart, of the Child of Bethlehem, the Church and its supreme Pastor pass into the world that lives far from Christ, they feel as though struck by a current of icy air. That world speaks only of peace, but it has no peace; it claims for itself all possible and impossible legal titles to establish peace, but it does not know and does not recognize that peacemaking mission that immediately emanates from God, the peacemaking mission of the religious authority of the Church. Poor,



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shortsighted people, whose restricted field of vision extends no further than the possibilities discernible in the present moment, beyond the figures of military and economic potential! How could they even begin to conceive of the weight and importance of religious authority for the solution of the problem of peace? Superficial minds, incapable of seeing in its entirety the truth and the creative power of Christianity, how could they fail to remain skeptical and disdainful of the peacemaking power of the Church? But others – and may God grant that they be the majority! – will realize, more or less consciously, that, by denying to the religious authority of the Church the prerequisites for an effective action...

Allocution to the Holy College of Cardinals, April 11, 1889 - Leo XIII, P.M., Acta, vol. XIX, Rome, 1900, page 271.

[*Latin ed. p. 10*]

The *Acta Apostolicae Sedis*, Official Commentary 10, concerning the pursuit of peace, has deepened the tragic condition of the troubled modern world. This almost intolerable excess has driven many away from the Christian faith. And to this crime of turning away from Christ, it seems that God has responded with the scourge of a constant threat to peace and the agonizing nightmare of war. Incomparable, as is its legal title, is also the value of the contribution that the Church makes to the work of peace.

The Church's relations with the States: The Church is not a political, but a religious society; however, this does not prevent it from having relations with the States that are not only external, but also internal and vital. Indeed, the Church was founded by Christ as a visible society, and, as such, it encounters the States on the same territory, embraces the same people in its solicitude, and uses the same goods and institutions in numerous ways and under various aspects. To these external and almost natural relations, due to human co-existence, are added others, internal and vital, which have their origin and principle in the person of Jesus Christ, as Head of the Church. For since the Son of God, becoming Man and true Man, thereby entered into a truly vital relationship with the social body of humanity, with the human race in its unity, implying the equal personal dignity of all men, and in the many particular societies, especially those that, within this unity, are necessary to ensure its external order and good organization, or that at least give it a greater natural perfection.

The Society of States: To these societies belong, in the first place, the family, the State, and also the Society of States, because the common good, the essential end of each of them, cannot exist, nor be conceived, without their intrinsic relationship with the unity of the human race. Under this aspect, the indissoluble union of the States is a natural postulate, a fact that is imposed upon them, and to which they, although sometimes hesitant, submit as to the voice of nature, also striving to give their union an external and stable regulation, an organization. Therefore, the State and the Society



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of States, with its organization, are—by their very nature, according to the social nature of man, and despite all shadows, as experience testifies—forms of unity and order among men, necessary for human life and cooperating with...

[*Latin ed. p. 11*]

The Acts of Pope Pius XII, paragraph 11, concerning its perfection. Their very concept speaks of tranquility within order, that "tranquilitas ordinis," which is the definition that Saint Augustine gives of peace: they are essentially an ordering of peace. With them, as an ordering of peace, Jesus Christ, Prince of Peace, – and with Him, the Church, in which He continues to live – has entered into a new, intimate relationship of vital elevation and confirmation. This is the foundation of the singular contribution that the Church makes to peace by its very nature, that is, when its existence and its action among men have the place that is due to them. And how is all this accomplished if not through the continuous, illuminating, and comforting influence of the grace of Christ upon the intellect and will of citizens and their leaders, so that they may recognize and pursue the purposes assigned by the Creator in all fields of human coexistence, strive to direct the collaboration of individuals and peoples towards these ends, and exercise justice and social charity within states and among themselves? If humanity, conforming to the divine will, applies that sure means of salvation which is the perfect Christian order in the world, it will soon practically eliminate the very possibility of just war, which will then have no further reason to exist, since the activity of the Society of Nations will be guaranteed as a genuine ordering of peace.

III. What is the practical contribution that the Church makes to the cause of peace? The Christian order, foundation and guarantee of peace. Our last words clearly show Our thought on this matter. Even today, as already on other occasions, before the manger of the divine Prince of Peace, We find ourselves compelled to declare: the world is far from that order willed by God in Christ, which guarantees a real and lasting peace. It may be said that in this case, it is not necessary to outline the broad lines of that order and to set forth the fundamental contribution of the Church to the work of peace. It will be objected that in this way We are doing nothing but stimulating the cynicism of the skeptics and aggravating the discouragement of the friends of peace, if this cannot be defended except by appealing to the eternal values of man and of humanity. Finally, it will be argued that We are actually giving reason to those who, in peace, see "armed peace" as the ultimate and definitive word.

[*Latin ed. p. 12*]

Acta Apostolicae Sedis - Official Commentary

There are, therefore, twelve causes of peace, and consequently, a solution



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that is disheartening to the economic forces of nations, and exasperating to their sensibilities. Nevertheless, we deem it indispensable to focus our attention on the Christian order, which is now too often overlooked, if we wish to see the core of the problem as it currently presents itself, and if we wish to realize, not only theoretically, but also practically, the contribution that all, and especially the Church, can truly offer, even in unfavorable circumstances, and in spite of skeptics and pessimists.

First of all, this perspective will convince every impartial observer that the core of the problem of peace is, at present, of a spiritual nature; it is a spiritual deficiency or defect. There is too little of a deeply Christian spirit in the world today; there are too few true and perfect Christians. In this way, men themselves obstruct the implementation of the order willed by God. It is necessary that each person be persuaded of this spiritual character inherent in the danger of war. To inspire such persuasion is, above all, the duty of the Church; it is, today, her primary contribution to peace.

Modern Weapons:

We, and more than anyone else, deplore the monstrous cruelty of modern weapons. We deplore them and do not cease to pray that they may never be used. But, on the other side, is it not a kind of practical materialism, of superficial sentimentality, to consider in the problem of peace solely or primarily the existence and the threat of those weapons, while neglecting the absence of the Christian order, which is the true guarantor of peace? From here, among other reasons, arise the discrepancies and even the inaccuracies regarding the licitness or illicitness of modern warfare; from here, likewise, the illusion of politicians who rely too much on the existence or disappearance of those weapons. The terror that they inspire is gradually losing its effectiveness, as is every other cause of fear; or, at the very least, it would not be sufficient, if necessary, to restrain the outbreak of a war, especially where the sentiments of the citizens do not have sufficient weight in the decisions of their governments.

Disarmament:

On the other hand, disarmament, that is, the simultaneous and reciprocal reduction of armaments, which we have always desired and invoked, is a precarious guarantee of lasting peace if it is not accompanied by the abolition of the weapons of hatred, greed, and excessive ambition.

[*Latin ed. p. 13*]

Acts of the Holy See, XII, 13: Those who too closely link the issue of material weapons with that of peace, err in neglecting the primary and spiritual aspect of every danger of war. Their gaze does not extend beyond figures, and moreover, they are necessarily limited to the moment when conflict threatens to erupt. Friends of peace, they will always arrive too late to save it. If one truly wishes to prevent war, one must first seek to



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remedy the spiritual anemia of the people, the unawareness of their own responsibility before God and men, due to the lack of Christian order, which alone is capable of ensuring peace. To this end, the Church's efforts are now directed. The Christian order, an order of freedom. But it encounters a particular difficulty here, due to the form of the present social conditions: its exhortation in favor of the Christian order, as the principal factor of pacification, is at the same time a stimulus to the correct conception of true freedom. For, in the end, the Christian order, as an order of peace, is essentially an order of freedom. It is the solidarity of free men and peoples for the progressive realization, in all fields of life, of the goals assigned by God to humanity. It is, however, a painful fact that true freedom is no longer esteemed or possessed today. Under these conditions, human coexistence, as an order of peace, is inwardly weakened and drained, and externally exposed to dangers at every moment. Those, for example, who in the economic or social sphere would wish to entrust everything to society, even the direction and security of their existence; or who today receive their sole daily spiritual nourishment, increasingly not from themselves—that is, from their own beliefs and knowledge—but increasingly, already prepared, from the press, the radio, the cinema, television; how could they conceive of true freedom, how could they esteem and desire it, if it has no place in their lives? They are, in other words, no longer than simple cogs in the various social organisms; no longer free men, capable of assuming and accepting a share of responsibility in public affairs. Therefore, if today they cry out: Never again war!, how is it possible to trust them? It is not their voice; it is the voice of the social group in which they are involved. This is the painful condition that also hinders the Church in its efforts for pacification, in its appeals to awareness.

[*Latin ed. p. 14*]

Acta Apostolicae Sedis – An Official Commentary on true human freedom, an indispensable element, according to the Christian conception, of social order, considered as an organization of peace. It would be in vain for it to multiply its invitations to men lacking that awareness, and even more useless to address them to a society reduced to mere automatism. Such is the unfortunately widespread weakness of a world that loves to proclaim itself with emphasis, "the free world." It is deluded, or it does not know itself: true freedom is not its strength. It is a new peril that threatens peace, and which must be denounced in the light of Christian social order. From this also arises in not a few influential men of the so-called "free world" an aversion to the Church, to this troublesome admonisher concerning something that they do not possess, but claim to possess, and which, through a strange inversion of ideas, is unjustly denied to her: we mean the esteem and respect for genuine freedom. But the Church's invitation also finds less resonance in another field. Here, it is claimed to possess



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true freedom, because social life does not waver suspended on the flimsy chimera of the autonomous individual, nor does public order render itself as indifferent as possible to values presented as absolute, but everything is closely linked and directed to the existence and development of a specific collective. However, the result of the system of which we now speak has not been happy, nor has the Church's action become easier, because here, too, the true concept of freedom and personal responsibility is less protected. And how could it be otherwise, while God does not hold His sovereign place, and the life and activity of the world do not revolve around Him, do not have Him as their center? Society is nothing more than a huge machine, the order of which is merely apparent, because it is no longer the order of life, of the spirit, of freedom, of peace. As in a machine, its activity is exercised materially, destructive of human dignity and freedom. In such a society, the Church's contribution to peace and its exhortation to true order in true freedom find themselves in very unfavorable conditions. The alleged absolute social values, however, can, at a crucial moment in life, inspire a certain youth, while in the other field, not infrequently, another youth, prematurely disillusioned by bitter experiences, has become skeptical, weary, and incapable of being interested in public and social life.

[*Latin ed. p. 15*]

Acta Pii PP. XII 15 / The Holy See's good offices for the peaceful resolution of conflicts. Peace, as We have said, cannot be assured unless God reigns in the order of the universe established by Him, in the properly organized society of States, in which each State implements internally the order of peace among free men and their families, and externally, among peoples, of which the Church, within its sphere of action and according to its office, is the guarantor. This has always been the desire of great and wise men, even outside of it, and recently, even during the Vatican Council.

Meanwhile, the Church contributes to peace by awakening and stimulating the intelligent understanding of the spiritual core of the problem; faithful to the spirit of its divine Founder and to its mission of charity, it strives, as far as it is able, to offer its good offices wherever it sees a threat of conflict among peoples. This Apostolic See, in particular, has never shirked, nor will it ever shirk, such a duty.

The "Church of Silence." We know well, and deplore with a deeply afflicted heart, that Our invitation to peace, in vast regions of the world, reaches only a "Church of Silence." Millions of men cannot openly profess their responsibility before God for peace. In their own homes, in their churches, even the ancient tradition of the Nativity scene, so intimate and familiar, has been destroyed by the despotic arbitrariness of powerful ones. Millions of men are unable to exercise their Christian influence in favor of moral freedom, in favor of peace, because these words – freedom and peace – have become the usurped monopoly of professional agitators and



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worshippers of force.

Nevertheless, even with bound hands, with closed lips, the "Church of Silence" responds excellently to Our invitation. It points with its gaze to the still-fresh tombs of its martyrs, to the chains of its confessors, trusting that its mute sacrifice and its sufferings are the most valuable aid to the cause of peace, because they are the highest invocation and the most powerful title to obtain from the divine Prince of peace grace and mercy in the fulfillment of His mission. *Da pacem Domine, in diebus nostris!* (From the Lord, peace in our days!)

3 Conc. Vat. Postulata Patrum, de re militari et bello - Coll. Lac. t. 7 n. 9 p. 851-866.

[*Latin ed. p. 16*]

Acta Apostolicae Sedis - Official Commentary 16 CONSTITUTIONS APOSTOLICAE I. IN VERAE CRUCIS, A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED, OF WHICH THE CHURCH OF VERAE CRUCIS, OR IALAPENSIS, WILL BE THE METROPOLITAN, AND THE CATHEDRAL CHURCHES OF PAPANTLENSIS AND TEHUANTEPECENSIS WILL BE SUFFRAGAN. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Among the principal concerns of the Apostolic See, there also exists the need to, when it appears to be for the good and proper governance of the dioceses, appropriately alter ecclesiastical boundaries. Furthermore, it is considered to contribute greatly to the progress of the Catholic faith in Mexico to erect a new ecclesiastical province from the three dioceses of Verae Crucis, Papantla, and Tehuantepec. Therefore, with the counsel of our venerable Brother, His Eminence, the Most Reverend Cardinal Prefect of the Sacred Congregation of the Consistorial Secretariat, and with the favorable opinion of the venerable Brother, William Piani, Archbishop with the title of Nicosia, and Apostolic Delegate in the Mexican Republic, we have gladly accepted the petitions, by which the venerable Brother Emmanuel Pius López Estrada, the present Bishop of Verae Crucis, or Jalapa, sought from the Apostolic See the erection which we have mentioned. Therefore, with the consent of others who may be concerned, or of those who presume their interest, we, having carefully considered all things and with certain knowledge, by the fullness of our Apostolic power, erect and establish a new ecclesiastical province in Mexico, which will be called Verae Crucis, or Jalapa, and will consist of the churches of Verae Crucis, Papantla, and Tehuantepec. We therefore exempt the Cathedral Church of Verae Crucis from the metropolitan jurisdiction of the Archbishop of Mexico, and we elevate it to the rank and dignity of a metropolitan church, and we grant it, accordingly, all the rights, privileges, and prerogatives, by common law, enjoyed by other metropolitan churches throughout the world. Furthermore, we exempt the pastor of the Church of Verae Crucis,



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and in the present case, the venerable Brother Emmanuel Pius López Estrada, whom we mentioned above, from the metropolitan jurisdiction of the Archbishop of Mexico, with the same.

[*Latin ed. p. 17*]

17 By these Letters, We promote to the rank of Archbishop, granting him all rights and privileges pertaining to other Archbishops, and We attribute to him a special faculty within the boundaries of his archdiocese, namely, to carry the Cross before him and to use the sacred Pallium, after this has been requested and granted by the Apostolic See in a Consistory, according to the established custom. Furthermore, We elevate the Chapter of the archiepiscopal Church of Verae Crucis to the rank, title, and honor of a Metropolitan Chapter, granting it all rights, privileges, preeminences, and honors with which other Chapters of metropolitan Churches are endowed by common law. Moreover, We subject the following suffragan Churches to this new metropolitan Church of Verae Crucis, namely, the cathedral Church of Papantlensem, which We therefore exempt from the metropolitan jurisdiction of the Archbishop of Angelorum, and the cathedral Church of Tehuantepecensem, which We withdraw from the metropolitan jurisdiction of the Archbishop of Antequerensis; and We place the bishops of these Churches, for the time being, under the jurisdiction of the Metropolitan Archbishop of Verae Crucis. The boundaries of this new ecclesiastical province shall be the same as the boundaries of the three dioceses of Verae Crucis, Papantlensem, and Tehuantepecensem, which form this new province. For all of these matters, as above established and decreed, We choose the venerable Brother mentioned above, Our Delegate Apostolic in the Republic of Mexicana, to carry out these instructions, and We grant him the necessary and appropriate faculties for this purpose, including the power to delegate any man holding an ecclesiastical office, and We impose upon him the duty of transmitting to the Congregation Consistorial, as soon as it is permissible, a certified copy of the completed execution. These present Letters are firm, valid, and efficacious, and shall have and obtain their full and complete effect, and must be inviolably observed by all to whom they pertain, and We decree that if anyone, by any authority, knowingly or unknowingly, should attempt to violate or contravene them, it shall be entirely null and void, and shall be so considered, notwithstanding any contrary provisions, even those deserving of special mention, to which We hereby derogate. Furthermore, We decree that copies or excerpts of these Letters, even printed ones, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall have the same full faith as if they were the original Letters presented here. No one shall be permitted to infringe upon or contradict this decree of erection, constitution, elevation, subjection, concession, com-



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mission, and Our will.

[*Latin ed. p. 18*]

18. But if anyone should dare to attempt such a thing with reckless audacity, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, in the year of Our Lord nineteen hundred and fifty-one, on the thirty-first day of June, in the thirteenth year of the pontificate. For the Holy Roman Church, the Chancellor, His Eminence Cardinal Tisserant, Prefect of the Sacred College, Father A. I. Card. Piazza, Secretary of the Sacred Congregation. Alphonse Carinci, Archbishop titular of Seleucia, Dean. Apostolic Protonotary, Joseph Caprio, Apostolic Protonotary. *In Cane. Ap., vol. LXXXI, n. 92.*

II. DE KYOTO (KYOTENSIS). THE APOSTOLIC PREFECTURE OF KYOTO IS ERECTED INTO A DIOCESE, TAKING THE NAME OF KYOTO, AND CERTAIN PARTS OF ITS TERRITORY ARE ANNEXED TO THE DIOCESE OF OSAKA.

**PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING COMMEMORATION.**

Among the highest duties of the apostolate which we exercise, we also strive to ensure that those among the nations who are being drawn into the Church may attain a higher degree of dignity, if the Catholic faith has taken root in them in a noteworthy manner. Moved by this purpose, we have considered it fitting to receive the petitions presented to Us by the venerable Brother Maximilian of Fürstenberg, Archbishop titular of Palatine, Apostolic Delegate in Japan, in which it was requested that the Apostolic Prefecture of Kyoto, with the secular Japanese clergy entrusted to it, be erected into a diocese, considering especially the abundant fruits produced in the kingdom of Christ through the labors and diligence of the indigenous priests working there together with foreign missionaries. Therefore, after having duly consulted with those whose presence is necessary, or those who may presume to have an interest, and with the consent of the venerable Brothers, Our Cardinals, of the Sacred Congregation for the Propagation of the Faith...

[*Latin ed. p. 19*]

Acta Pii PP. XII 1, page 1: Having carefully considered all matters and with full knowledge of the plenitude of Our Apostolic authority, We elevate and establish the Apostolic Prefecture of Kyoto, which We have previously mentioned, into a diocese, and We name it Kyotensem. Furthermore, We annex to its territory those parts of the territory which presently belong to the civil prefecture of Kyoto and to the diocese of Osaka, namely: Tosa, T alieno, Naka, Amada, Rumano, Kasa, Ilcaruga, and We therefore detach



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these territories from the diocese of Osaka, by the same Apostolic authority. We establish this new diocese of Kyoto as a suffragan of the metropolitan Church of Tome. For the time being, We place the bishops of this diocese under the jurisdiction of the metropolitan Archbishop of Tome. We establish the episcopal see in the same principal city of Kyoto, and We establish the episcopal chair in the church located there, dedicated to St. Francis Xavier, and We therefore raise that church to the dignity and honor of a cathedral church, and We grant to it and to the bishops of Kyoto, for the time being, all rights, honors, insignia, privileges, favors, and graces, by which other cathedral churches and their bishops are commonly endowed, and We subject them equally to the same burdens and obligations as others. Moreover, We grant permission that, due to the circumstances of the place and time, canonical consultants for the diocese be chosen and appointed for the proper administration of justice. Regarding the stability of this new diocese, We decree that a seminary be continuously maintained, so that young men called by the Lord may be properly instructed for the service of the Church. With regard to the governance and administration of this diocese, We command that the election of a Vicar Capitular or Administrator, in the event of a vacancy, and the rights and obligations of the clergy and the faithful, and other matters of this kind, be governed according to what the sacred canons prescribe. With regard to the clergy in particular, We decree that as soon as these Letters of Ours are demanded for execution, the clergy of that Church shall be considered to be assigned to it, in the territory in which they legitimately reside. We further decree that the episcopal table of the Curia shall be constituted by the revenues and offerings of the faithful, in addition to the goods which previously belonged to the Apostolic Prefecture and which are now transferred to the diocese. Finally, We wish that all documents and records pertaining to the clergy and the faithful who are transferred from the diocese of Osaka to the new diocese of Kyoto be transmitted as soon as it is permissible by the Episcopal Curia of Osaka to the Episcopal Curia of Kyoto, so that they may be properly preserved in the archives of that Curia. For all of the matters above, which We have disposed and established, We choose the venerable Brother mentioned above, Our Delegate Apostolic in Japan, or whoever presides over the execution of this delegation, to carry them out, and We grant him the necessary and appropriate powers, including the power of delegation, to that end.

[*Latin ed. p. 20*]

The Acts of the Apostolic See - Official Commentary 20: We decree that any man established in ecclesiastical dignity, and to whom this obligation is assigned, shall transmit to the Sacred Congregation for the Propagation of the Faith, as soon as possible, an authentic copy of the executed acts pertaining to the matter in question. Furthermore, we declare these present letters to be firm, valid, and efficacious, and to have their full and complete



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effect, and that they must be inviolably observed by all to whom they apply; and we decree that if, by anyone, through any authority, knowingly or unknowingly, anything should happen contrary to these matters, it shall be entirely null and void, and we declare it to be so, notwithstanding any contrary provisions, to which we derogate from all things. Moreover, we wish that copies of these letters, even printed ones, signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall have the very same validity as if they were the original letters presented here. To no one shall it be permitted to infringe or contradict this separation, removal, erection, constitution, subjection, concession, statute, commission, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and fifty-one, on the twelfth day of the month of July, in the thirteenth year of Our Pontificate. For the Holy Roman Church: EUGENIUS Card. TISSERANT, Secretary of State. P. Card. FUMASONIBIONDI, Dean of the Sacred College. Arthnr Mazzoni, Prefect of the Congregation for the Propagation of the Faith. Protonotary Apostolic, Iosephus Loco. *[Reference to a specific register and volume]*

[*Latin ed. p. 21*]

Act of Pope Pius XII, Letter 21, Apostolic, I, concerning the Parochial Church of the Holy Spirit in the city of (Tarrasa), within the territory of the Archdiocese of Barcelona, which is elevated to the title and status of a Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.

Among the churches of the city, which they call "Tarrasa," the curial edifice dedicated to the Holy Spirit, constructed in the year 1574, is held in high esteem, both for its size and its devotion. However, not many years ago, during the civil war raging in Spain, this excellent house of religion was impiously desecrated and destroyed. After the restoration of order, through the wonderful agreement of citizens, both rich and poor, it was rebuilt, and improved. There, the divine office is celebrated with fervor, with many sacred ministers attending, and the zeal of pious associations has not diminished, especially the association of the Catholic Action, and a large number of people actively participate in the religious services. Moved by these things, the Venerable Brother Gregory Modrego y Casáus, Archbishop of Barcelona, made supplications to Us, so that We might grant the church, so richly adorned with praise, the name and status of a Minor Basilica. After hearing these things with a willing heart, and after consultations with Our Venerable Brother Clement, Cardinal Micara, Archbishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic



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power, by the force of these Letters, and perpetually, We elevate the curial edifice of the Holy Spirit, located in the city of "Tarrasa," within the territory of the Archdiocese of Barcelona, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any objections to the contrary.

These things We decree, We establish, We decide, that these present Letters shall remain firm, valid, and effective forever, and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary shall be null and void from now on.

[*Latin ed. p. 22*]

Concerning these matters, it has come to our attention that, whether knowingly or unknowingly, someone has attempted to interfere, by any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Prugnola, Prefect of the Pontifical Diplomatic Office, to the public affairs of the Church, II. SAINT ANTHONY MARY CLARET, Bishop, Patron of the entire Diocese of the Canary Islands, together with Blessed Mary V. (DEL PINO), is proclaimed. PIUS PP. XII. For the perpetual remembrance of this matter. The sanctity, which the most excellent members of the Church possess, is such that it benefits many people and, even after their death, it provokes, by a certain virtue, others to righteous conduct and the observance of religious institutions. This seems to have occurred in the Diocese of the Canary Islands, where Anthony Mary Claret, whose heavenly honors were recently promoted by Us, dedicated himself with such diligence to sacred sermons approximately one hundred years ago, that the citizens were inflamed with a new zeal for learning, and the memory of such an outstanding man never faded. This pious remembrance became even more evident when the centennial anniversary of the sacred mission that he undertook in the Canary Islands was celebrated. Consequently, with a greatly increased piety towards the aforementioned excellent herald of Christ, the College of Canons, the ministers of the sacred rites, and the Christian people, with the unanimous consent of all, requested his patronage, together with the protection of the Blessed Virgin Mary, commonly called "Del Pino." These requests, conveyed to Us by the Venerable Brother Anthony Pildáin y Zapiáin, Bishop of the Canary Islands, We have gladly decided to fulfill. After hearing the Venerable Brother Clemente, Our Cardinal, Bishop of Velletri, and Prefect of the Sacred Congregation for Rites, and after careful consideration by all, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and



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perpetually, Saint Anthony Mary Claret,

[*Latin ed. p. 23*]

We declare, establish, and proclaim, with all due honors and liturgical privileges befitting the principal patrons of a diocese, that the Bishop and Confessor, patron of the entire Canadian diocese, together with the Blessed Virgin Mary, commonly known as "Del Pino," are to be considered celestial patrons before God. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully and completely observe them now and in the future; and that, from this moment forward, anything to the contrary concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered null and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of April, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, the following document is issued: To the Venerable Servant of God, Maria Victoria Teresia Couderc, Virgin, Founder of the Society of Our Lady of the Cenacle. She is declared Blessed. PIUS PP. XII For the perpetual memory of this event. — "Descend that you may ascend, humble yourself that you may be exalted," Saint Bernard advises (De modo bene vivendi, chapter XXXIX; P.L. 184, 1260), a master of virtue and sweetness of office. For the more faithfully the faithful conduct themselves and the more firmly they restrain their spirits, the more like they become to the Savior, who "But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man." (Phil. 2:7), and who, rewarding those who despise Him and those who are afflicted, leads them to immortal honors. Following these principles, Maria Victoria Teresia Couderc, the second founder of the Society of Our Lady of the Cenacle, whom we today declare to be among the Blessed in Heaven, has earned the highest praise. She was born on the first day of the month of February, in the year 1865, for the glory of the Lord alone, in the small village called "Le Mas," within the territory of the diocese of Vivariensis, of Claude Michael Couderc and Anna-Mary.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - An Official Commentary concerning twelve children of parents who, during those troubled times for the Church and for France, remained steadfast in the faith of their ancestors. Indeed, they sheltered priests, incited by those who persecuted the religion, in their fields, so that they might secretly perform the sacred rites and administer the heavenly graces to the people of God. This occurred on the feast day of



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the Blessed Virgin Mary, who had been purified by baptism, and the little girl, naturally somewhat sharp-witted, as she grew older, strove to conform herself to the example of the invincible virtue of her homeland, and, moved by the love of Christ, she turned her mind away from the world. Having completed her tenth year, she partook of the Eucharist for the first time, which she never ceased to desire thereafter, even if it meant walking a long distance on foot, even in the early morning or in the severity of winter, to reach the parish church, from which she could not return home until late in the afternoon. Even as a young girl, she would kneel before God in the early hours of the night and pray that He would grant her entrance into the religious life. After having learned of the needs of humanity through letters from the village of "LeMas" and the county of "Vans," she assisted her parents in managing the family affairs, learning the best methods of administration. Although she rejected an honorable marriage proposal, she decided to devote herself to the most worthy priest, Stephen Terme, who had visited those rural areas. For he had gathered young women in the parish of "Aps," intending to instruct them in good arts so that they might educate children. After her father finally ceased to object to this plan, the Servant of God, desiring to bear the sweet yoke of Christ upon her neck, received the religious habit on the twenty-seventh day of March, in the year one thousand eight hundred and twenty-six, and two years later, she pronounced her vows of poverty, chastity, and obedience. When Stephen Terme held sacred discourses in the town of "La Louvesc," where many faithful pilgrims flocked to the tomb of Saint Francis, he noticed that men and women were lingering in the nearby waiting rooms, causing a certain indecorum. Therefore, he established a house there, in which women could be received as guests, and soon he appointed Maria Victoria Teresia to oversee it. The young woman fulfilled the duties of this important task with prudence, firmness, and modesty, far beyond what might be expected of someone of her age, even in the midst of great hardship. During the winter, when the crowds were less frequent, the sisters traveled throughout the region, teaching the young the principles of piety and literature. The priest wanted the women who used the lodging in the town of "La Louvesc" to devote alternate days to discussing matters of importance, and great benefit was derived from these exercises. Therefore, this was a primary goal of the community: to encourage women, through their pursuit of a more holy life, to join the monastery and to strengthen and establish virtue. However, the situation of the new community is still uncertain.

[*Latin ed. p. 25*]

In the year 1834, Stephen Terme, the author and director, passed away after the planting of the work by the Most Holy Pope XII. He was succeeded by Ignatian members of the Society of Jesus; however, it was decided that only those sisters who were willing to dedicate themselves to



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this particular work would belong to this community, while others, who could contribute more to the institution for children, would leave. Therefore, the community was divided into two parts, one of which, under the protection of Our Lady in the recess of the Cenacle, and the other, named after Saint Francis of Assisi. Maria Victoria Teresia, entrusted with the care of this "small flock," zealously pursued her duty of cultivating pious souls through fervent prayer, despite having lost all the convents except for one, "La Louvesc." Adapting every moment of her life to the will of God, even in the midst of great trials, she reflected the Apostle Paul, who, inflamed with love for Jesus, confessed: "Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?" (Rom. 8:35). The virgin, steadfast in her faith despite long years of suffering, had her name obscured. For after leading the community for about ten years, she was removed from her position and placed in a very low rank, reduced to the most humble and menial tasks. She endured all of this with patience, a "virtuous woman," never abandoning the Divine Master whom she loved with all her heart, and, humbled, silent, and meek, she persevered in the darkness, striving for true light. It was her custom to spend many nights in prayer before the august Sacrament, to commend herself to the Blessed Virgin, to whom she had long dedicated the community, and to venerate Saint Joseph with piety and devotion. Through this habit of prayer, she often appeared to those around her to be deeply moved by tears. Embracing everyone with charity, she served the needs of the community, especially those who were suffering from poor health. She was devoted to poverty, so much so that she abhorred all luxury, whether in clothing, food, or her cell; surrounded by the splendor of virginity, she was obedient and submissive to those in charge. Thus, she lived a life of almost servile humility for more than forty years, but through the practice of virtues, she reached such a height that everything that could befall a human being was beneath her. To this truly devoted Handmaid of God, we can apply the words of the Lord: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it brings forth much fruit" (John 12:24, 25). Furthermore, it seems that modesty and affliction befell the first superiors of the community under the protection of Our Lady in the recess of the Cenacle, so that later it might flourish and experience blessed growth. She, who had descended, was finally a Handmaid of God.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Commentarium Officiale relates that she ascended to Heaven. Having been afflicted for a long time by a grave illness and weakened by old age, and among the sufferings she offered herself as a victim for the sins of the world, on the sixth and twentieth day of the month of September, in the year one thousand eight hundred and eighty-



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five, having received the holy Sacraments of the Church in due order, she was received into eternal light in the place called "Fourvière," near Lugdunum. She, who had lived a life hidden from view, was called "Saint" by the people, who flocked to her in great numbers to offer prayers. This fame, which grew daily, seemed to be confirmed by heavenly signs. Therefore, the process for examining the virtues of this chosen woman, in order to grant her the honors of the blessed, was begun, and after the ordinary proceedings, a Commission for the introduction of the cause was established by Pope Pius XI, of blessed memory, our predecessor, on the thirteenth day of the month of July, in the year one thousand nine hundred and twenty-seven, and was signed by him. Afterwards, after Apostolic investigations were completed, the virtues of Venerable Maria Victoria Teresia Couderc were discussed by theologians and cardinals; and, after all expenses and considerations, our predecessor declared the Servant of God to be worthy of veneration as a heroine, by a wide decree, on the twelfth day of the month of May, in the year one thousand nine hundred and thirty-five. Afterwards, the question of miracles, which were said to have been obtained through her intercession, was examined, and everything was carefully investigated in the subsequent meetings. On the fourth day of the month of March, this year one thousand nine hundred and fifty-one, we declared that two were established. Therefore, only one thing remained to be determined: whether the Servant of God could safely be enrolled among the blessed; and this question was proposed by our Venerable Brother Clement, Cardinal of the Holy Roman Church, Mieara, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for the Rituals, who was also the Promoter of this cause, in a general meeting, held before us on the thirteenth day of the month of March, of the current year. All those present, including the Cardinals Prefects of the Sacred Congregation for the Rituals, and the Official Prelates and Consultor Fathers, affirmed that it was possible to do so with all their votes. However, we resolved to open our minds to receive a greater abundance of heavenly help, and, after offering fervent prayers to God, we obtained it. Therefore, on the twenty-seventh day of the same month and year, after having performed the sacred rites piously, and with the Eminent Cardinal Promoter of the Cause, Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, and Prefect of the Rituals of the Sacred Council, and also our beloved son Salvatore Natucci, General Promoter of the Faith, present, we decreed that Venerable Maria Victoria Teresia Couderc could safely proceed to Beatification. Since these things are so, we, with the votes of the Society of...

[*Latin ed. p. 27*]

From Mineo, explaining our absence from the Cenacle, by the force and authority of these Letters and Our Apostolic mandate, We grant the power to the Venerable Servant of God, Mary Theresa Couderc, Virgin, who shall



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henceforth be called "Blessed," and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of the same Blessed may be depicted. Furthermore, by the same authority, We grant that the Office of the Most Holy Virgin shall be recited annually concerning her, with proper readings approved by Us, and that a Mass of the same Office shall be celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass shall be permitted only in the dioceses of Viviers, within whose boundaries the Blessed was born, and in Lyons, in which she breathed her last, as well as in temples and chapels throughout the world where the Society of Our Lady of the Cenacle is located, by all the faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Mary Victoria Theresa Couderc shall be celebrated, with due observance of the aforementioned regulations, in the temples or chapels, on days legitimately established, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances and Decrees concerning non-cult, and any other contrary provisions. We decree that to the copies of these Letters, even printed ones, as long as they are signed by the hand of the Secretary of the Sacred Congregation of Rites and are sealed with the seal of the same Congregation, the same faith shall be given as would be given to these Letters expressing Our will. Given from the Palace of Gandolfo, under the Fisherman's ring, on the fourth day of the month of November, the twenty-fifth day after Pentecost, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Father, for the public affairs of the Church, Cardinal Gildo Brugnola, Prefect of the Pontifical Office for the Issuance of Diplomas.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary

ALLOCUTIONS

I. To the faithful who had gathered in Rome for the beatification of the Venerable Servant of God, Couderc.

"Most dear daughters, it is impossible to read the life, to study the character of your blessed Mother, without the words of God recurring to the mind once more: 'My thoughts are not your thoughts, neither are your ways my ways.' Indeed, this is His ordinary manner of accomplishing His great works: to choose instruments seemingly inadequate to the task He assigns to them: 'God has chosen the weak things of the world, that He may confound the mighty'; or, to lead them to the end He proposes, through



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the painful and incomprehensible paths of darkness, of humiliation, of setbacks. We have seen numerous examples of this in the history of the saints, the blessed, the great founders, both ancient and recent. It is the very essence of the life of Marie-Victoire Thérèse Couderc that the thoughts of God confound human thoughts, that the ways of God, deviating from the main roads and well-trodden paths, seem to forge a passage through the most inextricable thickets. Where, then, do these paths lead? To the fostering of a spiritual and powerfully effective apostolate in all ranks of society, from the highest ladies to the humblest workers and servants. And whom does He use for such a purpose? A country curate, a missionary, a man of heroic and undeniable virtue, enterprising, but whose audacity sometimes surprises and often disconcerts the wisdom of the wise men of this world. And what is the design of this apostle? To form a group of religious women for the education of young peasant girls. Scarcely conceived, this design, contrary to all the expectations of its author, divides and unifies in turn; it undergoes radical modifications and transforms to the point of becoming unrecognizable: from a rural school, it becomes an inn of good and Christian standing for the noisy crowds of pilgrims of Saint Francis Regis; and then, suddenly, without transition, the caravanserai is transformed into a secluded cenacle to offer to souls of the highest caliber the benefit of a cloistered life."

*Habita die 5 Novembris mensis a. 1951.

Is. 55, 8.

1 Cor. 1, 27

Cfr. 1 Cor. 1, 19.

1 3

[*Latin ed. p. 29*]

Acts of Pope Pius XII, page 29, concerning the foundation. At the head of his foundation, the good Father Terme successively appointed superiors, the most disparate and, it would seem, the least suitable. He continued to do so until he entrusted the entire work, scarcely begun, to the one who was to be your mother and who now shines in the glory of the blessed. The task of the community is now clearly defined and well-traced; but what a formidable ministry for women without experience, especially for a young superior whom nothing, at least according to human judgment, had prepared! To know – and to know thoroughly, as much as is possible – the small but immense book of the Spiritual Exercises of Saint Ignatius, in order to "give" them privately, therefore wisely adapted but without alteration, to these women of all conditions, with whom she had never shared her life! When one thinks about it, there was, humanly speaking, reason to terrify Mother Thérèse. It was the will of God: she was not disturbed. Moreover, Providence, at the moment of withdrawing from the nascent community



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the Father whom it had given, provided for its guidance by entrusting it to the care of two religious equally esteemed for their knowledge, their virtue, and their prudence. This was the first step into the light. Yet, the night, the deep night, was close at hand. These two men, strangely blinded, one might say, were in reality, unknowingly, guided by the divine hand into "ways that are not our own," and they relegated to the sidelines, and in the most humiliating way, the one who was truly the foundress, the soul of the new institute, in her delicate ministry. She was it, and she continues to be it, despite all appearances, during the long thirty years in which, deliberately kept in the shadows, she realized, as few have, the words of the *Imitation of Christ*: "Ama nesciri et pro nihilo reputari" [Love to be unknown and to be accounted as nothing]. On one occasion or another, it is true, her intervention saved the Congregation and its work from ruin; she ensured its consolidation and progress; but this was only a brief respite, lasting a few days, or even a few hours, after which she returned to the shadows, without anyone seeming to have noticed the role she had played, the service she had rendered. When, at last, they began to do her justice, to treat her according to her merit, then God took over, and He tested her, placing her in darkness, in far greater darkness! the darkness of the soul, where He kept her until, at the very end, the dawn appeared, announcing the aurora and the eternal light. Since she entered, triumphant, into that light of heaven, the years have passed; but, on earth as well, the dawn appeared quickly, the aurora rose, radiant; today, it is the full day of glory.

[*Latin ed. p. 30*]

The Acts of the Apostolic See - Official Commentary 30: God has cast His gaze upon the humble littleness of His handmaid, and all generations, henceforth, will call her blessed: blessed because she believed, blessed because, from the new cenacle where, in silence and contemplation, they have prayed with her, in union with Mary, the Mother of Jesus, souls, by thousands, saved, sanctified, elevated to the heroism of virtue and zeal, have soared in all directions of the world, in all works of good, among all classes of people, carrying everywhere with them the truth, the goodness, the comfort, the grace, and the joy of Christ. Ah! if "the ways of God are not our ways," how much higher, how much more beautiful, how much more secure they are! They are strewn with thorns, but they are, in their diversity, the one "royal way of the Cross." It is through this way, through "intimate knowledge, tender and strong love, faithfully following the Master," that the Spiritual Exercises of Saint Ignatius guide souls, in detachment, humility, and sacrifice, towards the highest peaks of perfection and holiness. It is through this way, most dear daughters, that your Institute, since its birth, has progressed, bearing in abundance the most beautiful fruits, of which the pastors of the flock of Jesus give witness; it is through this way that you yourselves will walk and that you will continue to guide souls, not "in



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persuasive words of human wisdom," but "in the power of God." This is what We earnestly ask of the holy Apostles, of the Queen of the Apostles and of the Cenacle, of the one true Master and Lord Jesus Christ, for you, for all those "who, at your word, will believe in Him." With this confident thought, We bestow upon you, and upon all those here present or from afar and in spirit, who unite with you to thank God and to glorify your blessed Mother, the Apostolic Blessing, with all the outpouring of Our heart. * 1 Corinthians 2:4-5. c. Cf. John 17:20.

[*Latin ed. p. 31*]

Acta, Pontificii Paenitentiae, XII, 31, Habita a Summo Pontifice, adstantibus Eminis PP. Cardinalibus, Excmis Viris et ceterarum Nationum Legatis ac Pontificiae Academiae Scientiarum Sociis. * DE PROBATIO EXISTENTIAE DEI LUCE SCIENTIAE NATURALIS MODERNAE.

Hora serenae laetitiae, cui grati Deo Omnipotenti sumus, praebet nobis haec conventio Pontificiae Academiae Scientiarum, et simul dat nobis grata opportunitas ad colloquiendum cum electa eminorum Porporatorum, illustrium Diplomatum et eximium Virorum, et praesertim vobis, Academicis Pontificiis, qui merito degnissimi estis sollemnitatis huius concilii, quia vos, indagantes et revelantes secreta naturae, et docentes hominibus ut vires eius ad bonum suum dirigant, praedicitis simul, lingua numerorum, formularum, inventionum, ineffabiles harmoniae Dei sapientissimi.

Ita vero, scientia vera, contra assertiones praeteritas, quanto plus progreditur, tanto plus Deum detegit, quasi ipse vigilans exspectaret post omnem ianuam quam scientia aperit. Volumus dicere quod huius progressivae detegendi Dei, factae in incrementis scientiae, non solum scieniatum, quando cogitat – et quomodo abstinere posset? – sed etiam omnium qui participant novis inventis vel ea ad obiectum considerationum suarum assumunt, proficiscitur; praesertim vero philosophorum genuinorum, qui, ex conquestis scientificis incipiens speculationem rationalem, maiorem securitatem in conclusionibus suis, clariora illustrationes in dubiis, et plus convincentes subsidia ad difficultates et obieciones semper satisfacientem responsionem praebere, inveniunt.

Natura et fundamenta probationum existentiae Dei.

Sic movens et ductus, intellectus humanus occurrit demonstrationi existentiae Dei, quam sapientia Christiana in argumentis philosophicis invenit, quae saeculis probatae sunt a gigantibus scientiae, et * Die 22 Novembris mensis anno a. 1951.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis - Commentarium Officiale. It is well known that in the presentation of the "five ways," which the Angelic Doctor, Saint Thomas, offers as a swift and secure path for the mind to God, philosophical arguments are employed; but these are not, therefore, a priori, as some



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ungenerous and inconsistent positivists accuse. Rather, they operate on concrete realities ascertained by the senses and by science, even though they gain persuasive force from the vigor of natural reason. In this way, philosophy and the sciences proceed with analogous activities and methods, and are reconcilable, utilizing empirical and rational elements in varying degrees, and conspiring in harmonious unity to discover the truth. But, if the original experience of the ancients could offer sufficient arguments to reason for the demonstration of the existence of God; with the expansion and deepening of the field of experience itself, the trace of the Eternal now shines more brightly and clearly in the visible world. It therefore seems profitable to re-examine, based on new scientific discoveries, the classic proofs of the Angelic Doctor, especially those derived from the motion and order of the universe; that is, to investigate whether and to what extent a deeper knowledge of the structure of the macrocosm and the microcosm contributes to strengthening the philosophical arguments; and then, on the other hand, to consider whether and to what extent these arguments have been shaken, as is often asserted, by the fact that modern physics has formulated new fundamental principles, abolished or modified ancient concepts, the meaning of which was perhaps once considered fixed and defined, such as, for example, time, space, motion, causality, substance, concepts of the utmost importance to the question that now concerns us. More than a revision of the philosophical proofs, this concerns scrutinizing the physical foundations—and, for reasons of time, we must necessarily limit ourselves to a few only—from which those arguments derive.

Nor are there grounds for fearing surprises: science itself does not intend to depart from that world, which today, as yesterday, presents itself with those five "modes of being," from which the philosophical demonstration of the existence of God takes its origin and its strength.

Two essential characteristics of the cosmos. Of these "modes of being" of the world around us, noted with greater or lesser understanding, but with equal evidence, by the philosopher and by common intelligence, two are those which modern sciences have wonderfully explored, ascertained, and deepened beyond all expectation: 1. The mutability of things, including their birth and their end; 1-8. Th., 1 p. q. 2 art. 3.

[*Latin ed. p. 33*]

The Acts of Pope Pius XII, Second Session, concerning the order of purposes that shines in every corner of the cosmos. The contribution that the sciences have made to the two philosophical demonstrations, upon which they are based, and which constitute the first and fifth ways, is remarkable. Especially physics has conferred an inexhaustible mine of experiences, revealing the fact of mutability in the deepest recesses of nature, where before now no human mind could ever even suspect its existence and extent, and providing a multitude of empirical facts, which are a most valid aid to



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philosophical reasoning. We say "aid," because the direction of these very transformations, although ascertained by modern physics, seems to us to surpass the value of a simple confirmation, and almost attains the structure and degree of a new physical argument, and one that is more acceptable, persuasive, and pleasing to many minds. With equal richness, the sciences, especially astronomical and biological, have in recent times provided the argument for order with such a collection of knowledge and such a, so to speak, intoxicating vision of the conceptual unity that animates the cosmos, and of the purpose that directs its course, as to anticipate for modern man that joy that the Poet imagined in the heavenly sphere, when he saw how in God "is contained – bound together by love in a volume – that which is spread out throughout the universe."

However, Providence has arranged that the notion of God, so essential to the life of each man, as can easily be seen from a simple glance at the world, so that "he who does not understand this is a fool," [1] should receive confirmation from every deepening and progress of scientific knowledge. Therefore, wishing to give here a brief account of the valuable service that modern sciences render to the demonstration of the existence of God, We shall first address the fact of mutations, noting primarily their extent, vastness, and, so to speak, totality, as observed by modern physics in the inanimate cosmos; and then We shall dwell on the significance of their direction, as has also been ascertained. It will be like lending an ear to a small concert of the immense universe, which, however, has a voice sufficient to sing "the glory of Him who moves all things."

[1] Cf. Wisdom 13:1-2; Psalm 14:1.

[*Latin ed. p. 34*]

Acta Apostolicae Sedis - Commentarium Officiale 34 A) THE MUTABILITY OF THE COSMOS - THE FACT OF MUTABILITY

a) In the Macrocosm: It is rightly astonishing, at first glance, to see how the knowledge of the fact of mutability has gained ever more ground, both in the macrocosm and in the microcosm, as the sciences have progressed, almost confirming with new proofs the theory of Heraclitus: "Everything flows" (πάντα □ε□). As is well known, everyday experience itself shows a vast quantity of transformations in the world, near or far, that surrounds us, especially the local movements of bodies. But in addition to these very local motions, the manifold chemical-physical changes are also easily visible, for example, the change of state of water in its three phases of vapor, liquid, and ice; the profound chemical effects through the use of fire, the knowledge of which dates back to the prehistoric era; the disintegration of stones and the corruption of plant and animal bodies. To this common experience was added natural science, which taught us to understand these and other similar events as processes of destruction or construction of material substances in their chemical elements, that is, in their smallest parts,



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the chemical atoms. Indeed, proceeding further, it made manifest that this chemical-physical mutability is in no way restricted to terrestrial bodies, as the ancients believed, but extends to all the bodies of our solar system and of the vast universe, which the telescope, and even better, the spectroscope, have shown to be formed of the same species of atoms.

b) In the Microcosm: Against the undeniable mutability of even inanimate nature, however, stood the enigma of the unexplored microcosm. It seemed, in fact, that inorganic matter, unlike the animate world, was in a certain sense immutable. Its smallest parts, the chemical atoms, could indeed join together in the most diverse ways, but it seemed that they enjoyed the privilege of eternal stability and indestructibility, emerging unchanged from every chemical synthesis and analysis. A hundred years ago, they were still considered simple, indivisible, and indestructible elementary particles. The same was thought of the energies and material forces of the cosmos, especially based on the fundamental laws of the conservation of mass and energy. Some naturalists even considered themselves authorized, in the name of their science, to formulate a fantastic philosophy.

[*Latin ed. p. 35*]

i. Acta Pii PP. XII 35, monistica, whose meager memory is linked, among others, to the name of Ernst Haeckel. But even at that time, towards the end of the last century, this simplistic conception of the chemical atom was overcome by modern science. The growing knowledge of the periodic system of chemical elements, the discovery of the corpuscular radiations of radioactive elements, and many other similar facts have shown that the microcosm of the chemical atom, with dimensions on the order of a ten-millionth of a millimeter, is the scene of continuous mutations, no less than the macrocosm well known to all. In the electronic sphere: And at first, the character of mutability was established in the electronic sphere. Radiations of light and heat emanate from the electronic structure of the atom, which are absorbed by external bodies, corresponding to the energy level of the electronic orbits. Ionization of the atom and the transformation of energy also occur in the outer parts of this sphere, in the synthesis and analysis of chemical combinations. However, it could then be supposed that these physico-chemical transformations still left a refuge for stability, not reaching the very nucleus of the atom, the seat of mass and positive electric charge, for which the place of the chemical atom in the natural system of elements is determined, and where it seemed to find almost the type of the absolutely stable and invariable. And in the nucleus. But already at the dawn of the new century, the observation of radioactive processes, which ultimately refer to a spontaneous fragmentation of the nucleus, led to the exclusion of such a type. Therefore, having established the instability even in the deepest recesses of known nature, there remained a fact that was perplexing, seeming that the atom was invulnerable, at least



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from human forces, since, in principle, all attempts to accelerate or halt its natural radioactive decay, or even to fragment inactive nuclei, had failed. The first, very modest fragmentation of the nucleus (of nitrogen) dates back only three decades, and only for a few years has it been possible, after immense efforts, to carry out in considerable quantities processes of formation and decomposition of nuclei. Although this result, which, as it serves the works of peace, must certainly be attributed to the glory of our century, represents in the field of practical nuclear physics only a first...

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Commentarium Officiale. Nevertheless, for our consideration, an important conclusion is assured: atomic nuclei are, indeed, far more stable and enduring than ordinary chemical compositions, but, nonetheless, they too are largely subject to similar laws of transformation, and therefore are mutable. At the same time, it has been discovered that such processes are of the greatest importance in the energy economy of the fixed stars. In the center of our sun, for example, according to Bethe, a chain reaction occurs, returning upon itself, in a temperature of approximately twenty million degrees, in which four nuclei of hydrogen are combined into a nucleus of helium. The energy thus released compensates for the loss due to the radiation of the sun itself. Even in modern physics laboratories, it is possible to effect transformations of nuclei through bombardment with particles possessing very high energy, or with neutrons, as can be seen in the example of the uranium atom. In this regard, it is also necessary to mention the effects of cosmic radiation, which can shatter heavier atoms, thereby releasing entire swarms of subatomic particles. We have cited only a few examples, but these are sufficient to remove all doubt regarding the manifest mutability of the inorganic world, both great and small: the countless transformations of forms of energy, especially in chemical decompositions and combinations in the macrocosm, and no less the mutability of chemical atoms, down to the subatomic particles of their nuclei.

THE ETERNALLY IMMUTABLE. The scientist of today, probing the depths of nature more profoundly than his predecessor of a hundred years ago, therefore knows that inorganic matter, so to speak, in its very innermost essence, is marked with the imprint of mutability, and that therefore its being and its existence require a completely different and, by its very nature, immutable reality. Just as in a painting in chiaroscuro, the figures stand out from the dark background, achieving only in this way the full effect of plasticity and life; so the image of the eternally immutable emerges clearly and brightly from the torrent that sweeps away all material things in the macrocosm and microcosm, in an inherent mutability that never ceases. The scientist, who stands on the shore of this immense



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torrent, finds rest.

[*Latin ed. p. 37*]

37. The Acts of the Apostles, chapter 12, contain that cry of truth with which God revealed Himself: "I am the One Who Is," and which the Apostle praises as "Father of lights, in whom there is no shadow of change or alteration."

## B) THE DIRECTION OF TRANSFORMATIONS

a) In the macrocosm: The law of entropy. Modern science has not only expanded and deepened our knowledge of reality and the vastness of the mutability of the cosmos; it also offers valuable insights into the direction in which processes occur in nature. While a hundred years ago, especially after the discovery of the law of conservation, it was thought that natural processes were reversible, and therefore, according to the principles of strict causality—or rather, determination—of nature, a constantly recurring renewal and rejuvenation of the cosmos was considered possible; with the law of entropy, discovered by Rudolf Clausius, it became known that spontaneous natural processes are always accompanied by a decrease in free and usable energy: THIS, in a closed material system, must ultimately lead to the cessation of processes on a macroscopic scale. This fatal destiny, which only hypotheses, sometimes too arbitrary, such as that of continuous supplementary creation, strive to save the universe from, but which, on the contrary, emerges eloquently from positive scientific experience, eloquently postulates the existence of a necessary Being.

b) In the microcosm: In the microcosm, this law, which is fundamentally statistical, does not apply, and moreover, at the time of its formulation, almost nothing was known about the structure and behavior of the atom. However, the most recent research on the atom, as well as the unexpected development of astrophysics, have made surprising discoveries possible in this field. The result can only be briefly mentioned here, and that is that even atomic and intra-atomic development is clearly assigned a direction. To illustrate this fact, it is sufficient to refer to the already mentioned example of the behavior of solar energies. The electronic composition of the atoms in the photosphere of the sun releases a gigantic amount of radiant energy into the surrounding space every second, from Exodus 3, 14; 1 John 1, 17.

[*Latin ed. p. 38*]

38, which is not recovered. The loss is compensated from within the sun through the formation of helium from hydrogen. The energy, which is thereby released, originates from the mass of the hydrogen nuclei, which, in this process, is converted into energy to the extent of a small portion



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(7%). Therefore, the process of compensation occurs at the expense of the energy that originally exists as mass in the hydrogen nuclei. Thus, this energy, over the course of billions of years, slowly, but irrevocably, transforms into radiation. A similar thing happens in all radioactive processes, whether natural or artificial. Thus, even here, in the very small microcosm, we observe a law that indicates the direction of evolution, and which is analogous to the law of entropy in the macrocosm. The direction of spontaneous evolution is determined by the decrease of usable energy within the system and within the nucleus of the atom, and so far, no processes are known that could compensate for or nullify this depletion through the spontaneous formation of nuclei of high energy value.

### O) THE UNIVERSE AND ITS FUTURE DEVELOPMENTS.

If the scientist turns his gaze from the present state of the universe to the future, even a very distant one, he is compelled to observe, both in the macrocosm and in the microcosm, the aging of the world. Over the course of billions of years, even the quantities of atomic nuclei that appear inexhaustible lose usable energy, and matter, so to speak, approaches a dormant and lifeless volcano. And one is led to think that, if the present cosmos, so full of rhythms and life today, is not sufficient to account for itself, as has been seen, much less will that cosmos be able to do so, upon which, in its own way, the wing of death has passed.

And now, let us turn our gaze to the past. As we go further back, matter appears increasingly rich in free energy and the scene of great cosmic upheavals. Thus, everything seems to indicate that the material universe, from finite times, had a powerful beginning, endowed with an abundance, unimaginably great, of energy reserves, by virtue of which, at first rapidly, and then with increasing slowness, it evolved to its present state.

[*Latin ed. p. 39*]

Acts of Pope Pius XII:

Thus, two questions spontaneously arise: Is science able to determine when this powerful principle of the cosmos occurred? And what was the initial, primitive state of the universe? The most distinguished experts in atomic physics, in collaboration with astronomers and astrophysicists, have striven to shed light on these two difficult, yet exceedingly interesting, problems.

### D) THE BEGINNING IN TIME.

Firstly, to cite some figures, which aim only to express an order of magnitude in designating the dawn of our universe, that is, its beginning in time, science has several methods, which are, to a certain extent, independent,



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yet convergent, which we will briefly indicate:

1. The recession of spiral nebulae or galaxies. — The examination of numerous spiral nebulae, carried out especially by Edwin E. Hubble at the Mount Wilson Observatory, yielded the significant result—although tempered by reservations—that these distant systems of galaxies tend to recede from one another with such speed that the distance between two such spiral nebulae doubles in approximately 1300 million years. If one looks back in time at this process of the "Expanding Universe," it follows that, from one to ten billion years ago, the matter of all spiral nebulae was compressed into a relatively restricted space, when cosmic processes began.

2. The age of the solid crust of the Earth. — To calculate the age of original radioactive substances, approximate data are derived from the transmutation of the uranium 238 isotope into a lead isotope (RaG), of uranium 235 into actinium D (AcD), and of the thorium 232 isotope into thorium D (ThD). The mass of helium, which is thereby formed, can serve as a control. In this way, it would appear that the average age of the oldest minerals is at most 5 billion years.

3. The age of meteorites. — The previous method applied to meteorites, to calculate their age, has yielded approximately the same figure of 5 billion years. This result is of special importance because meteorites come from outside our Earth and, except for terrestrial minerals, are the only specimens of celestial bodies that can be studied in scientific laboratories.

4. The stability of systems of double stars and of star clusters. — The oscillations of gravity within these systems, such as friction...

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Commentarium Officiale delle maree, restringono nuovamente la loro stabilità entro i termini da 5 fino a 10 miliardi di anni. SE queste cifre possono suscitare stupore, tuttavia anche al più semplice dei credenti NON arrecano UN concetto nuovo E diverso da quello appreso dalle prime parole del Genesi « IN principio », vale a dire l'inizio delle cose nel tempo. A quelle parole ESSE danno UN'espressione concreta E quasi matematica, mentre UN conforto di più NE scaturisce per coloro che con l'Apostolo condividono la stima verso quella Scrittura, la quale "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice:". E) 7 Lo STATO E LA QUALITÀ DELLA MATERIA ORIGINARIA Con pari impegno E libertà d'indagine E di accertamento, i dotti, oltre che alla questione sulla età del cosmo, hanno applicato l'audace ingegno all'altra già accennata E certamente più ardua, che concerne lo stato E la qualità della materia primitiva. Secondo le teorie che si prendono per base, i relativi calcoli differiscono NON poco gli uni dagli altri. Tuttavia gli scienziati concordano nel ritenere che, accanto alla massa, anche la densità, la pressione E la temperatura debbono aver raggiunto gradi del



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tutto enormi, come si può vedere nel recente lavoro di A. Unsöld, direttore dell'Osservatorio 8 in Kiel. Solo con tali condizioni si può comprendere la formazione dei nuclei pesanti E la loro frequenza relativa nel sistema periodico degli elementi. D'altra parte con ragione la mente, avida di vero, insiste nel domandare, come mai la materia è venuta in un simile stato così inverosimile, alla comune nostra esperienza dì oggi, e che cosa l'ha preceduta. INVANO si attenderebbe una risposta dalla scienza naturale, la quale ANZI dichiara lealmente di trovarsi dinanzi ad un enigma insolubile. È ben vero che si esigerebbe troppo dalla scienza naturale commettere tale errore; ma è anche certo che più profondamente penetra nel problema lo spirito umano versato nella meditazione filosofica. È innegabile che una mente illuminata ed arricchita dalle moderne conoscenze scientifiche, la quale valuti serenamente questo problema, è portata A rompere il cerchio di una materia del tutto indipendente E autoctona, O perché increata, O perché creatasi da sè, E a risalire ad uno Spirito creatore. Col medesimo sguardo limpido E critico, con cui 7 8 2 Tim. 3, 16. Kernphysik und Kosmologie, nella Zeitschrift für Astrophysik, 24. B., 1948, pag. 278-305.

[*Latin ed. p. 41*]

The Acts of Pope Pius XII, number 41, examines and judges the facts, and therein perceives and recognizes the works of the omnipotent Creator, whose power, stirred by the potent "Fiat" pronounced billions of years ago by the creative Spirit, unfolded in the universe, calling into existence with a generous gesture of love the abundant matter of energy. It truly seems that modern science, suddenly reaching back millions of centuries, has managed to become a witness to that primordial "Fiat lux," when from nothingness burst forth with matter a sea of light and radiation, while the particles of chemical elements split and reunited in millions of galaxies. It is certainly true that the facts ascertained thus far concerning creation in time are not an absolute proof, as are those drawn from metaphysics and revelation, with regard to simple creation, and from revelation, if it is a question of creation in time. The facts pertaining to the natural sciences, to which We have referred, still await further investigation and confirmation, and the theories based upon them require new developments and proofs, in order to offer a secure basis for an argument, which by itself is outside the proper sphere of the natural sciences. Nevertheless, it is noteworthy that modern scholars of these sciences consider the idea of the creation of the universe to be entirely compatible with their scientific conception, and that indeed they are spontaneously led to it by their investigations; whereas, just a few decades ago, such a "hypothesis" was rejected as absolutely incompatible with the present state of science. As recently as 1911, the renowned physicist Svante Arrhenius declared that "the opinion that something can arise from nothing is in contradiction with the present state of science, according to which matter is immutable." Likewise, it is the opinion of



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Piate: "Matter exists. Nothing comes from nothing; consequently, matter is eternal. We cannot admit the creation of matter." How different and more faithful a mirror of immense visions is instead the language of a modern scientist of the highest rank, Sir Edmund Whittaker, Pontifical Academician, when he speaks of the aforementioned investigations concerning the age of the world: "These different calculations converge on the conclusion that there was an epoch, approximately 10^9 or 10^10 years ago, before which the cosmos, if it existed, existed in a form totally different from anything known to us: so that it represents the ultimate limit of science. We may perhaps without impropriety refer to it as creation. It provides a harmonious background to the..."

[*Latin ed. p. 42*]

Acta Apostolicae Sedis - Commentarium Officiale 42, part of the world, suggested by geological evidence, that every organism existing on Earth had a beginning in time. If this finding were to be confirmed by future research, it could well come to be considered the most important discovery of our era; for it represents a fundamental change in the scientific conception of the universe, similar to that accomplished, now four centuries ago, by Copernicus."

X 1. Conclusion: What, then, is the importance of modern science regarding the argument for the existence of God, inferred from the mutability of the cosmos? Through precise and detailed investigations in the macrocosm and the microcosm, it has greatly expanded and deepened the empirical foundation upon which that argument is based, and from which it concludes to the existence of an Ens a se, immutable by its very nature. Furthermore, it has followed the course and direction of cosmic developments, and, as it has glimpsed their fatal end, so it has indicated their beginning in a time of approximately 5 billion years ago, confirming with the concrete evidence of physical proofs the contingency of the universe and the sound deduction that, towards that epoch, the cosmos emerged from the hand of the Creator. Creation in time, therefore; and therefore a Creator; therefore God! This is the voice, although not explicit nor complete, that We sought from science, and which the present generation of humanity awaits from it. This voice, emerging from the mature and serene consideration of only one aspect of the universe, namely its mutability; but it is already sufficient for the entire humanity, the apex and rational expression of the macrocosm and the microcosm, becoming aware of its high Creator, to feel itself a part of it, in space and in time, and, falling to its knees before its sovereign Majesty, to begin to invoke its name: "Rerum, Deus, tenace vigor, - immotus in determinans te permanens, - lucis diurnae tempora - successïbus 12." The knowledge of God, as the unique Creator, common to many modern scientists, is indeed the ultimate limit to which natural reason can reach; but it does not constitute – as you well know – the ultimate frontier of truth. Of



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the same Creator, encountered by science on its path, the...

11 8pace and Spirit, 1946, page 118-119.

13 Ex Hymn. ad Nonam.

[*Latin ed. p. 43*]

43 The acts of Pope Pius XII demonstrate that philosophy, and even more so revelation, work in harmonious collaboration, because all three are instruments of truth, like rays of the same sun, contemplating the substance, revealing the outlines, and depicting the features. Above all, revelation renders its presence almost immediate, vivifying, and loving, as is experienced by the simple believer or the scientist in the depths of their spirit, when they repeat without hesitation the concise words of the ancient Creed of the Apostles: "I believe in God, the Father Almighty." "I believe in God, Creator of heaven and earth." Today, after so many centuries of civilization, or rather, of religion, it is not so much a matter of discovering God for the first time, but rather of feeling Him as Father, revering Him as Legislator, and fearing Him as Judge; it is essential, for the salvation of the people, that they adore the Son, the loving Redeemer of men, and that they submit to the gentle impulses of the Spirit, the fertile Sanctifier of souls. This conviction, which originates from science, is crowned by faith, which, if it takes root ever more deeply in the consciousness of the people, can truly bring about a fundamental progress to the course of civilization. It is a vision of the whole, of the present as well as the future, of matter as well as spirit, of time as well as eternity, which, by illuminating minds, will spare the men of today a long night of storms. It is that faith, which at this very moment makes us raise up to Him whom we have just invoked, Vigor, Immotus, and Pater, the fervent supplication for all His children entrusted to our care: "Grant light in the evening, that life may never fail," of eternity. Light for the life of time, light for the life.

[*Latin ed. p. 44*]

Acts of the Apostolic See • Official Commentary 44 ACTS 88, SACRED CONGREGATION OF THE COUNCIL, DECLARATION CONCERNING THE ALIENATION OF ECCLESIASTICAL GOODS.

With the Decree of the Sacred Congregation Consistorial, of July 13, 1951 (Acts of the Apostolic See, vol. XLIII, page 602), it is stipulated that "... in applying the prescriptions of canons 534 § 1 and 1532 § 1 n. 2 of the Code of Canon Law, ... whenever the sum of money in question exceeds ten thousand pounds or gold francs, recourse must be had to those joined to the Apostolic See." Furthermore, in accordance with canon 250 § 2 of the Code of Canon Law, this Sacred Congregation of the Council, to which it pertains, "also moderates those matters which concern ecclesiastical goods, movable and immovable..." and it is stipulated that "the sum received from such alienations of ecclesiastical goods must be used solely for the



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acquisition of immovable goods for the benefit of the Church or the entity to which they pertain."

Furthermore, the same Sacred Congregation of the Council, having diligently considered this matter and with the approval of His Most Holy Father Pope Pius XII, responded to the aforementioned inquiry with the following: "Affirmatively, notwithstanding any contrary provisions."

Given in Rome, on December 17, 1951.

I. Card. BRUNO, Prefect.

L. © S. P. Roberti, from the Secretariat.

[*Latin ed. p. 45*]

The Sacred Congregation for the Propagation of the Faith 46.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### OF THE DIOCESES, CONCERNING CHANGES IN THEIR LIMITS.

Whereas the Most Reverend and Venerable Lord Evangelista Vanni, Archbishop of Agra, had presented humble petitions, so that the territory comprising the mission station of Bandikui and the adjacent former independent State of Alwar might be detached from the Archdiocese of Agra and incorporated into the Diocese of Ajmer, the Most Holy Father, Pope Pius XII, in an audience on the 2nd day of the current month of June, upon the report of the undersigned Cardinal Prefect of this Sacred Congregation, considering the will of the Most Reverend Lord Leo D'Mello, Bishop of Ajmer, to receive that territory into his diocese, and the favorable opinion of the Most Reverend Lord Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Republic of India, and furthermore foreseeing that from that transfer of territory, the progress of the Faith in that region would be expedited, detached the mission station of Bandikui and the adjacent former independent State of Alwar from the Archdiocese of Agra, and annexed the entire territory to the Diocese of Ajmer, and ordered the present Decree to be drawn up concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 21st day of the month of June, in the year of Our Lord 1951.

[Signature] P. Card. FUMASONI BIONDI, Prefect.

[Signature] L. ÍB S- f C. Costantini, Archbishop titular of Theodosius,



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Secretary.

[*Latin ed. p. 46*]

46. The Decree concerning the Vicariate Apostolic of Nyassa (Likuniense). The Vicariate Apostolic of Nyassa, entrusted to Fathers of the Society of African Missions, which is situated in the region commonly called Nyasaland and subject to the British Protectorate, no longer corresponds to the entire territory of said Protectorate, where there are two other missions, namely the Apostolic Vicariate of Shire and the Apostolic Prefecture of Northern Nyassa. Therefore, the Most Eminent and Reverend Fathers Cardinals of this Sacred Congregation for the Propagation of the Faith, having deliberated in a plenary session held on the ninth day of the month of July, have decided to change the name of said Vicariate. After mature deliberation and in accordance with the custom of this Sacred Congregation, namely, to name missions after the seat of the Ordinary, the aforementioned Apostolic Vicariate of Nyassa shall henceforth be called the Likuniense, after the city of Likuni, where the Apostolic Vicar resides. This decision of the Most Eminent Fathers, having been reported to His Holiness, our Most Holy Father Pope Pius XII, in an audience on the twelfth day of the same month, by the undersigned Secretary of this Sacred Congregation, was received with benevolence, ratified, and confirmed, and the present Decree was ordered to be drawn up for this purpose. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twelfth day of the month of July, in the year of Our Lord 1951. *Ego P. Card. Fumasoni Biondi, Praefectus.* *L. E. S. f C. Costantini, Archiep. tit. Theodos., a Secretis.*

[*Latin ed. p. 47*]

The Sacred Congregation for the Propagation of the Faith, Decree concerning the Diocese of Guadalupe, henceforth to be called the Diocese of Basse-Terre and Pointe-à-Pitre.

Since it appeared opportune to the Most Reverend John Gay, Bishop of Guadalupe, or Basse-Terre, in the French Antilles, for the better administration of his vast diocese to reside for several months each year in the city commonly called Pointe-à-Pitre, the aforementioned Prelate proposed to this Sacred Congregation for the Propagation of the Faith that the denomination of the aforementioned city, Pointe-à-Pitre, be added to the title of the Diocese of Guadalupe, or Basse-Terre, so that the diocese would henceforth be called the Diocese of Basse-Terre and Pointe-à-Pitre.

This Sacred Congregation, for the reasons stated, deemed it fitting to accede to the proposal of the Ordinary of Guadalupe, or Basse-Terre. Therefore, the undersigned Cardinal Prefect of this Sacred Congregation, in an audience on July 19th of the current year, presented to His Holiness Pope Pius XII the decision of this Sacred Congregation, which His Holiness, ap-



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proving it, ordered that the Diocese of Guadalupe henceforth be called the Diocese of Basse-Terre and Pointe-à-Pitre, and that this be made a Decree.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th day of the month of July, in the year of Our Lord 1951.

[Signature]

Most Reverend Cardinal Fumasoni Biondi, Prefect.

L. S.

[Signature]

S. E. C. Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 48*]

Acta Apostolicae Sedis - Official Commentary 48 IV CONCERNING KANKAN - CONCERNING NZEREKORE. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE APOSTOLIC PREFECTURES. In order that the missionary work in French Guinea might be more easily promoted, petitions were presented to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries between the Apostolic Prefecture of Kankan and the Apostolic Prefecture of Nzerekore be altered. These petitions, having been presented to the Most Holy Lord Pope Pius XII, Divine Providence, in an audience on the 19th day of July of the present year, by the undersigned Cardinal Prefect of this Sacred Congregation, were graciously received, and it was decided that the region of the administrative district of Macenta, hitherto belonging to the same Apostolic Prefecture of Kankan, should be separated from the Apostolic Prefecture of Kankan and attached to the Apostolic Prefecture of Nzerekore; and that the administrative district of Siguirini and the region of the district of Kankan, hitherto belonging to the same Apostolic Prefecture of Nzerekore, should be separated from this Apostolic Prefecture and attached to the Apostolic Prefecture of Kankan, and that the present decree should be issued concerning this matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th day of July in the year of Our Lord 1951. © P. Card. FUMASONI BIONDI, Prefect. L. S. I. Chiavoni, Subsecretary. SACRED CONGREGATION FOR RITES. DECREE CONCERNING THE EXTENSION FOR THREE YEARS OF THE FACULTATIVE CELEBRATION OF THE PASCHAL VIGIL, WITH ADDITIONS AND VARIATIONS IN THE RITES. The Paschal Vigil, which was instituted by a decree of the Sacred Congregation of Rites dated February 9th of the year 1951, to be celebrated facultatively at the discretion of the Ordinary, and granted for one year as an experiment, in



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which—

[*Latin ed. p. 49*]

The Sacred Congregation of Rites, number 49, was held for many dioceses throughout the world, despite the constraints of time, and indeed with great success. Many of the local Ordinaries, who had made use of the aforementioned permission, sent the requested report regarding the celebration of the same Paschal Vigil to this Holy Congregation, praising the restored rite wholeheartedly, reporting on the abundant spiritual fruits derived from it, and finally, requesting that the permission to celebrate this Vigil be extended beyond its original term. However, some of the local Ordinaries, having heard the reports of the parish priests, did not fail to mention certain difficulties or doubts encountered in the celebration of the restored rite; with the intention that these difficulties be addressed and these doubts resolved by the Apostolic See through appropriate regulations. The Most Holy Pope Pius XII ordered that this special commission of learned men, which had prepared the rite for the Paschal Vigil, subject the aforementioned reports to a careful examination. This commission, after maturely discussing and considering all matters, came to the opinion that the permission to celebrate the restored Paschal Vigil should be confirmed and extended for three years, if it pleases the Most Holy See; with the addition of certain regulations and variations in the rubrics. Finally, the Cardinal Pro-Prefect of the Sacred Congregation of Rites, as indicated below, presented the matter, and His Holiness deigned to approve the following regulations and variations in the rubrics for the optional celebration of the restored Paschal Vigil, based on the judgment of the local Ordinaries, for a period of three years. The liturgical edition of the rite and rubrics of this sacred Vigil remains reserved to the Holy See. Contrary to anything to the contrary notwithstanding. January 11, 1952. Eg C. Card. MICARA, Bishop of Velletri, Pro-Prefect. S. A. Carinci, Archbishop of Seleucia, Secretary. 4 - ACTA, vol. XIX, n. I. — January 25, 1952.

[*Latin ed. p. 50*]

Acta Apostolicae Sedis — Commentarium, Officiale 50 ORDINATIONES

Insequentibus ordinationibus, nomine «vigiliae paschalis» intelligitur vigilia Paschalis instaurata, nocturno scilicet tempore celebranda.

## I - DE PRAEPARATIONE VIGILIAE PASCHALIS

1. Iuvat in primis fideles tempore raro instructionibus ad fructuosam rem, et praesertim ad solemnem quadragesimali sacrae vigiliae congruas praeparationes, celebrationem et renovationem promissionum baptismatis.



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2. Porro, ea omnia quae ad piam ac decoram sacrae vigiliae Paschalis celebrationem occurrunt, praeterea ministri pueri si sollicite ceterique sint, iis praeparanda ministrantes, quae ab et sive ipsis ordinanda sunt; sacri sive laici, clerici peragenda tuantur.

## II - DE HORA COMPETENTI PRO CELEBRATIONE VIGILIAE PASCHALIS

3. Hora competens pro celebratione vigiliae Paschalis ea est quae in rubricis propriis, Tit. II, cap. I, n. 1 praescribitur, «scilicet quae per solemnem vigiliae Paschalis circa mediam noctem».

4. Si vero gravibus peragi loci publicisque non posse, Ordinarius, de perventis, facultas permittere anticipandi, non ei queat, autem quibusdam omnibus adiunctis ut, ecclesiis octavam celebrationem, hora iisdem horam vigiliae ecclesiis conceditur, in ante eiusdem sacram post praescripta mature celebrationem meridiem.

## III - DE RITU SERVANDO IN CELEBRATIONE VIGILIAE PASCHALIS

5. Ubi lemniter copia habeatur, celebretur, sacrorum secundum ministrorum, rubricas in vigilia Ordine paschalis Sabbati sancti de- peculiares, in scriptas, serventur.

6. Ubi eodem vero sacri ministri Ordine Sabbati sancti suis 7. Ubi denique sacra in omnibus ordo IV rubricae locis insertae. liturgia mane Sabbati in Missali romano sancti peragatur, servetur descriptus.

## - ADNOTATIONES AD QUASDAM RUBRICAS VIGILIAE PASCHALIS

8. Nil impedit quominus signa, in cereo paschali a sacerdote stilo incidenda, coloribus vel alio visibili modo antea praeparentur.

[*Latin ed. p. 51*]

51. The Sacred Congregation of Rites, paragraph 9. It is fitting that the candles, which the clergy and the people carry, be lit, while the paschal proclamation of baptism, concerning the blessing of the water, is being announced. 11. If it should happen that the Pontiff ("pensi"), according to the pontifical, has reached the last part, 12. Finally, after the prayers have been restored, and the promises have been duly performed, or the adornment has been completed, it is permissible to also perform the Ordinations (since the Roman rite, after the imposition of hands, has the blessing of the same water, which is said this night before the last Gospel). 10. The vessel for blessing water, having been prepared, is sung, and the solemn



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blessing of the water is performed, either for the paschal or for the Pentecostal vigil. In churches where the readings and litanies have been omitted, it is permissible, even on the solemn vigil of Pentecost, to begin the Mass absolutely, as is prescribed in the Roman Missal for private vigils. V - OF THE MASS, THE HOLY COMMUNION, AND THE EUCHARISTIC FAST. 13. Priests, who are able to celebrate Mass on the feast of Easter, may also celebrate Mass on the eve of Easter; and even those who have restored the liturgy, may do so twice or three times, if they have permission. 14. The faithful, after the midnight Mass on the night of Easter, or the Mass of the Resurrection, may, if they wish, attend the vigil Mass celebrated on the Lord's day, in order to fulfill their duty of hearing the readings. 16. On Holy Saturday, the Holy Communion cannot be administered during the solemnities of the Masses, or immediately after, to the faithful, so that they may receive the most holy Eucharist (Can. 867, § 3). 17. Since "no one is permitted to receive the same Holy Communion on the same day" (Can. 857), therefore, those who have attended Mass in the morning of Holy Saturday, and have received Communion, may repeat this after the midnight Mass of the Easter vigil; but, at the very least, if Mass is celebrated, in a particular case, according to the norm, n. 1-, before midnight. Also, those who have anticipated Communion at Mass on the night of the vigil, cannot attend the Mass of the Resurrection. 18. Concerning the Eucharistic fast, the following are observed for the nocturnal vigil of Easter: a) Priests cannot attend Mass after midnight on the night of the vigil of Easter, in order to receive the Holy Communion at the Mass of the Resurrection.

[*Latin ed. p. 52*]

Acta Apostolicae Sedis - Official Commentary 52, and those faithful who participate in it, shall fast at least until the tenth hour after midday; if, however, it is a sacred vigil, in a particular case, according to paragraph 1, at least before midnight, from the seventh hour after midday. b) Furthermore, priests, if they have fasted, and if, after an anticipated Mass, they wish to celebrate the vigil Mass again after midnight, they may, after the nocturnal Mass, take something in the manner of a drink, observing the Eucharistic fast before the second Mass, and, provided that they have at least one, namely, the Indult of the Resurrection, which specifies the hours, otherwise the fast for Sundays shall remain in force. 19. "(...The law of fasting ceases on the holy Sabbath after midday (Canon 1252, § 4), even when the Paschal vigil is celebrated." VI - CONCERNING CERTAIN DIFFICULTIES TO BE RESOLVED 20. Where the custom of blessing homes on the very day of the holy Sabbath prevails, let the local bishops or ordinaries take care that this is done by others, 21. Where the custom of priests blessing homes has become established, so that on the evening of the holy Sabbath, the faithful may more diligently attend to the care of souls, and in order that the parish priest may prepare the faithful for the Sacrament of Penance



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on the morning of the Lord's Day, let the distribution of blessings be arranged on different days, so that the Sacrament may be administered as opportunity allows, lest all flock together on the same day for the Paschal confessions, which would otherwise be the case; indeed, those who benefit from this should be considered. 22. The ringing of bells, at the beginning of the hymn "Gloria in excelsis," shall be done in this manner: a) In places where there is only one church, let the hour at which the hymn begins be indicated by the ringing of bells. b) In places where there are several churches, whether all the churches ring at the same time, or whether the ringing of the main church is the signal, the ceremonies of the same shall be carried out, and if the ringing of the bells is done at different times, let the local ordinary determine when the bells of each church, namely, the church in that place, shall ring together with the hymn or chant, the main church. 23. Finally, with regard to popular customs that have prevailed on the holy Sabbath in many regions, let the local ordinaries and parish priests take care that those customs which appear to foster and promote genuine piety are incorporated into the new order. The holy Sabbath should be observed prudently.

[*Latin ed. p. 53*]

The Holy Congregation of Rites, 53. RULES FOR OBSERVING THE HOLY SABBATH. IF THE PASCHAL VIGIL IS CELEBRATED WITH VARIATIONS. APPROVED BY DECREE OF JANUARY 1, 1952. TITLE I: OF THE DIVINE OFFICE.

1. MATINS are said in the morning, and are not anticipated in the evening; but the praises are said at the appointed hour, as in the Roman Breviary. After the "Pater noster" (Our Father), the "Miserere" (Have mercy upon us), and the "Quentia" (a hymn), all are said in silence. After the antiphon "Christus factus est" (Christ was made manifest), the following prayer is said: "Grant, we beseech Thee, Almighty God, that those who, with devout expectation, await the resurrection of Thy Son, may attain to the glory of that same resurrection." And it is concluded in silence.

2. THE SMALL HOURS are said, and immediately after, the entire "Pater noster" is said, followed by the prayer appropriate to the hour, all in silence.

3. VESPERS are said after midday, on Feria V in the Office of the Lord. On Sundays, they are said as for the Lord's Day, but, after the psalms, after the antiphon "Christus factus est," the "Pater noster" and the "Miserere" are said at the appointed hour, as those that follow in the Breviary: Antiphon 1: "Today I am clothed in purple, but tomorrow I shall loose my bonds." Antiphon to the Magnificat: "The princes of the priests and the Pharisees fortified the sepulchre, sealing the stone with the guards." The antiphon to the Magnificat is repeated, and after omitting the antiphon "Christus factus est," the "Pater noster" and the "Miserere," the prayer is said, as above in



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the praises. And thus,

### 4. COMPLETION.

5. With the completion of Vespers, the solemn office of the night of the Resurrection is concluded. On the night of the Paschal Vigil, after the office of the Resurrection has been celebrated, the praises are sung, as indicated below, Title III, number 3, for the celebration of the Lord's Resurrection. Then follows the Office of Matins, and then Prime.

[*Latin ed. p. 54*]

Acta Apostolicae Sedis — Official Commentary 54 6. Where the sacred ceremonies of the Paschal vigil are performed, the entire Divine Office of Saturday *tinum* and the Lauds of the Lord's Resurrection are, according to the Breviary or Roman Missal, for the clergy and for all, as prescribed, are dispensed from in the aforementioned places on the Sabbath.

## TITLE II ON THE PASCHAL VIGIL

All that is contained in the following sections enclosed in square brackets refers to the simple celebration, that is, when the sacred vigil is performed by a priest without sacred ministers, according to the Ordinances, no. 6.

CHAPTER I On the Blessing of the New Fire

1. At the appointed hour, the kindling of the Paschal candle is shaken out at the altar, but the flame is extinguished, and it is covered with a cloth until the middle of the night, so that it may be lit from a fire taken from outside the church, and thus mark the beginning of the Mass. And from this, coals are kindled. If, however, the Ordinary has permitted the vigil to be celebrated before the appointed hour, even after midday,

2. The priest puts on the amice, and remains in the cassule. Without the public, [or for reasons of necessity], the vigil cannot be begun before the feast of the holy day. With the ministers [who are present], and with the stole, cincture, and alba, and with the thurible, the blessed water and incense, either before the door, or at the entrance of the church, or inside it, where the people can better follow the sacred rite, the priest blesses the new fire, saying "Dominus vobiscum" and the first of those prayers which are found in the Missal.

3. After these words, the acolyte [or one of the ministers] takes the thurible, and then sprinkles the fire three times; the priest, blessing it in the usual manner, puts the blessed fire and the coals into the paschal candle, and it is perfumed with incense.

CHAPTER II On the Blessing of the Paschal Candle

5. With the new fire, the acolyte [or one of the ministers] brings the paschal candle to the priest, who, with a stylus, makes the sign of the cross



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on the candle at the designated places, and then inserts grains of incense.

[*Latin ed. p. 55*]

The Sacred Congregation of Rites decrees. Then, it makes a third Omega, representing the current year, above which, between the arms [of the cross], are placed: 1) Christ, crucified; 2) Above the upright post, the letters "temp" (falls on 6), and "saecula" (falls on A), indicating the first number, the number of the current year, in the lower left corner; 3) The current year is expressed in the angle of the cross; 4) The numbers expressing the cross; 5) To Him [is given] glory and dominion forever. Amen; 6) Below the upright post, the letter "L"; 7) The numbers [are placed] in the upper left corner, below the end of the cross, in the upper right corner, Alpha, and Omega; 5) The Greek words: "Heri et hodie" (Yesterday and today); 2) "Principium" (Beginning); 3) "Alpha"; 51, 96, 75, 28, L, 6. After the incision is made, the deacon, holding the incense, which, if blessed, the celebrant sprinkles three times and anoints three times with incense, and the ministers of the cross do the same, and the priest offers the same to the other priests, placing five grains [of incense] on the altar [without saying anything]. Then, saying: "May His most holy wounds," he offers the priest a small censer, lights the candle, and says: 1) "Through His most holy wounds"; 2) "Glorious"; 3) "May He keep"; 4) "And preserve us"; 5) "Christ the Lord. Amen." 7. Then, the deacon, again [or another minister], holding the candle [lit with fire], saying: "May the light of Christ, gloriously risen, dispel the darkness of the heart and mind."

[*Latin ed. p. 56*]

Acta Apostolicae Sedis - Commentarium Officiale 56; 8. Mox sacerdos benedicit cereum accensum, dicens: "Dominus vobiscum. Oremus. Veniat, quaesumus, omnipotens Deus, super hunc incénsum céreum larga tuse benedictiónis infusio : et hunc noctúrnum splendorem invisibilis regenerátor intènde ; ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtióne refulgeat ; sed in quocumque loco ex huius sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicam fraudis nequitia, virtus tuse maiestatis assistat. Per Christum Dominum nostrum. Amen."

9. Interim, dum benedicitur, omnia luminaria postmodum ecclesiae exstinguuntur, ut de igne beatitudinis accendantur.

## CAPUT III

De solemni processione et de praeconio paschali.

10. Tum diaconus, indutus stola et dalmatica albi paschalem accensum, et ordinatur processio: rius, sequitur subdiaconus cum cruce, diaconus eum clerus per statim [10 a. et celebrans, Tum dalmatica dinatur statim



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celebrans, albi accipit praecedit cum accipit ce- praecedit thurifera- cum cereo ordinem, et cereum thuriferarius, cereo accenso, paschalem sequitur deinde ceteri accenso, post populus. depositis paramentis violaceis, coloris, processio: celebrans deinde coloris, et indutus accensum, crucifer, stola et or- post eum ministrantes, et po- pulus].

11. Cum diaconus ingressus est ecclesiam, elevans cereum stans erectus, cantat solus: "Lumen Christi." Respondentes: "Deo gratias." Procedens ad medium ecclesiae, ibi accendit: "Lumen Christi, Deo gratias." Tertio, cui omnes alii, genuflectentes, respondentes: "Deo gratias." Sacerdos vero diaconus altius can- accendit. Eodem modo supra, genuflectentes, benedicto accenduntur candelae altare, in medio chori, rursum respondent: "Lumen Christi, cui tertio omnes, ut supra, genuflectentes, respondentes: Deo gratias." Et accenduntur ex cereo benedicto candelae populi, et luminaria [11 ecclesiae. a. Cum sacerdos ingressus est ecclesiam, elevans cereum benedictum, stans erectus, cantat solus: "Lumen Christi, cui omnes alii, genu-

[*Latin ed. p. 57*]

The Sacred Congregation of Rites, in response to the turning of the blessed candle, says: "Thanks be to God." The ministers, having taken the candle from the priest, light it. Proceeding to the center of the church, there the priest, bending his knees higher, sings: "Light of Christ," to which the people respond: "Thanks be to God." And the priest, proceeding further, sings the third verse: "All you who have been baptized into Christ, have been clothed in Christ," to which the people respond: "Thanks be to God." Then, one of the ministers, as before, lights the candles before the altar, in the middle of the choir, and all the ministers light the candles. Then, bending the knees even higher, the priest sings: ["O bright light of Christ, shining in the darkness, alleluia. Alleluia, alleluia. The shadows have fled away, alleluia."]. 12. Then the priest goes to his place in the choir, at the side of the epistle; the subdeacon, with the cross, stands at the side of the gospel; the clergy take their places in the stalls. The deacon places the Paschal candle in the stand, and, taking the book, asks for a small blessing in the middle of the choir, from the celebrant, in the Missal. [12 a. The priest places the Paschal candle in the middle of the choir, next to the stand, at the side of the gospel; the other ministers follow, and the celebrant, having received the book, goes to Chammes; the cross-bearer stands there with the cross. From Chammes, he goes to the foot of the altar, and says only: "Lord, command that your servant be blessed." - May the Lord be in my heart, and in my lips: that I may worthily and suitably proclaim his Paschal proclamation. Amen]. 13. Afterwards, the deacon goes to the gospel, which is covered with a white cloth, and places the Paschal candle upon it, and then incenses it. Then, as all rise, he sings the Paschal proclamation, from the right side of the altar, and the people, standing on the left side of the church, have the Paschal candle before them.



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[13 a. Afterwards, the priest goes to the gospel, which is covered with a white cloth, and places the Paschal candle upon it, and then incenses it. Then, as all rise, and stand, he sings the Paschal proclamation, from the right side of the altar, and the people, standing on the left side of the church, have the Paschal candle before them, in the Missal, but the text from Rome is replaced with the following: "Look also upon those who are in darkness, and bring them the light of your knowledge, O Lord."

[*Latin ed. p. 58*]

The Acts of the Apostolic See – Official Commentary 58, testify that, with unwavering piety and mercy, it directs the thoughts of those present to justice and peace, so that, from earthly diligence, they may arrive at the fallen homeland with all your people. Through the same. CHAPTER IV Concerning the Readings 14-. After the proclamation, the celebrant, having put off the stole, goes to the deacon, lays aside the white garments, and takes up the violet vestments. [14 a. After the Paschal proclamation, the celebrant returns to the sanctuary, puts off the dalmatic and the white stole, and, having put on the stole and the pallium of violet color again, returns to the altar.] Then the readings are read, and at the end of each, the response is given: "Deo gratias." These are read by a lector, in the middle of the choir, before the blessed candle, on the left side of the church, so that the celebrant and the lector are in the center, and there are no ministers; on the right, the clergy and the altar; the people, seated, listen. [15 a. Then the readings are read, without a title, and at the end of each, the response is given: "Deo gratias." They are read by the celebrant, in the middle of the choir, before the blessed candle, on the left side of the church. If, however, there is a cleric present, the celebrant has the lector and ministers, and the people, seated, listen as above, n. 15]. After the reading, or after the canticle, prayers are said in this manner: all rise; the priest says, "All," bending his knees, through the deacon, "Levate," "Oremus"; then the deacon, for a time, bends his knees, and all, in silence, rise, and the priest says and prays the prayer. [16 a. At the end of the reading, or after the canticle, prayers are said in this manner: all rise; the priest, standing before the altar, says "Oremus"; and all, together with the priest, bend their knees, and for a time, in silence, pray; then the priest says, "Levate," and he says the prayer.] 17. From the first twelve readings, the prayer, but the reading in the Missal, the fourth, which in the Missal is called the "octava," begins with these words: "In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel," and in Rome, the readings proposed are read with their canticles; this is the "octava."

[*Latin ed. p. 59*]

69. The Sacred Congregation of Rites, CHAPTER V, Concerning the first



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part of the litanies, 18. After the readings of the lessons, the litany of the saints, beginning with "Propitius esto," is sung by two (though they may be doubled) singers, while all [18] are kneeling, until the invocation "Propitius esto," with the responses. After the lessons, two priests, kneeling (though they may be doubled), sing the litany of the saints, beginning with "Propitius esto," with all the singers, from the lowest degree, responding.

19. Afterwards, if the church has a baptismal font, the rite follows as described below in Chapter VI, paragraph 20; if, however, the chrism is to be blessed, as described below in Chapter VII, paragraph 1.

CHAPTER VI, Concerning the blessing of the water.

20. While the litanies are being sung, the preparations are made, and the blessed water is placed in the middle [of the baptismal font], for the blessing of the baptismal water, in the sight of the faithful. The priest, who is to bless the baptismal water, stands before the baptismal font, with the minister, holding a vessel containing all the holy vessels, and the other things necessary for the blessing of the water.

21. Furthermore, the priest, standing before the people, on the left has the blessed vessel containing all the holy vessels, and on the right, the minister has the vessel containing the water to be blessed. The blessing of the baptismal water is performed as in the Roman Missal, with the following exceptions: at the beginning, the canticle "As the hart desireth the hart" is omitted, and the prayer begins immediately with "Dominus vobiscum" and the prayer "Omnipotens sempiterne Deus, adesto"; moreover, the usual aspersions before the mixing of the sacred oils are omitted. Instead, the rubric, which begins "Deinde de ipsa aqua," concerning the oils, is changed to read: "Then, with the water, one blessed oil is mixed..." The ministers of the church then take some of this water and pour it into a vessel for sprinkling the people after the renewal of the promises of baptism and with the other oils (as will be said below in paragraph 25). After these things have been done, the priest blesses the water with the sign of the cross.

[*Latin ed. p. 60*]

Acta Apostolicae Sedis - Commentarium Officiale 60 22. Benedictione aquae baptismalis ad Fontem, hoc modo: praecedit thuriferarius, cruce, clerus, diaconus cum vase acolythis portari, et celebrans; et ipsum ab peracta, aquae defertur sequitur subdiaconus baptismalis, cereus vero Aqua benedicta in Fontem immissa, celebrans cum nisi conveniat' paschalis remanet in suo loco; et interim cantatur canticum Sicut cervus, tio. processionaliter omissum in ini- dicit Dominus vo- biscum, et orationem Omnipotens sempiterne Deus, réspice, et incensat Fontem. Tunc redeunt tioni in promissionum [22 a. ter omnes ad Fontem, hoc deinde peracta, et datur baptismalis modo: praecedit thuriferarius, unus vel plures gestant, et sacerdos; Cetera fiunt initium renova- defertur ministrantium, cereus vero



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processionali- sequitur qui crucifer, et aquae bapti- in suo loco. ecclesia separatum, et prae- ipso baptisterio fiat, post paschalis vas remanet ut supra]. 23. Sicubi ut chorum, aqua smalis feratur, in baptismatis. Benedictione ministrantes, silentio vero baptisterium benedictio aquae exstat ab baptismalis in invocationem Sancta Trinitas, unus Deus, miserere nobis, sacerdos, praecedente cruce, cum candelabris, et cum clero et ministris paratis ad manent in locis suis, et cereo Fontem. prosequuntur benedicto accenso Cantores vero cantum descendit et populus relitaniarum, repetitis, si opus est, invocationibus inde a Sancta Maria, ora pro nobis. Benedictio omissa aquae baptismalis tamen aspersione commixtionem sacrorum Benedictione peracta, initium renovationi fit populi ut cum nunc aqua in Missali benedicta, romano fieri exstat, solita ante ecclesiam, et datur oleorum. omnes redeunt in promissionum silentio in baptismatis. CAPUT VII De renovatione promissionum baptismatis 24. Completa habet, post vationem absolutam albi depositis coloris; deinde, stans ante illum, in medio sequitur: aquae primam promissionum 25. Celebrans, viale benedictione baptismalis, partem vel litaniarum, ubi haec locum non proceditur ad reno- baptismatis. paramentis violaceis, assumit stolam et plu- imposito thure, facta incensatione cerei, et chori, vel ex ambone seu pulpito, incipit, ut

[*Latin ed. p. 61*]

The Sacred Congregation of Rites. 61. On this most sacred night, beloved brothers, the holy Mother Church, remembering the death and burial of our Lord Jesus Christ, keeps vigil, awaiting His return; and celebrating His glorious resurrection, she rejoices with great joy. For, as the Apostle teaches, we have been baptized into Christ's death; therefore, just as Christ was raised from the dead, so we too should live a new life; knowing that our old self has been crucified with Christ, so that we may no longer serve sin. Therefore, let us consider ourselves dead to sin, but alive in God through Christ Jesus our Lord. Therefore, beloved brothers, having completed the Lenten exercises, let us renew the promises of holy baptism, by which we once renounced Satan and his works, as well as the world, which is the enemy of God, and promised to serve God faithfully in the holy Catholic Church. Therefore: Priest: Have you renounced? People: We have renounced. Satan? Priest: And all his works? People: We have renounced. Priest: And all his pomps? People: We have renounced. Priest: Do you believe in God, the Almighty Father, Creator of heaven and earth? People: We believe. Priest: Do you believe in Jesus Christ, His only Son, our Lord, born and suffering? People: We believe. Priest: Do you believe also in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting? People: We believe. Priest: Now let us pray together, as our Lord Jesus Christ taught us to pray: People: Our Father... Priest: And may Almighty



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God, the Father of our Lord Jesus Christ, who has regenerated us through water and the Holy Spirit, and who has given us the forgiveness of sins, keep us in His grace in the same Christ Jesus our Lord, into eternal life. People: Amen.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Commentarium Officiale. Et est aspergit populum n. 2t, in baptismalis ubique benedictione locum 26. Haec cum non allocutio locorum, aqua benedicta, extracta, aquae baptismalis; velubi habet, cum aqua benedicta et renovatio promissionum lingua vernacula; versione ut supra dictum benedictio aquae « ordinaria ». Baptismatis tamen ab fieri potest, Ordinario ap- cantores [seu probata. CAPUT VIII De altera parte litaniarum 27. Renovatione promissionum his deficientibus ipse inde ab et respondentibus. invocatione Si vero in hac Propitius ordinandorum prostratio pars litaniarum decantatur. paramentis vero albi [28 a. esto,usque festivas pro missa paramentis si, cantoribus cantare debeat, bus, paramenta partem litaniarum, finem, omnibus genuflexis ad et benedictio ministri, pro Ordines peragitur, conferantur, con- dum, altera accedentes ad solemniter celebranda. missa albi coloris, haec sacristiam, ministrantes induuntur vero sumunt vestes solemni. his deficientibus, ipse absolutis, sacristiam ad sumenda pro sacerdos missa evangelii, et altare paratur pro missa litanias accedat, solemni, 29. Interim cereus paschalis reponitur in et peracta, alteram Sacerdos vero et ministrantes accedunt ad sacristiam, ubi cele- induitur ad et coloris brans Vel incipiunt sacra vigilia paschali sacri sueta 28. Sacerdos baptismatis sacerdos], ut cum de- ministrant^ supra dictum candelabrum solemni, sanctorum cum suum, in luminaribus est]. cornu accensis floribus. TITULUS I I I DE MISSA SOLEMNI VIGILIAE PASCHALIS 1. Missa solemnis exceptis In missa his fine quae vigiliae paschalis celebratur ut in Missali romano, sequuntur. litaniarum, cantores solemniter incipiunt Kyrie eleison, moris est. Interim ad ministris, altare, et, in omissis paramentis psalmo albis [seu cum Deus, ac confessione, ascendens, osculaiur illud in medio, et incensat solito. accedit cum me, more ministrantibus], sacerdos ut in ludica,

[*Latin ed. p. 63*]

The Sacred Congregation of Rites. 2. After the singing by the choir in the upper part of the church, 3. Then, after the striking of the bell for "Kyrie eleison" in Abbeydorney, the priest begins the Sunday Mass with the "Laudibus," and the sacred images are solemnly uncovered. The purification and ablution are performed in the usual manner; in the choir, the antiphon is sung: "Alleluja, alleluja, alleluja," and Psalm 116, "Laudate Dominum," all you nations; and the antiphon "Alleluja, alleluja, alleluja" is repeated. The chapter begins, the hymn is sung, and the antiphon and the verses are said to Benedict: "And on the first day of



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the week, very early in the morning, they came to the monument, now the sun has risen, alleluja" (as in the Antiphonary of the Resurrection). Then, either the "Benedictus" is sung from the Roman Breviary, or, with the "Laudibus," the "Gloria" is sung to the Father, and incense is offered, as in the "Laudibus." 4. The antiphon is repeated, the celebrant says the usual prayers, and after Communion, or the prayer "Spiritus nobis, Dominus vobiscum," as in the Missal, "Dominus vobiscum." 5. Then the priest says "Dominus vobiscum," and the deacon, turning to the people [or the priest himself], sings "Ite, missa est, alleluja, alleluja." The celebrant, as usual, after saying "Placeat," and omitting the last phrase, "sancta Trinitas," gives the blessing, and all return to the sacristy.

[*Latin ed. p. 64*]

Acts of the Apostolic See – Official Commentary on the acts of the tribunals of the SACRED ROMAN ROTA. Citation by edict concerning the NULLITY OF MARRIAGE (FRIGENTI-PISTONE). Since the actual place of residence of Mr. Vincent Pistone, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 18, 1952, at the eleventh hour, to discuss the doubt in question, or to subscribe to it, and to set a date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Vincent Pistone, must, insofar as possible, ensure that he is informed of this edictal citation.

* Joseph Pasquazi, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, December 21, 1951.

Ovidius Bejan, Notary.

[*Latin ed. p. 65*]

Ah. and vol. XXXIV, February 22, 1952 (Series H. T. XIX) - No. 2, ACTA APOS- TOLICAE SEDIS, OFFICIAL COMMENTARY. PAPAL ACTS OF POPE PIUS XII, BY A PROPRIETARY ACT CONCERNING RELIGIOUS ORDERS, ECCLESIASTICAL GOODS, AND THE MEANING OF WORDS FOR EASTERN CHURCHES. PIUS PP. XII. After having, by Apostolic Letters dated the twentieth day of the month of February in the year 1951, and the sixth of January in the year 1952, addressed matters concerning the regulation of marriage and the composition of ecclesiastical judgments in the Eastern Churches, now Our cares and thoughts are drawn to two other questions: one concerning religious institutes, and the other concerning the temporal goods of the Church. It is known to no one that monks have flourished through the course of the centuries, by what virtues and merits.



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From the very beginnings of the Christian name, they have shone in the garden of the Church, like gems brought forth in bloom, with the splendor of the Gospel. Docile to the invitations of divine grace, having renounced the lust of the flesh and the eyes, and pride of life, and therefore freed from earthly hindrances, inflamed with a double charity, for God and for men, they devoted themselves to attaining and perfecting the perfection of evangelical morals. Hermits, monks living in community, and sacred virgins, through prayer, contemplation of heavenly things, voluntary chastisement of the body, and the exercise of other virtues, ascended to the mountain of God with eager steps. Moreover, the monks of the Eastern Churches have not neglected any form of active life. It was a sacred and solemn duty for them to cherish and defend the Catholic faith, to instruct the Christian people more deeply in it, and to spread it among nations that were ignorant of this highest good. The annals of history demonstrate with clear testimonies, with what spirit, and with what rich harvest of fruits, Anthony and Pachomius...

[*Latin ed. p. 66*]

The Acts of the Apostolic See - Official Commentary 66. The sacred and civil studies, the liberal arts and sciences, were cultivated by the students of Aphraates, Ephraem, Hilarion, and the great Basil. But this splendor of heavenly life and the promptness and competitive zeal in action gradually diminished among them, and alas, in some regions, due to known and long-standing evils that have afflicted the Eastern Churches, they have been extinguished. However, the provident and wise efforts of certain restorers of religious discipline, such as Theodorus Studita, Josaphat Kuntsevyc, and Methitar, as well as the care of the maternal Apostolic See, have ensured that in the afflicted regions of the Eastern Churches, adhering to the teaching of the Chair of Peter, the former vigor has been restored. Moreover, the very course of events has demonstrated that the norms of the ancient law must be perfected and adapted to the needs of this time, so that they may be more suitable and appropriate for both monks and those who later embraced other forms of evangelical perfection: we speak of Orders, of Congregations, of societies of men, who, although they do not publicly pronounce the three usual religious vows, are nevertheless bound by the bond of a religious community. These defects are easily perceived by those who have examined either the laws, still in force, which constitute the form of religious institutions, or the prescriptions issued by recent Synods. For this reason, among other things that the Sacred Congregation entrusted with the Eastern Churches has undertaken, it is of primary importance to revise, amend, and perfect such statutes and decrees. However, this urgent and provident undertaking is hindered by the fact that a certain primary law is still lacking, which, with suitable modifications and improvements, might serve as a guiding principle. Therefore, We have considered it opportune



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to promulgate these canons concerning religious sodalities. No less clear and evident is the reason that persuades Us to issue canons concerning the temporal goods of the Church. When, in some places, the native and sacred right of the Church to possess property is sought to be taken away or diminished, We consider it to be the duty of the Apostolic Office to assert and defend all and each of the rights of such a Church. Given this opportunity, We deem it fitting to remind those who administer such goods that they are bound by the most sacred duty to administer them integrally, faithfully, and diligently, according to the purpose for which they are intended, which purpose is the adornment of divine worship, the solace of the sacred rites, and the honest sustenance of the clergy, and the relief of the needs of the poor. Therefore, let all those who are concerned with the administration of such goods take care to remove any suspicion from themselves, and to avoid even the slightest reproach in the performance of their duties. But the laws themselves, by being provident and complete, forbid, command, and protect.

[*Latin ed. p. 67*]

Acta Pii PP. XII 67: Ecclesiastical administrators ought to manage and govern ecclesiastical goods with the guidance and authority of their superiors, so that they may care for and administer them "as if God were watching," 1 and "with all diligence and with a good conscience before God, who considers all things." 2 The Council, in preparing the Code of Canon Law for the Eastern Churches, has carefully considered these laws, which pertain to both questions, and after hearing the superiors and others of the Eastern Churches, whose opinions it was useful to know, it proposed to Us for approval canons concerning the aforementioned legal institutions, and We also request that We promulgate the chapter on the meaning of words, since it is entirely necessary that such canons concerning religious sodalities be properly understood. We, having diligently considered all of these things in the Lord, and having offered fervent prayers to God, have decided, without delay, to grant the requests made of Us, so that We may immediately promulgate the complete Code of Laws for the Eastern Churches, or at least those canons which pertain to the discipline of religious institutes, as well as to the temporal goods of the Church, and to the meaning of certain words; and by these letters, by Our own initiative, with full knowledge and with the fullness of power, We have decreed that the canons concerning the discipline of religious institutes, the temporal goods of the Church, and the meaning of certain words, which are prepared by the Council for the preparation of the Code of Laws for the Eastern Churches, shall be promulgated now. The canons, which We approve with Our Apostolic authority, are those that follow.

## PART I: CONCERNING MONKS AND OTHER RELIGIOUS



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Can. 1: The religious state is a stable way of life within a society approved by the Church, in which the faithful, in addition to the common precepts, also undertake, through public vows of obedience, chastity, and poverty, to observe the evangelical counsels, under a legitimate superior, according to the statutes.

Can. 2: The religious state ought to be held in honor by all. 1

1 Canons of the Holy Apostles, 38.

2 Synodus antiochena, can. 24.

[*Latin ed. p. 68*]

Acta Apostolicae Sedis - Official Commentary 68 Canon 3. All statutes of Religious Orders, provided they are not contrary to the law established by this decree, retain their force; those that are contrary to it are abrogated. Canon 4. The canons concerning religious also obligate eremitical groups, unless the contrary is evident from the nature of the matter or from the approved statutes of each Religious Order. Canon 5. § 1. Houses of Religious of the Latin rite which have been assigned to the Eastern rite, with the approval of the Apostolic See, must observe the law established by this decree, with the exception of the provisions of the statutes which concern the internal governance of the Religious Order and the privileges granted to its Religious by the Apostolic See. § 2. A Religious Order of the Eastern rite which, with the consent of the Apostolic See, has houses and provinces of various Eastern rites, with regard to governance, depends on the Eastern ecclesiastical hierarchy designated by the same Apostolic See. Canon 6. § 1. Religious precede laypersons; monks precede other religious; clerical Religious Orders precede lay Religious Orders; among clerical Religious Orders or among lay Religious Orders, Orders precede Congregations. 2° In accordance with the aforementioned paragraph 1, Religious Orders of pontifical right precede Religious Orders of patriarchal right; these precede Religious Orders of eparchial right; 3° Among Religious Orders of the same legal condition, the one that is in peaceful, quasi-possessory precedence precedes; and, if this is not evident, the one that was established first in the place where the question arises. § 2. The secular clergy precede religious outside their churches, and also within their churches, if the matter concerns a lay Religious Order; diocesan synodal councils precede them everywhere. § 3. Among individual clerics and religious: he who has authority over others has the right of precedence over them; but if none of them has authority over another, he who belongs to a higher rank precedes the one who is of a lower rank; among those of the same rank but not of the same order, he who holds a higher order precedes the one who is in a lower position; finally, if they belong to the same rank and have the same order, he who was promoted first to the rank precedes; if they were promoted at the same time, the one who received the sacrament of Holy Orders earlier precedes, unless he was ordained more recently by the Roman Pontiff; and



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if they received ordination at the same time, the older in age precedes.

[*Latin ed. p. 69*]

Acts of Pope Pius XII, 69

CHAPTER I. Concerning the erection and suppression of religious orders, provinces, and houses.

7. In the canons of this chapter, the term "Hierarch" refers to the local Ordinary; the Administrator of a vacant see, nor the Syncellus, unless they have a special mandate.

8. § 1. The local Ordinary may found monasteries of their own jurisdiction, in which the members strive for evangelical perfection, observing the rules and ancient traditions of Eastern monastic life, after consulting, in patriarchates, with the Patriarch, and, outside of patriarchates, with the Apostolic See;

2. To erect a monastery dependent on another, the license of the local Ordinary is sufficient.

§ 2. To the Patriarch is reserved the erection of any stauropegian monastery, after obtaining the consent of the permanent Synod.

§ 3. To erect any monastery with pontifical exemption, the approval of the Apostolic See is required.

9. § 1. The erection of a monastery, or the granting of permission to found a new monastery, carries with it, if the monastery is of its own jurisdiction or a filial house, the license to have a public church or chapel, and to perform the sacred ministrations, as well as to carry out the pious works of the monastery, according to its own statutes, with the reservations contained in the erection or permission, and with the firm obligation of obtaining the consent of the local Ordinary before a public church or chapel is built in a specific and determined location;

2. The same erection or permission, if it concerns a dependent monastery, carries with it the license to have a semi-public chapel.

§ 2. To build and open a school, hospital, or similar building separate from the monastery, even with pontifical exemption, a special license from the local Ordinary is required; if, however, it concerns a stauropegian monastery, the license of the Patriarch is also required;

2. This license from the local Ordinary carries with it the license to have a semi-public chapel.

§ 3. To convert an established monastery to other uses, the same formalities are required as for erecting a house, unless the conversion pertains only to the internal administration and religious discipline, without violating the laws of the foundation.

[*Latin ed. p. 70*]

Acta Apostolicae Sedis - Official Commentary 70 Canon 10 § 1. In patri-



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archates, a monastery of its own right or a dependent monastery, without pontifical exemption, cannot be suppressed except by the Patriarch, for a grave reason, with the consent of the permanent Synod, and after consulting or hearing the local hierarch if the monastery is of the eparchial jurisdiction, and after hearing the superior of the mother monastery and the president of the Confederation, if the monastery is part of a confederation, with the right of appeal with suspensive effect to the Apostolic See. § 2. A monastery of its own right or a dependent monastery enjoying pontifical exemption, and, outside of patriarchates, every monastery of its own right or a dependent monastery, even of the eparchial jurisdiction, can only be suppressed by the Apostolic See. § 3. A dependent monastery, of whatever legal condition, can be suppressed by the superior of its monastery of its own right, according to the statutes, with prior approval of the Apostolic See if it concerns a monastery enjoying pontifical exemption, with the consent of the Patriarch and the permanent Synod if it concerns a stauropegial monastery, with the consent of the local hierarch if it concerns another monastery. § 4. The assets of a suppressed monastery of its own right pass to the Confederation, if it is part of a confederation; otherwise, to the eparchy or, if it is stauropegial, to the patriarchate; the assets of a suppressed monastery which enjoys pontifical exemption are reserved to the Apostolic See to determine, saving the will of the offerors in each case: 2° The assets of a dependent monastery which is suppressed pass to the monastery of its own right, saving the will of the offerors. 3 Canon 11 § 1. Several monasteries of its own right, whether of men or women, of the same legal condition, and, if it concerns monasteries of the eparchial jurisdiction, of the same eparchy, can enter into a Confederation with the permission of a legitimate authority, to whom the laws of the Confederation are also reserved for approval. § 2. This legitimate authority is the local hierarch, if the monasteries are of the eparchial jurisdiction; the Patriarch, if they are stauropegial; the Apostolic See, if they are of pontifical jurisdiction. Canon 12 § 1. The aggregation of monasteries not in a Confederation and the separation of federated monasteries from the Confederation are reserved to the same authority mentioned in Canon 11. § 2. The suppression of a Confederation cannot be carried out except by the Apostolic See or, if the Confederation is of the eparchial jurisdiction, by the Patriarch with the consent of the permanent Synod, after consulting the local hierarch and the president of the Confederation. The decree of the Patriarch cannot be put into effect until after the approval of the Apostolic See.

[*Latin ed. p. 71*]

Acta Pii PP. XII 71 § 3. Concerning the goods pertaining to the suppressed Confederation, it is determined that they shall be assigned to the Apostolic See, or, if the Confederation has been suppressed by the Patriarch according



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to § 2, to the Patriarch with the consent of the permanent Synod, respecting the will of those who offered them.

Can. 13 o § 1. Local Hierarchs may found Congregations; but they shall not found them without consulting the Apostolic See; 2° Patriarchs, having obtained the consent of the Apostolic See, may found Orders; Congregations, however, after consulting the same Apostolic See; 3° If it concerns tertiaries living in common, it is also required that they be aggregated to the supreme Moderator of the first Order of their Religion.

§ 2. A Congregation of local law, which has spread over time into several eparchies, may become of patriarchal law, by decree of the Patriarch, after hearing those whose interests are involved and with the consent of the permanent Synod.

§ 3. Neither the name nor the habit already established of an Order or of a founded Congregation can be assumed by those who do not legitimately belong to that Religion, nor by a new Religion.

Can. 14 o § 1. An Order, even of patriarchal law, legitimately founded, even if it consists of a single house, cannot be suppressed except by the Apostolic See; 2° It is reserved to the Apostolic See to determine concerning the goods of the suppressed Order, respecting the will of those who offered them.

§ 2. The Apostolic See or the Patriarch may suppress a Congregation of patriarchal or local law, legitimately erected, even if it consists of a single house, after hearing those whose interests are involved and with the consent of the permanent Synod. However, the decree of the Patriarch cannot be put into effect until after the approval of the Apostolic See.

Can. 15 § 1. To divide a Religion into provinces, to unite provinces already constituted, or to otherwise define their boundaries, to found new ones or to suppress existing ones, pertains to the Apostolic See, if it concerns a Religion of pontifical law; to the Patriarch in patriarchates, if it concerns an Order of patriarchal law, or a Congregation of patriarchal or local law.

§ 2. When a province is extinguished, concerning its goods, respecting the laws of justice and the will of the founders, unless the statutes provide otherwise, it pertains to the general synod, or, in urgent necessity, to the supreme Moderator with the consent of his council.

[*Latin ed. p. 72*]

Acts of the Apostolic See – Official Commentary 72. Canon 16. No religious house shall be erected unless it can be prudently judged that adequate provision will be made, either through its own revenues or by other means, for the habitation and sustenance of its members.

Canon 17. § 1. The diocesan legal Congregation cannot validly establish houses in another diocese unless with the consent of the local Hierarchy in



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the place where the house is to be erected, and, if it concerns the first house to be erected in another diocese, with the consent of the Hierarchy of the diocese in which the Supreme Moderator resides.

§ 2. However, in the Patriarchates, the local Hierarchy shall not grant consent without the permission of the Patriarch.

Canon 18. § 1. The Rule of a stauropegial monastery and the statutes of an order of patriarchal law are approved by the Patriarch, after hearing the Permanent Synod.

§ 2. The statutes of a Congregation of patriarchal law are approved by the Patriarch, after hearing all the local Hierarchs in whose dioceses houses are located.

§ 3. If a diocesan legal Congregation should spread to other dioceses, nothing in its statutes can be validly changed unless with the consent of each of the local Hierarchs in whose dioceses houses are located, except for those matters which, according to canon 13, § 1, nos. 1, 2, are subject to the Apostolic See.

Canon 19. § 1. An Order or Congregation of pontifical or patriarchal law cannot establish houses unless with the permission of the local Hierarchy in the place where the house is to be erected; if it concerns the first house of the Order or Congregation of patriarchal law to be erected in that place, the consent of the Patriarch is also required; 2° An Order or Congregation enjoying a dispensation cannot establish houses unless with the approval of the Apostolic See and the consent of the local Hierarchy.

§ 2. The license for establishing a new house carries with it the faculty, for clerical religious, of having a church or public oratory annexed to the house, and of performing the sacred ministrations, with the observances that are to be observed by law, and with the firm obligation of obtaining the consent of the local Hierarchy before a church or public oratory is built in a certain and determined place; for all religious, of exercising pious works proper to the Religion, with the clauses that are added in the said permission.

§ 3. What is prescribed in canon 9, §§ 2, 3, concerning monasteries, shall also be observed concerning Orders and Congregations.

[*Latin ed. p. 73*]

Acta Pii PP. XII 73, Canon 20, § 1. A house of an Order or Congregation, whether constituted or not, cannot be suppressed unless the Apostolic approval is obtained, if it enjoys a pontifical exemption. § 2. Outside of patriarchates, a house of an Order or Congregation, whether constituted or not, which is not exempt from pontifical jurisdiction, can be suppressed by the highest Superior, with the consent of the local Hierarchy. § 3. In patriarchates, a house of an Order or Congregation, whether constituted or not, whether exempt from pontifical jurisdiction or subject to patriarchal jurisdiction, can be suppressed by the highest Superior, with the consent of



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the Patriarch. § 4. A house of a Congregation under eparchial jurisdiction, whether constituted or not, can be suppressed solely by the authority of the local Hierarchy, after hearing the Moderator of the Congregation, except for the provision in canon 14, § 2, if it concerns a single house. § 5. The decree of suppression of a house, as mentioned in §§ 3 and 4, unless an appeal is interposed, can be put into effect three months after the date it was issued. Canon 21. The erection, alteration, and suppression of a Religious institute, province, or house, which is carried out by a Superior within the Apostolic See, must be done in writing. A copy of the decree must be kept in the archives of the Superior who issued it, and in the archives of the legal entity that was erected or altered. Canon 22, § 1. The approval, consent, and license, of which mention is made in the canons of this chapter, are required for the validity of the act. § 2. The consent and license, of which mention is made in the canons of this chapter, must be given in writing.

CHAPTER II Concerning the Governance of Religious Institutes

ARTICLE I Concerning Superiors and Synods

Canon 23. All Religious are subject to the Supreme Pontiff, to whom they are bound by the obligation of obedience, even by the force of the vow of obedience.

Canon 24, § 1. Religious are also subject to the local Hierarchy, except for those who, by common law or by privilege, are exempt from the authority of the local Hierarchy.

[*Latin ed. p. 74*]

Acta Apostolicae Sedis – The Official Commentary 74 are and are subject to either the Patriarch or to the Apostolic See, always preserving the power which the law grants even to the Hierarchs of those places. § 2. 1° Religious men who do not enjoy pontifical exemption are also subject, in patriarchates, to the Patriarch mediately; in those places in which the same local Hierarchs are subject to the Patriarch, they are subject immediately; with the exception of cases in which, by common law or by privilege, they are subject to the Apostolic See; 2° In patriarchates, religious men who enjoy pontifical exemption are subject immediately to the Patriarch only in cases expressly stated by law; but mediately in those cases in which the local Hierarchs are subject immediately. Canon 25. No religious order of men can, without a special apostolic indult, have a congregation of women subject to it, or retain to itself the care and governance specially entrusted to it. Canon 26. § 1. Superiors and synaxes, according to the norms of the statutes and common law, have the power of governance over their subjects. § 2. 1° In exempt monasteries and in exempt clerical religious orders, Superiors and synaxes, according to the norms of the statutes and common law, have ecclesiastical jurisdiction both internally and externally; 2° The superiors major of non-exempt monasteries of any juridical condition, and of clerical congregations of pontifical or patriarchal jurisdiction, have



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ecclesiastical jurisdiction in both forums only in cases expressly stated by law. § 3. The superiors major of non-exempt monasteries of any juridical condition, and of clerical congregations of pontifical or patriarchal jurisdiction, can grant dispensations with regard to those things concerning which they are exempt, both from the universal laws of the Church and from the laws which the Roman Pontiff has specifically enacted for a particular rite or for a particular territory or group of persons, within the boundaries in which the power to grant dispensations belongs to the Hierarchs under the Roman Pontiff by law. Canon 27. Every Superior is strictly prohibited from intervening in cases pertaining to the Holy Office. Canon 28. The President of the Association of Confederations, the President of the monastic Confederation, and the General Superiors of Orders do not have all the power and jurisdiction which common law grants to Superiors.

[*Latin ed. p. 75*]

Acta Pii PP. XII 75 to the elders, but their power and jurisdiction are to be taken away, except insofar as it is required by law, by the laws and statutes of each Congregation, Confederation, or monastic Confederation, or Order, as firmly prescribed by canon 207. Canon 29. The Supreme Moderator of the Order or Congregation possesses power over all provinces, houses, and members, according to the statutes; other Superiors enjoy this power within the limits of their office. Canon 30. The Superiors Major of monasteries and of clerical religious institutes of exempt status may appoint notaries, but only for the ecclesiastical affairs of their institute. Canon 31. The following are ineligible for the office of Superior Major in religious institutes with firm statutes that require advanced age and other qualifications: 1° Those who are not endowed with legitimate birth, according to particular law; 2° Those who have not professed in the same religious institute for at least ten years from their first profession; 3° Those who have not completed thirty-five years, and have not been raised to the priesthood, if the matter concerns monasteries of men; 4° Those who have not completed forty years, if the matter concerns the Abbess of a monastery of women. 5° In Orders and Congregations, those who have not completed forty years, if the matter concerns the Supreme Moderator of the religious institute; thirty years, if the matter concerns other Superiors Major. Canon 32. § 1. The Superior of a monastery of its own right remains in office for life, unless otherwise provided by the Rule. § 2. The Superiors Major in Orders and Congregations are temporary, unless otherwise provided by the statutes. § 3. 1° Local Superiors minor are not to be appointed for a term of more than six years; upon the expiration of this term, they may be reappointed to the same office, if the statutes so provide, but not for a third time immediately in the same religious house; 2° In patriarchates, the Patriarch, for just cause, may dispense from the prescription in n. 1 in religious institutes of any juridical status, at the request of the Superiors of the religious institute, after



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hearing, if the circumstances warrant, the local Hierarchy. Canon 33. The prescription of canon 32 concerning local Superiors minor is also applied to Superiors or Rectors of schools and hospitals.

[*Latin ed. p. 76*]

Acta Apostolicae Sedis - Official Commentary 76, and of other pious houses, whenever the Superiors are also Superiors of religious orders, under their authority, including other religious, even with regard to religious discipline. Canon 34, § 1. Before proceeding to the election of the Major Superiors in religious orders of men, all and each of the electors, by oath, promise that they will elect those whom they deem to be worthy of being chosen according to God. § 2. It pertains to the President of the Confederation of monasteries of men to preside over the election of the Superior of his own monastery, either in person or through a delegate. § 3. In monasteries of women, the local Ordinary or his delegate, with two priest scrutineers, presides over the assemblies for electing the Abbess, and, in orders of women, over the assemblies for electing the Mother General, unless the house of nuns is subject to a religious Superior; in that case, the Superior presides; but even in this case, the local Ordinary must be duly notified of the day and hour of the election, and he may, together with the religious Superior, either in person or through another, assist and, if he assists, preside either in person or through another; 2° If the monastery is a stauropegion, the right and duty of the local Ordinary belongs to the Patriarch; to whom it is incumbent, for the sake of conscience, to confirm or annul the election after it has been completed; 3° In the case of scrutineers, confessors of the nuns themselves should not be chosen. § 4. In congregations of women, the local Ordinary presides over the election of the Mother General, either in person or through another, where the election takes place; to whom, if the congregation is under the jurisdiction of the local diocese, it is incumbent, for the sake of conscience, to confirm or annul the election after it has been completed. Canon 35, § 1. In elections that are carried out by the synaxis, the common law must be observed, except where the statutes of each religious order are not contrary to it. § 2. Let all take care not to procure votes, either directly or indirectly, for themselves or for others. § 3. Candidacy may only be admitted in an extraordinary case, and if it is not prohibited by the statutes. Canon 36. In each house, the Superiors must reside and not depart from it, except according to the norms of the statutes. Canon 37. The Superiors must see to it that their subjects live according to the statutes of their religious order, and they must encourage them by example and exhortation to persevere in the end of their religious vocation.

[*Latin ed. p. 77*]

Acta Pii PP. XII 7, Canon 38, § 1. Omnis Superior [ecclesiastical superior]



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debet curare ut subditii sui notitiam habeant et decreta Apostolicae Sedis [the Holy See], Patriarchae, et aliae legitimae auctoritatis [lawful authority] observantur.

§ 2. Superiores locales [local superiors] curant:

1° Ut statuta propria, itemque decreta quae publice legi debent, saltem semel in anno, diebus statis, publice legantur;

2° Ut saltem bis in mense, firmiter praescripto can. 98, § 2, christianae catechesis [Christian instruction] habeatur instructio pro monachis qui non sint presbyteri nec studiis ecclesiasticis vacent, et pro familiaribus [lay members], et, in Ordine vel Congregatione [religious order or congregation], pro coadiutoribus [assistants] et familiaribus, ad conditionem audientium accommodata, et, praesertim in Ordine vel Congregatione laicalibus [lay religious orders or congregations], pia ad omnes de familia exhortatio [pious exhortation to all members of the family].

Canon 39, § 1. Relationem [a report] de statu Religionis [the state of the religious order] quinto quoque anno, vel saepius si ita ferant statuta [if the statutes so require], mittere debet [must be sent]:

1° Ad Sedem Apostolicam [to the Holy See], Praeses Confoederationis monasticae iuris pontificii [the president of a monastic confederation under papal jurisdiction], Superior monasterii sui iuris quod sit iuris pontificii non confoederati [the superior of a monastery of its own right under papal jurisdiction but not part of a confederation], et supremus Moderator alius Religionis iuris pontificii [the supreme moderator of another religious order under papal jurisdiction];

2° Ad Patriarcham [to the Patriarch], iidem de quibus in n. 1 [the same as in n. 1], iuxta tamen statutam a Sede Apostolica formulam [according to the form established by the Holy See], et Superior Ordinis vel Congregationis iuris patriarchalis [the superior of an order or congregation under patriarchal jurisdiction].

§ 2. Relatio fieri debet [The report must be made] per documentum subsignatum [in a signed document] a Superiore cum suo consilio [by the superior with his council] et, si agatur de Religione mulierum [if it concerns a religious order of women], etiam ab Hierarcha loci in quo suprema Antistita cum suo consilio residet [also by the local hierarch [bishop] where the highest prelate resides with his council].

Canon 40. Praeses Confoederationis stauropegiacae [the president of a stauropegial confederation] et Superior monasterii sui iuris stauropegiaci [the superior of a stauropegial monastery of its own right] ad relationem quod attinet [with regard to the report] servent statuta [must observe the statutes].

Canon 41, § 1. Superiores maiores [higher superiors] quos ad hoc munus statuta designant [whom the statutes designate for this office], temporibus in iisdem definitis [at the times specified therein], omnes domos sibi subiec-



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tas [all houses subject to them] visitent per se, vel per alios si fuerint legitime impediti [either personally, or by others if they are legitimately hindered].

§ 2. Praeses Confoederationis monasticae [The president of a monastic confederation] singula monasteria Confoederationis [each monastery of the confederation], temporibus in statutis determinatis [at the times determined in the statutes], visitare debet [must visit], per se, vel, si impedimento detineatur [or, if he is hindered], per alium [by another]; Visitatorem autem monasterii quod ipse Praeses gubernet [but a visitor for the monastery which the president governs] statuta designare debent [must be designated by the statutes].

Canon 42. Ius et officium est Patriarchae [It is the right and duty of the Patriarch] visitandi per se vel per alium [to visit either personally or through another] monasteria stauropegiaca [stauropegial monasteries], quoties opportunum duxerit [as often as he deems it appropriate].

[*Latin ed. p. 78*]

Acta Apostolicae Sedis - Official Commentary

Can. 43. The Bishop may visit religious institutes that are exempt only in cases expressly provided for by law.

Can. 44. § 1. The local Ordinary, either personally or through another, must visit every five years:

1. All monasteries of women, of any juridical condition, not subject to a religious Superior, except for those that are stauropegial;

2. Monasteries of men of eparchial jurisdiction, and all houses of a Congregation of the same juridical condition.

§ 2. Also, every five years, the local Ordinary must visit:

1. All monasteries of women of any juridical condition, concerning matters pertaining to the law of enclosure;

2. All monasteries of men of pontifical or patriarchal jurisdiction, and all houses of any clerical religious institute of pontifical or patriarchal jurisdiction, concerning matters pertaining to the church, the sacristy, the public oratory, and the place for the sacrament of penance;

3. All houses of a lay Congregation of pontifical or patriarchal jurisdiction, not only concerning the matters mentioned in the preceding number, but also concerning other matters pertaining to internal discipline, according to the norm of can. 167, § 2, n. 1.

§ 3. The local Ordinary must visit all religious houses of pontifical or patriarchal jurisdiction, whether clerical or lay, exempt or not exempt, if the Major Superior, to whom the visitation rightfully belongs, has not visited them after five years, and, having been notified by the local Ordinary, has neglected to visit them.



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Can. 45. § 1. The visitor has the right and the duty to question those religious whom he judges necessary to question, and to inquire about matters pertaining to the visitation; and all religious are bound to answer truthfully, and it is not permitted to Superiors in any way to dissuade them from this obligation or to obstruct the purpose of the visitation.

§ 2. An appeal may be made from the decrees of the visitor, with suspensive effect only, unless the visitor himself has proceeded according to the judicial order.

Can. 46. § 1. In every monastery and in every clerical religious institute, it is the right and the duty of the Superior, either personally or through another, to minister the Eucharist for the sick, to the novices, and to others who live day and night in the religious house, for the purpose of service, education, hospitality, or because of infirmity; and to administer the sacrament of the anointing of the sick.

[*Latin ed. p. 79*]

Acta Pii PP. XII 79 2° The right and office of which we speak in n. 1 pertains to Superiors concerning those under their authority, namely religious and novices, both within and outside the house, who are sick. § 2. In a monastery of nuns, the same right and office belongs to the ordinary confessor, or to one who performs his duties; 2° If the confessor, or one who performs his duties, is not of the same rite as the nuns, and a priest of the same rite can be obtained, he must be called, unless a grave reason prevents it, to administer the Eucharist and the sacrament of unction to the sick nun. § 3. In a secular congregation, the right and office of which we speak in § 1 pertains to the parish priest of the place, or to the chaplain whom the hierarch has rightfully and with a grave reason assisted, according to the law. Canon 47 § 1. It is forbidden for religious to be enriched with titles of dignity or offices that are merely honorific; unless the statutes permit it, only titles of higher offices are admitted, which the religious have exercised within their own religious order, with the firm prescription of § 2. § 2. Religious who are exercising their offices outside their own houses cannot be enriched with titles of dignity of their own rite, unless the Patriarch, after hearing the Superior, has given his consent. When the office ceases, the title of dignity also ceases, unless otherwise provided by the liturgical laws. Canon 48 § 1. The major Superiors and the Superior of any religious house must have their own advisors, from whom they seek consent or counsel, according to the statutes and canons. § 2. They are also entrusted with the administration of temporal goods as stewards: the general, who administers the goods of the entire religious order; the provincial, who administers the goods of the province; and the local, who administers the goods of the individual houses; all of whom perform their office under the supervision of the Superior. § 3. The general and provincial stewards cannot perform their duties themselves; however, the duties of the local



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steward, although more clearly distinct from the duties of the Superior, can nevertheless be combined with them, if necessity requires it. § 4. The Superior of a monastery of its own right must not simultaneously perform the duties of the steward of the same monastery. § 5. If the statutes are silent regarding the manner of appointing stewards, they are appointed by the major Superior, with the consent of his council. Canon 49 § 1. A Religious Order enjoying pontifical exemption must have a general procurator, who, according to the statutes, will conduct the affairs of his own Religious Order before the Apostolic See.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Commentarium Officiale, 2° Antequam praescriptum in statutis tempus exspiret, procurator ne amoveatur, inconsulta Sede Apostolica. § 2. Praescriptum § 1 servent etiam aliae iuris pontificii Religiones, quibus Apostolica Sedes concessit, ut procuratorem generalem apud ipsam constituant. ARTICULUS De confessariis et II cappellanis Can. 50 § 1. In singulis virorum monasteriis sui iuris, filialibus vel subsidiariis formatis et in singulis domibus clericalis Ordinis vel Congregationis designentur plures pro sodalium numero confessarii legitime approbati. § 2. Superiores religiosi, potestatem audiendi confessiones habentes, possunt, servatis de iure servandis, confessiones audire subditorum, qui ab illis sponte sua ac motu proprio id petant, at sine gravi causa id ad modum habitus ne agant. § 3. Caveant Superiores ne quem subditum aut ipsi per se aut per alium v i , metu, importunis suasionibus aliave ratione inducant, ut peccata apud se confiteatur. Can. 51 Firmis statutis quae confessionem praecipiunt vel suadent apud determinatos confessarios statis temporibus peragendam, si religiosus, etiam exemptus, ad suae conscientiae quietem, confessionem peragat apud sacerdotem ab Hierarcha loci approbatum, etsi inter designatos non recensitum, confessio, revocato quolibet contrario privilegio, valida et licita est. Can. 52 § 1. Singulis religiosarum domibus unus dumtaxat detur confessarius ordinarius, qui sacramentales confessiones universae communitatis excipiat, nisi propter magnum ipsarum numerum vel aliam iustam causam sit opus altero vel pluribus. § 2. Si qua religiosa, ad animi sui quietem, vel ad maiorem in via Dei progressum, aliquem specialem confessarium vel moderatorem spiritualem postulet, eum facile concedat Hierarcha ; qui tamen invigilet ne ex hac concessione abusus irrepant; quod si irrepserint, eos caute et prudenter eliminet, salva conscientiae libertate. Can. 53 § 1. Unicuique religiosarum communitati detur confessarius extraordinarius qui quater saltem in anno ad domum religiosam accedat.

[*Latin ed. p. 81*]

Acts of Pope Pius XII, 81, and to which all religious are bound, at least to receive the blessing of absolution. § 2. The hierarchs of the places in which communities of religious exist, shall designate certain priests for



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each house, to whom the religious may easily have recourse for the sacrament of penance in particular cases. § 3. If any religious requests a particular confessor, it is not permitted to any superior, either by himself or by others, directly or indirectly, to inquire into the reason for the request, to refuse the request with words or actions, or in any way to show that he takes it amiss. Canon 54. If, notwithstanding the prescription of canons 52 and 53, any religious, for the tranquility of her conscience, makes a confession to a priest approved by the local hierarch, the confession, whether made in any church or oratory, even a semi-public one, or in a place legitimately designated for hearing the confessions of women or religious, is valid and licit, with any contrary privilege revoked; nor can the superior prohibit it, nor inquire into the matter, not even indirectly; nor are the religious bound by any obligation to report anything to the superior. If the confession is made in a place not designated for hearing confessions, it is indeed valid, but the confessor acts illicitly, unless in some extraordinary case, grave reasons have required it. Canon 55. All religious, when they are seriously ill, even if there is no danger of death, may call any priest approved for hearing confessions, even if he is not designated for religious, and may confess to him, and, as long as the serious infirmity persists, as often as they wish, and the superior cannot prohibit them, either directly or indirectly. Canon 56. § 1. The confessors of religious, both ordinary and extraordinary, shall be priests, whether from the secular clergy or from religious orders, with the permission of their Superiors, distinguished by integrity of morals and prudence; moreover, they shall be at least forty years of age, unless a just cause, according to the judgment of the hierarch, requires otherwise, and they shall have no power over the same religious in the external forum. § 2. The ordinary confessor cannot be an extraordinary confessor, nor, except in the cases mentioned in canon 58, can he be appointed ordinary again in the same community, unless after a year from the completion of his office; the extraordinary confessor, on the other hand, can immediately become an ordinary confessor. § 3. The confessors of religious, both ordinary and extraordinary, shall in no way interfere in the internal or external governance of the community. - ACTS, vol. XIX, no. 2. - February 22, 1952.

[*Latin ed. p. 82*]

Acta Apostolicae Sedis - Official Commentary 82 Canon 57 § 1. Following the established prescription of § 2, the local Ordinary designates the priests who are to hear the confessions, both ordinary and extraordinary; if a monastery of nuns is subject to a religious Superior, this Superior presents the confessors to the Ordinary, to whom it belongs to approve them for hearing the confessions of those nuns, and, if necessary, to supplement the Superior's actions. § 2. In a stauropegian monastery, it is the Patriarch who designates and approves the priests who are to hear confessions, and, by established right and office, it belongs to the local Ordinary to perform this



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duty, unless, by particular law, this right and office is also reserved to the Patriarch. Canon 58 The ordinary confessor of religious women shall not exercise his office for more than three years; however, the Ordinary may confirm him for a second, or even a third, three-year period, if either there is a lack of suitable priests for this office, or if the majority of the religious women, including those who do not have the right to vote in other matters, express their support for the confirmation of the same confessor, through secret ballots; however, if they dissent, provision must be made otherwise, if they so wish. Canon 59 § 1. Following the established prescription of § 2, the local Ordinary may, for a grave reason, remove the ordinary or extraordinary confessor of religious women, even if the house of religious women is subject to a religious Superior, and even if the confessor himself is a religious; he is not, however, obliged to disclose the reason for the removal to anyone, except to the Apostolic See, if it is requested by that See; however, he must inform the religious Superior if the house of religious women is subject to a religious Superior. § 2. The local Ordinary or the religious Superior shall not revoke or suspend the jurisdiction or license to hear confessions, except for a grave reason; 2° It is not permitted for the Ordinary, without consulting the Apostolic See or the Patriarch, to simultaneously revoke the jurisdiction of all the confessors of a particular house of religious women. Canon 60 Even in a lay congregation of men, the ordinary and extraordinary confessors are designated by the local Ordinary; and if a religious is in need of a special confessor, the Superior shall grant him one, without in any way inquiring into the reasons for the request, nor showing any displeasure. Canon 61 § 1. Following the established prescription of § 2, in a monastery of women and in a lay Order or Congregation, it belongs to the local Ordinary to designate a priest and to approve him for the hearing of confessions.

[*Latin ed. p. 83*]

Acta Pontificiae Commissionis Disciplinae, Tomus XII, p. 83, § 2. In monasterio feminarum stauropegio, competit Patriarchae designare sacerdotem et approbare eum ad audiendas confessiones, secundum legem localem. Hic Patriarcha habet facultatem concedendi dispensationes, nisi hoc etiam, per legem particularis, Patriarchae reservetur.

Can. 62, § 1. Omnes Superiores religiosi severe prohibentur aliquo modo inducere personas sibi subditas ad manifestandam conscientiam suam Superiori.

§ 2. Attamen, subditi non sunt prohibiti a libero et voluntario aperiendo animam suam Superioribus; immo, oportet ut ipsi filiali fiducia Superiores adeant, et, si sunt sacerdotes, exponant eis dubia et anxietates conscientiae suae.

ARTICULUS De bonis temporalibus III et eorum administratione.

Can. 63, § 1. Monasterium, Confoederatio monastica, Consociatio



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Confoederationum, Ordo et Congregatio, provincia vel quasi provincia et domus, Ordinis Congregationisve, sunt capaces acquirendi et possidendi quaevis bona temporalia, nisi statuta capacitatem acquirendi excludant aut coarctent.

§ 2. In statutis, ambitus seu extensio capacitatis acquirendi debeant declarantur.

Can. 64, § 1. Bona ad personas morales de quibus in can. 63, § 1, pertinentia, administrantur ad normam statutorum.

§ 2. Expensas et actus iuridicos ordinariae administrationis valide faciunt, intra fines sui muneris, praeter Superiores, officiales quoque, qui in statutis ad hoc designantur.

Can. 65, § 1. Quod attinet ad collocationem pecuniae, observantur statuta; sed praevio consensu Hierarchae loci, ad validitatem actus, indigent:

1° Antistita monialium et Congregationis iuris eparchialis pro cuiusvis collocationis pecuniae; immo, si monasterium monialium sit Superiori religioso subiectum, consensus ipsius quoque, ad validitatem collocationis, est necessarius;

2° Antistita religiosarum in Congregatione iuris pontificii vel patriarchalis, si pecunia dotem professarum constituat, ad normam can. 81.

[*Latin ed. p. 84*]

Acta Apostolicae Sedis - Official Commentary 84 3° The Superior or Ordinary of any religious house, if goods are assigned or bequeathed to it for the purpose of providing for its sustenance in that place; 4° The Superior of a house of a Congregation under the jurisdiction of a local bishop, and the Ordinary of a house of any religious order, if goods are assigned or bequeathed for the worship of God; 5° Any religious, even if exempt, if money has been given to a parish or mission, or to religious for the benefit of a parish or mission. § 2. In monasteries of women which are stauropegial, the rights and offices of the local Ordinary, as mentioned in § 1, nos. 1 and 2, belong to the Patriarch, even if the monastery of the nuns is subject to a religious Superior. § 3. The prescriptions of §§ 1 and 2 are also to be observed in any change of location. Canon 66 § 1. In the sale of precious objects or other goods, or in the contracting of debts and obligations, the prescriptions of canons 279, 280, 283, 288, and 291 are to be observed, with the firm norms established in the following §§ 2-4. § 2. The legitimate Superior, whose license is required according to canon 279, § 1, no. 3, is: 1° The Apostolic See, if outside the patriarchates, when the value of the goods or property exceeds the sum of thirty thousand francs, or, in the patriarchates, when the value of the goods or property exceeds the sum of sixty thousand francs; 2° The Patriarch, if the value of the goods or property is more than thirty thousand francs but less than sixty thousand



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francs; 3° The Superior designated by the statutes, with the consent of his synaxis or council, according to the norms of the statutes, demonstrated by secret votes, if the value of the goods or property is between ten thousand and thirty thousand francs; 4° The Superior designated by the statutes, with the prescriptions of those same statutes observed, if the value of the goods or property does not exceed ten thousand francs. § 3. 1° If it concerns nuns of any legal condition or religious women under the jurisdiction of a local bishop, in addition to what is prescribed in § 2, for the validity of the act, the written consent of the local Ordinary is required, and, if it concerns nuns subject to a religious Superior, also the written consent of this Superior, whenever the value of the object to be sold exceeds three thousand francs; 2° In monasteries of women which are stauropegial, the right of the local Ordinary, as mentioned in no. 1, belongs to the Patriarch. § 4. By the value mentioned in § 2, it is understood that which is indicated by a written appraisal made by expert and reputable persons. § 5. In requests for permission or consent to contract debts or obligations, in order that the permission obtained or the consent may be valid, all other debts or obligations with which the person mentioned in canon 63, § 1, is burdened up to that day must be stated.

[*Latin ed. p. 85*]

Acta Pii PP. XII 85, Canon 67, § 1. In every monastery of nuns, even those enjoying pontifical exemption: 1° An accounting of the administration must be rendered once a year, or even more frequently if it is prescribed in the statutes, by the Ordinary of the local diocese, and also by the religious Superior, if the monastery is subject to him. Nothing can be demanded as a title for the accounting rendered; 2° If the accounting of the administration is not approved by the Ordinary, he can take appropriate measures, even removing, if necessary, the œconomus and other administrators; but if the monastery is subject to a religious Superior, the Ordinary should warn him to take action; if he neglects this, the Ordinary himself should intervene; 3° With regard to a stauropegian monastery, the rights and duties of the Ordinary, as mentioned in nos. 1 and 2, pertain to the Patriarch. § 2. In other religious orders of women, an accounting of the administration of the goods which constitute endowments must be rendered to the Ordinary of the diocese during the visitation, and also more frequently, if the Ordinary deems it necessary. § 3. Furthermore, it is the right of the Ordinary to know: 1° About the economic affairs of a religious house under his jurisdiction; 2° About the administration of the goods mentioned in Canon 65, § 1, nos. 3, 4, and 5.

Canon 68, § 1. If a religious order, as mentioned in Canon 63, § 1, has contracted debts and obligations, even with the permission of the Superiors, it must answer for them. § 2. If a religious with a higher vow has contracted debts with the permission of the Superiors, the religious order



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must answer; if a religious with a lower vow, he himself must answer, unless he has undertaken the business with the permission of the Superior. § 3. If a religious has contracted debts contrary to the prescription in § 2, he himself, and not the religious order, must answer. § 4. Permission, as mentioned in §§ 1-2, can only be validly given by the Superior designated by the statutes of each religious order, and with due observance of the prescriptions of those same statutes. § 5. However, it must be understood that, against him to whose detriment something has been turned in the original contract, an action can always be brought. § 6. Religious Superiors should be careful not to permit debts to be contracted unless it is certain from the customary revenues that the debt can be repaid and that the sum can be gradually paid off by installments within a reasonable time, according to the agreement.

Canon 69. Donations from the goods of religious orders, as mentioned in Canon 63, § 1, are not permitted, unless for the purpose of alms or for some other just cause, with the permission of the Superior and in accordance with the statutes.

[*Latin ed. p. 86*]

Acta Apostolicae Sedis - Official Commentary 86 CHAPTER III Concerning Admission into Religious Life. Canon 70. Any Catholic may be admitted into a Religious Institute who is not subject to any legitimate impediment and who is moved by a sincere intention, and who is deemed suitable to bear the obligations of Religious life. ARTICLE I Concerning the Postulancy. Canon 71. § 1. In each Order and in Congregations in which perpetual vows are professed, all women and, if it concerns an Order or Congregation of men, the coadjutors, before being admitted to the novitiate, must complete a postulancy lasting for six full months; in temporary congregations, statutes may prescribe a postulancy, but not for longer than six months. § 2. The Major Superior may extend the prescribed time of the postulancy, but not beyond six months. Canon 72. § 1. The postulancy must be completed either in the house of the novitiate or in another house of the Order or Congregation in which the discipline is strictly observed according to the statutes, under the special care of a proven Religious. § 2. The postulants shall wear modest and distinctive clothing, different from that of the novices. § 3. In Orders or Congregations of women, the postulants shall be subject to the same rules of enclosure that are in force in the Order or Congregation. Canon 73. Before beginning the novitiate, the postulants shall devote themselves to spiritual recollection for at least eight full days; and, according to the judgment of a prudent confessor, they shall make a general confession of their past life. ARTICLE II Concerning the Requirements for Admission into the Novitiate. Canon 74. § 1. The following cannot be validly admitted to the novitiate, according to the specific prescriptions in the statutes of each Religious Institute: 1° Those who have defected from



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the faith and have adhered to a non-Catholic sect.

[*Latin ed. p. 87*]

Acta Pii PP. XII 87 2° Those upon whom the penalty for a grave offense committed is imminent, of which they are accused or may be accused; 3° Those who do not have the age required for the novitiate; 4° Those who enter the Religious life under duress, by grave fear, or by deceit, or those whom the Superior receives in the same manner; 5° A spouse, during the marriage; 6° Those who are bound or have been bound by the bond of religious profession; 7° A bishop, whether residential or titular, even if only designated or elected; 8° Clerics who, by oath, are bound by the institute of the Apostolic See to work for the good of their diocese or missions, during the time that the obligation of the oath endures.

§ 2. With firm adherence to the specific statutes of each Religious order, the following are admitted illicitly, but validly: 1° Clerics who are established in the subdiaconate or in a higher order, without the consultation of the local Hierarchy or in opposition to it, if their departure would result in grave detriment to souls, which cannot otherwise be avoided; 2° Those burdened with debts who are not able to pay them; 3° Those who are subject to giving an account, or who are involved in other secular affairs, from which the Religious order may fear lawsuits and troubles; 4° Sons who are obligated to assist parents, that is, father or mother, grandfather or grandmother, who are in grave need, and parents whose work is necessary for the support or education of their children; 5° Those destined for the priesthood in the Religious order, but who are prohibited by some irregularity or other canonical impediment; 6° Latins in Eastern Religious orders, or Easterns in Latin Religious orders – with the exception of those mentioned in canon 5 – or Easterns of different rites, without written permission granted by the Sacred Congregation for the Eastern Church.

Canon 75. The right to admit to the novitiate and to subsequent religious profession, whether temporary or perpetual, belongs to the Superiors Major, with the consent of the council or synaxis, according to the statutes of each Religious order.

Canon 76. § 1. In every Religious order, all those who aspire to enter must present a certificate of having received the sacraments of Baptism and Confirmation.

§ 2. Male aspirants must also present testimonial letters from the Hierarchy of their origin and from each place in which, after completing their tenth year of age, they have resided.

[*Latin ed. p. 88*]

Acta Apostolicae Sedis - Official Commentary 88. In the fourth year of age, those who have been delayed beyond one year must, unless any contrary privilege or custom exists, be admitted. § 3. If those who have been in a



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seminary, college, or other religious institute in the postulancy or novitiate are to be admitted, testimonial letters are also required, issued for various cases by the rector of the seminary or college, after consultation with the local Ordinary, or by the superior major of the religious institute. § 4. If a cleric is to be admitted, in addition to the certificate of ordination, testimonial letters from the Ordinaries in whose dioceses he has resided for more than one year after ordination are sufficient, subject to the provision of § 3. § 5. For a religious who legitimately transfers to another religious institute, a certificate from the superior major of the previous institute is sufficient. § 6. In addition to these testimonies required by law, superiors, who have the right to admit candidates to their religious institute, may also require other documents which they deem necessary or appropriate for this purpose. § 7. Finally, women must not be admitted unless, after careful investigations into their character and morals, this is done, in accordance with the firm provision of § 3. Canon 77 § 1. Those who are required by law to provide testimonial letters should provide them gratuitously to the superiors, not to the candidates themselves, within a two-month period from the date of the request, sealed, and, if the candidates are from those who were in a seminary, college, or other religious institute in the postulancy or novitiate, confirmed by oath by the superior. § 2. If, for serious reasons, they judge that they cannot respond, they must explain the reasons to the Apostolic See within the same period. § 3. If they report that the candidate is not sufficiently known to them, the religious superior must supplement this with another careful investigation and a trustworthy report; if, however, they report nothing, the superior requesting the response must inform the Apostolic See of the negative response. § 4. In their testimonial letters, after having conducted a diligent investigation, even through secret information, they must state, with their consciences heavily burdened regarding the truth of what is presented, about the candidate's birth, morals, character, life, reputation, condition, knowledge; whether he has been subject to any inquiry, censure, irregularity, or other canonical impediment; whether his own family is in need of assistance; and finally, if the candidates are from those who were in a seminary, college, or other religious institute in the postulancy or novitiate, for what reason they were dismissed or voluntarily left.

[*Latin ed. p. 89*]

Acta Pii PP. XII, Canon 78: All those who have knowledge of these matters are strictly bound to maintain secrecy concerning the information they possess and the persons who imparted it.

Canon 79, § 1: In monasteries of women religious who aspire to enter, the dowry prescribed in the statutes or determined by legitimate custom shall be presented.

§ 2: This dowry shall be delivered to the monastery before the reception



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of the habit, or "otherwise, its delivery shall be made secure by a legally valid form."

§ 3: In religious congregations, with regard to the dowry of religious, the statutes shall be followed.

§ 4: The prescribed dowry cannot be remitted wholly or in part without the dispensation of the local Hierarchy, if it concerns a religious order of the local jurisdiction; otherwise, without the dispensation of the Apostolic See, or, in patriarchates, of the Patriarch, with regard to another religious order which is not under pontifical jurisdiction.

Canon 80: The dowry acquired by a religious through the death of another is acquired by law without any possibility of revocation, even if she has only pronounced temporary vows.

Canon 81: After the first profession of a religious, the dowry shall be placed in lawful, safe, and productive investments, obtained with the consent of her council, the local Hierarchy, and the Superior of the religious order, if the house depends on it, saving the prescription of canon 65, § 2; in any case, it is altogether forbidden to expend it in any way before the death of the religious, not even for the construction of the house or for the payment of debts.

Canon 82, § 1: Dowries shall be prudently administered in the monastery or in the house of the supreme governing body or the provincial Superior.

§ 2: The local Hierarchies shall diligently oversee the preservation of the dowries of religious; and especially during canonical visitations, they shall demand an accounting of them.

Canon 83, § 1: The dowry of any religious who leaves for any reason must be returned in full, without accrued interest.

§ 2. 1° However, if a professed religious legitimately transfers to another religious order, during her novitiate, the interest, according to canon 101, § 1, is due to that religious order; but once the new profession is made, the dowry itself is due; 2° If a religious who is dependent on a monastery transfers to a monastery of her own right, or vice versa, or if she transfers from a house of an order or congregation to another,

[*Latin ed. p. 90*]

Acta Apostolicae Sedis - Official Commentary 90, another house of the same Order or Congregation, the endowment being due to this monastery of sui iuris status or to the house on the day of its founding. § 3. If an endowment has been expended contrary to canon 81, the obligations mentioned in §§ 1, 2 nevertheless remain. Canon 84 § 1. The superiors of religious houses, even those exempt, must inform the local Hierarchy, at least two months beforehand, of the imminent admission to the novitiate, and then to the first vows, and then to the perpetual vows. § 2. The local Hierarchy, or, in its absence or impediment, a priest designated by it, must diligently



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and gratuitously investigate, at least thirty days before the novitiate and before the vows, as above, the candidate's will, without, however, entering the enclosure, to ascertain whether it is coerced or deceitful, and whether the candidate knows what they are doing; and only then may the candidate be admitted to the novitiate or to the vows, provided that the superiors are fully convinced of the piety and freedom of their will; or 2° In stauropegic monasteries, the same right and duty pertains to the Patriarch, by firm particular law which grants that right to the local Hierarchy. 2 - Concerning the institution of novices. Canon 85 The novitiate begins with the reception of the habit, or in another manner prescribed in the statutes. Canon 86 § 1. Each monastery of sui iuris status has the right to have its own novitiate. § 2. Candidates for the novitiate may, for a just cause, complete their novitiate in another monastery of sui iuris status of the same Confederation, at the order of the Superiors. § 3. If a monastery of the Confederation cannot fulfill the canonical prescriptions for the institution of novices, the Synod of the Confederation can impose on that monastery the obligation to send candidates to another monastery of the same Confederation. § 4. 1° The monasteries of the Confederation may agree to have a single novitiate; 2° If several monasteries of the Confederation, by the judgment of the Synod of the Confederation, cannot maintain their own novitiate, the Synod may impose a single novitiate upon them. § 5. If a monastery of sui iuris status cannot fulfill the canonical prescriptions for the institution of novices, the superiors are gravely obligated to send candidates to another monastery in which those prescriptions are religiously observed.

[*Latin ed. p. 91*]

Acta Pii PP. XII 91, Canon 7, § 1. "1° In Ordinibus et in Congregationibus, domus novitiatus erigantur secundum statuta; 2° Ad eam valide erigendam, requiritur licentia Sedis Apostolicae, si domus pertinet ad Ordinem qui fruitur exemptione pontificia, vel ad Congregationem iuris pontificii, aut, in patriarchatibus, Patriarchae, si ad Ordinem Patriarchae subiectum vel ad Congregationem iuris patriarchalis, aut Hierarchae loci, si ad Congregationem iuris eparchialis; 3° Plures in eadem provincia, si Religio in provincias divisa sit, domus erigi valide non possunt, nisi gravi ex causa et obtenta ad normam n. 2 licentia."

§ 2. "Superiores in novitiatus et in domo studiorum collocentur, nisi religiosi qui sint ad exemplum religiosae observantiae studio."

Canon 88, § 1. "Praeter alia quae in can. 74, § 1 ad novitiatus validitatem enumerantur, novitiatus, ut valeat, peragi debet: 1° Post completum decimum quintum saltem aetatis annum; 2° Per triennium integrum et continuum, si agatur de monachis. Superior autem monasterii sui iuris, de consensu sui consilii seu synaxis ad normam statutorum, dispensare potest, iusta et rationabili ex causa, a tertio novitiatus anno, firmo tamen praescripto can. 107; 3° Per annum integrum et continuum, si agatur de Ordine



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vel Congregatione; 4° In monasterio vel in domo novitiatus."

§ 2. "Si in Ordine vel Congregatione longius novitiatus tempus in statutis praescribatur, illud non requiritur ut valeat professio, nisi in iisdem statutis aliud expresse dicatur."

Canon 89, § 1. "Novitiatus interrumpitur, ita ut denuo incipiendus ac perficiendus sit, si novitius, a Superiore dimissus, e domo exierit, aut domum sine illius licentia non reversurus deseruerit, aut, primo novitiatus anno perdurante, extra domum, etsi reversurus, ultra triginta dies sive continuos sive non continuos permanserit quacumque ex causa, etiam si adfuerit Superiorum licentia."

§ 2. "Si primo novitiatus anno perdurante, novitius ultra quindecim, sed non ultra triginta dies, etiam non continuos, cum Superiorum licentia vel vi coactus extra domus septa permanserit sub Superioris obedientia, necesse et satis est ut valeat novitiatus dies hoc modo transactos supplere; si non ultra quindecim dies, supplementum potest a Superioribus praescribi, sed non est ad validitatem necessarium."

§ 3. "Superiores licentiam manendi extra septa novitiatus, nisi iusta et gravi de causa, ne impertiant."

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary § 4. If a novice is transferred by Superiors to another monastery of the same Confederation, in accordance with canon 86, §§ 2-4, or to another novitiate house of the same Religious Order, the novitiate is not interrupted, according to the firm provision of § 1. Canon 90. The entire novitiate is completed in the habit prescribed by the statutes for novices, unless special circumstances of the place require otherwise. Canon 91. In Orders and Congregations in which there are two classes of members, with regard to the transition of the novice from one class to the other, the particular law shall be observed. Canon 92. § 1. A Master shall be appointed to direct the formation of the novices, who must be at least thirty-five years of age, at least ten years since his first profession, and distinguished for prudence, charity, piety, and observance of the Religious life, and, if it concerns a monastery of men or a clerical Religious Order, must be ordained to the priesthood. § 2. If, due to the number of novices or for another just reason, it is deemed expedient, an associate shall be added to the Master of the novices, immediately subject to him in all matters pertaining to the direction of the novitiate, who must be at least thirty years of age, at least five years since his first profession, and possess the other necessary and suitable qualities. § 3. Both must be free from all duties and obligations that could hinder the care and direction of the novices. Canon 93. The Master of the novices and his associate shall be appointed according to the statutes, and if a specific period of time for which they are to hold this office is prescribed, they shall not be removed, except in accordance with the statutes and for a just and serious reason;



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however, once that period has elapsed, they can be appointed again. Canon 94. § 1. It is the right and duty of the Master to advise on the formation of the novices, and the entire direction of the novitiate pertains to him alone, so that no one is permitted to interfere with these matters, under any pretext, except the Superiors to whom it is permitted by the statutes, and the Visitators; however, with regard to the discipline of the entire house, the Master, as well as the novices, is subject to the Superior. § 2. The novice is subject to the authority of the Master and of the Superiors of the Religious Order, and must obey them.

[*Latin ed. p. 93*]

Acta Pii PP. XII, 93, Canon 95. The Master of Novices is bound by a grave obligation to use all diligence to ensure that the novices diligently practice religious discipline, according to the statutes, in accordance with canon 98. Canon 96. During the time of the novitiate, the Master, according to the statutes, shall present a report to the Synaxis or the Superior Major regarding the manner in which each novice is progressing. Canon 97. The novitiate should be, to the extent possible, separated from that part of the house where the solemnly professed reside, so that, unless there is a special reason and with the permission of the Superior or the Master, the novices shall have no communication with the solemnly professed, nor shall the solemnly professed have communication with the novices. Canon 98, § 1. During the time of the novitiate, every effort must be made to ensure that, under the guidance of the Master, the novices' minds are instructed in the statutes, in pious meditations, and in constant prayer, and that they learn those things which pertain to the vows and to virtues, and that they are given suitable exercises for eradicating vices, for restraining the movements of the mind, and for acquiring virtues. § 2. Furthermore, the coadjutors shall be diligently instructed in Christian doctrine, with a special conference held at least once a week. § 3. During the time of the novitiate, the novices shall not be excused from attending conferences, nor from hearing confessions, nor from performing the external duties of the religious life, nor shall they devote themselves entirely to literary, scientific, or artistic studies; the coadjutors may perform their duties in the same religious house only to the extent that they do not hinder the exercises established for the novices themselves, according to canon 99. Canon 99, § 1. In monasteries, after the first year of the novitiate, it is permitted for the novices, unless the statutes prescribe otherwise, to devote themselves to studies in their monastery, or – if it concerns monasteries in confederation, as mentioned in canon 123, §§ 2, H – in the monastery where the seat of studies is established, according to the law, so that, having returned to their own monastery for a period of two months, and having interrupted their studies, they may prepare themselves for taking vows. § 2. The provision of § 1 shall be observed in those Orders and Congregations in whose statutes



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the period of the novitiate is prescribed for a longer period than one year. However, the novices may also devote themselves to studies in another house of the same religious order.

[*Latin ed. p. 94*]

Acta Apostolicae Sedis - Official Commentary 94 Canon 100 § 1. Concerning priests who hear confessions from women novices, the prescriptions of canons 52-59 must be observed. § 2. In Religious orders of men, with the exception of the prescription of canon 51: 1° One or more confessors should be appointed for the novices, with the exception of the prescription of § 3. 2° In a monastery or in a clerical Order or Congregation, the appointed confessors should reside in the same house as the novices; in a lay Congregation, they should at least frequently visit the house of the novices to hear the confessions of the novices; 3° In addition to the appointed confessors, some confessors should be designated whom the novices may freely consult in particular cases, and the Master should not show any displeasure at this. 4° At least four times a year, an extraordinary confessor should be provided for the novices, to whom all may come to receive at least a blessing. § 3. The Master of the novices and his associate should not hear the sacramental confessions of their students who reside in the same house, unless the students spontaneously request it for a serious reason in particular cases. Canon 101 § 1. Novices enjoy all the privileges and spiritual graces granted to those in Religious life; and, if they die before taking vows, they have the same rights to prayers as are prescribed for those who have taken vows. § 2. During the novitiate, neither can a cleric be initiated into the sacred orders nor can he be promoted to the orders. Canon 102. A novice cannot, either lawfully or validly, renounce his goods or possessions in any way, nor can he obligate them. Canon 103 § 1. Before a novice makes a minor profession in any Religious order, he must, for the entire time that he is bound by that profession, transfer the administration of his goods to whomever he wishes, and, unless the statutes provide otherwise, he may freely dispose of the use and enjoyment of those goods. § 2. This transfer and disposition, if it was omitted due to a lack of goods and these goods appear later, or if it was made and later other goods are acquired by any title, shall be made or repeated according to the norms established in § 1, notwithstanding the profession that has been taken. § 3. Before making profession, a novice may freely make a will concerning his present or future goods.

[*Latin ed. p. 95*]

Acta Pii PP. XII 95, Canon 104, § 1. Nisi pro victualibus et habitu religioso in statutis vel expressa conventione aliquid in postulatu vel novitiatu ineundo solvendum caveatur, nihil pro expensis postulati vel novitii exigi potest. § 2. Quae postulans vel novitius attulerit et usu non fuerint, si e Re-



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ligione, non emissa professione, egrediatur, ei restituantur. Canon 105, § 1. Novitius potest Religionem libere deserere, aut a Superioribus vel a synaxi, secundum statuta, quavis iusta de causa dimitti, nec Superior vel synaxis obligatione tenentur patefaciendi dimissionis causam dimisso. § 2. Exacto novitiatu, si iudicetur idoneus, novitius ad professionem admittatur, secus dimittatur; si dubium supersit sitne idoneus, potest in Ordinibus et in Congregationibus a Superioribus maioribus probationis tempus, non tamen ultra sex menses, prorogari. § 3. Ante nuncupationem votorum, novitius, per octo saltem solidos dies, vacet recollectioni spirituali. De ARTICULUS III, professione religiosa, Canon 106, § 1. Ad validitatem cuiusvis professionis religiosa requiritur ut: 1° Qui eam emissurus est, legitimam aetatem habeat ad normam canonis 107; novitiatum validum peregerit, ad normam canonis 88; ad professionem admittatur a legitimo Superiore, secundum statuta; 2° Professio sit expressa; sine vi aut metu gravi aut dolo emissa; et eaque a legitimo Superiore secundum statuta per se vel per alium recipiatur. § 2. Ad validitatem professionis perpetuae in Ordine vel in Congregatione requiritur praeterea ut praecesserit professio temporaria, ad normam canonis 110. § 3. 1° Novitius in periculo mortis constitutus ad professionem admitti potest a Superiore maiore, et si tempus ad eum recurrendi non suppetat, a Superiore locali; 2° Ita professus fruitur iisdem indulgentiis, privilegiis et spiritualibus gratiis, quibus gaudent ceteri eiusdem Religionis professi; si vero convalescat, professio vim habere desinit. Canon 107. Professionem religiosam emissurus oportet decimum sextum aetatis annum expleverit, si professio emittenda sit temporaria; vicesimum primum, si perpetua.

[*Latin ed. p. 96*]

Acta Apostolicae Sedis – Official Commentary. Canon 108: In monasteries, if a novice, having completed the three-year novitiate, is admitted to religious profession, but has not yet reached the legal age for major profession, he must, without delay, make a temporary profession within the same monastery, which will be valid until he reaches the legal age, unless the interval between the end of the novitiate and the prescribed age is less than six months: in which case, the superior of the monastery of his own jurisdiction may decide that the temporary profession be omitted. Canon 109: Regarding the various degrees of monastic profession, with the canonical force of monastic profession maintained in each degree, the statutes are to be observed. Canon 110, § 1: In Orders and in Congregations in which perpetual vows are taken, the novice, after completing the novitiate and being admitted to profession, must, without delay, make perpetual vows, in the same house where the novitiate was completed, unless prescribed by canon 184, a profession valid for three years, or for a longer period, if "the age required for perpetual profession is further away, unless the statutes require annual professions." § 2: The time mentioned in § 1, the legitimate superior may, with the renewed temporary profession of the



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religious, justly extend, provided that the interval, running from the end of the novitiate to the taking of perpetual vows, never exceeds six years. Canon 111, § 1: In any religious institute of perpetual vows, after the term of temporary profession has been completed, the religious, according to canon 187, unless he makes perpetual profession, returns to the world; but also, during the time of temporary profession, he may, if he is not deemed worthy to pronounce perpetual vows, be dismissed by the legitimate superior, according to canon 199. § 2: The suffrage of the council or synaxis is a free gift of God, both for the first and for subsequent perpetual professions. Canon 112, § 1: When religious profession is taken, the prescriptions of the statutes and the liturgical books must be observed. § 2: Temporary profession in monasteries is made privately, that is, without the presence of the people. § 3: The document of the profession taken must be kept in a register, signed by the one who made the profession and by at least one of those before whom the profession was made.

[*Latin ed. p. 97*]

Acta Pii PP. XII 97, de religione; et, praeterea, si professio maior emitti debet, Superior, qui eam accipit, parochum de hoc certiorem facere debet, apud quem baptismus profitentis ad normam canonum adnotandus est. Can. 113 § 1. In Ordinibus et in Congregationibus, tempore ad quem vota sunt nuncupata elapso, renovationi votorum nulla est interponenda mora. § 2. Superiores, ex iusta causa, permittre possunt ut renovatio votorum temporarium paulum anticipetur, ita tamen ut anticipatio mensum non excedat. Can. 114. Professio ad tempus in Religione votorum perpetuum adstricti: 1° Fruuntur iisdem ac professi votorum perpetuorum indulgentiis, privilegiis et spiritualibus gratiis, et, si morte praeveniantur, ad eadem suffragia ius habent; 2° Eadem obligatione qua professi votorum perpetuorum tenentur observandi statuta; 3° Voce activa et passiva carent, nisi aliud expresse caveatur in statutis. Can. 115. Professio minor sive temporaria, sive perpetua, actus votis contrarios reddit illicitos, sed non inválidos, nisi aliud expresse cautum fuerit; professio autem maior, si actus irriti fieri possint, reddit etiam inválidos. Can. 116 § 1. Professio minor, ad tempus vel in perpetuum emissa, nisi aliud in statutis cautum sit, non aufert religioso proprietatem bonorum suorum neque capacitatem alia bona acquirendi. § 2. Quidquid autem religiosus industria sua vel intuitu Religionis acquirit, Religioni acquirit, et, nisi contrarium legitime probetur, praesumitur religiosum acquirere intuitu Religionis. § 3. Cessionem vel dispositionem de qua in can. 103, §§ 1, 2, professus mutare potest non quidem proprio arbitrio, nisi statuta id sinant, sed de supremi Moderatoris vel Superioris monasterii sui iuris consensu, aut, si agatur de religiosis mulieribus adstrictis professione minore in monasteriis vel in Ordinibus, de consensu Hierarchae loci et, si mulierum Religio Superiori religioso subiecta sit, huius Superioris, dummodo mutatio, saltem de notabili bonorum parte, ne fiat



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in favorem Religionis: per discessum autem a Religione eiusmodi cessio ac dispositio habere vim desinit. Can. 117 § 1. Candidatus ad professionem maiorem intra sexaginta dies ante professionem, salvis peculiaribus indultis a Sede Apostolica.

[*Latin ed. p. 98*]

Acta Apostolicae Sedis – Official Commentary 98. They [those who are about to take vows] must declare to all the goods which they actually possess, to those to whom they wish to bequeath them, subject to the following condition; 2° A declaration made before this time is null and void by law. § 2. After the vows have been taken, all those things must be done which are necessary in order that the declaration may also have effect according to civil law. Canon 118. After the major vows, with the exception of special indulgences granted by the Apostolic See, all goods which in any way come to the religious person belong to the monastery or Order, province, quasi-province, house, according to the statutes. Canon 119. It is not permitted for those bound by minor vows: 1° To relinquish the dominion of their own goods by an act between living persons, under the title of a gracious renunciation; 2° To alter a will established according to canon 103, § 3, without the permission of the Superior General, or, if the matter is urgent and there is no time to consult him, without the permission of the Major Superior, or, if even he cannot be reached, the local Superior. Canon 120. Upon the taking of religious vows, by that very fact and without any declaration, all offices of the professed are vacated; after one year, the same parish benefice is vacated; after three years, the others are vacated. Canon 121. A religious person, having taken perpetual or solemn or simple vows, and in a religious institute without perpetual vows, after six years from the first profession, loses by law his own diocese, which he held in the world. Canon 122. § 1. A religious profession, rendered invalid by an external impediment, is not validated by subsequent acts, but it is necessary that it be healed by the Apostolic See, or that it be legitimately taken again, after the nullity and the impediment have been recognized and removed. § 2. However, if it is invalid due to a defect of consent which is merely internal, it is validated by this consent, provided that the consent on the part of the religious institute still endures. § 3. If there are serious arguments against the validity of the religious profession, and the religious person refuses to renew the vows or to seek their healing, the matter must be referred to the Apostolic See.

[*Latin ed. p. 99*]

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CHAPTER IV: Concerning the arrangement of studies and the reception of Holy Orders in monasteries and other clerical religious orders.

Canon 123, § 1. Each monastery of its own right may have its own seat



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of studies.

§ 2. Several monasteries of the same Confederation may agree to establish a single seat of studies.

§ 3. If a monastery belonging to a Confederation cannot properly maintain a seat of studies, according to the judgment of the Confederation's synaxis, this synaxis may order that the religious be sent, for the purpose of study, to another monastery of the Confederation which does have a properly established seat of studies.

Canon 124. Every clerical religious order shall have seats of studies approved by the general synaxis or by the Superiors, according to the statutes.

Canon 125. In the house of studies, monastic observance and religious discipline must fully prevail, according to the firm prescription of canon 87, § 2.

Canon 126, § 1. If a monastery or Confederation, a clerical religious order or province cannot have properly established seats of studies, or if, according to the judgment of the Superiors, it is difficult to attend the seats of studies that it does have, the religious shall be sent, for the purpose of study, either to a properly established seat of studies of another monastery, province, or religious order, or to the schools of an episcopal seminary, or to a public Catholic university.

§ 2. Religious who are sent far from their own house for the purpose of study are not permitted to live in private homes, but they must be received into some house of their own religious order, or, if that cannot be done, into some religious institution of men, or a seminary, or another pious house, which is presided over by a priest and which has been approved by ecclesiastical authority.

Canon 127, § 1. Throughout the entire course of studies, the religious are entrusted to the special care of a Prefect or Master, who shall instruct their minds in the religious life through suitable admonitions, instructions, and exhortations.

[*Latin ed. p. 100*]

Acta Apostolicae Sedis - Official Commentary 100 § 2. The Prefect or Master should possess those qualities required of a Master of Novices, according to canon 92, § 1. § 3. Furthermore, the Superiors should diligently ensure that those things prescribed by canon 137 for religious are perfectly observed in the house of studies. Canon 128 § 1. Religious, after having been duly instructed in the lower disciplines, should diligently devote themselves to the study of philosophy for at least two years and to the study of sacred theology for at least four years, according to § 2, following the instructions of the Apostolic See. § 2. In teaching theological disciplines, professors should have before their eyes the doctrine of the holy Fathers and Doctors of the Church; 2. These same professors, in teaching and in



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the study of rational philosophy and theology, should follow and strictly adhere to the doctrine and principles which, following John Damascene, the Angelic Doctor, Thomas Aquinas, transmitted and professed. § 3. During the time of studies, no duties should be imposed on masters or students that would prevent the masters from fulfilling their duties or that would hinder the students from attending school or from studying in any way; however, the Superior of a monastery of its own right or filial, the Supreme Moderator, and in particular cases, other Superiors, may, according to their prudence, exempt them from some of the activities of the community, even from the celebration of the divine office, especially during the night hours, whenever it seems necessary for the advancement of their studies. Canon 129. Religious priests, except those who have been excused by the Superiors for a serious reason, or who teach sacred theology, canon law, or scholastic philosophy, after completing their course of studies, should be examined annually, for at least five years, by learned and venerable Fathers in various doctrines of sacred theology previously designated. Canon 130. In the house, at least once a month, there should be a conference or discussion on moral and liturgical matters, to which, if the Superior deems it opportune, a discourse on dogmatic matters or related doctrines may be added; and all professed clerics who are engaged in the study of sacred theology or who have completed that course and reside in the house, should attend, unless otherwise provided for in the statutes.

[*Latin ed. p. 101*]

Acta Pii PP. XII 101. Canon 131. Superiors may, according to the statutes, grant to their subjects letters of dispensation to proceed to lesser orders, after the first profession; to greater orders, after perpetual profession, within a religious institute; and after six years from the first profession, in religious institutes without perpetual vows.

Canon 132. § 1. The Bishop to whom the religious Superior must send the letters of dispensation is the Bishop of the diocese in which the religious house is situated, to whose jurisdiction the one being ordained belongs.

§ 2. The Superior of a stauropegian monastery must send the letters of dispensation to the Bishop designated by the Patriarch.

Canon 133. § 1. The religious Superior may only send letters of dispensation to another Bishop if the diocesan Bishop has given permission, or if he is of a different rite, or if he is absent, or finally, if the diocese is vacant and is not governed by one who possesses the episcopal character.

§ 2. It is necessary that in each case, this must be known to the Bishop who is to ordain, from an authentic testimony of the episcopal curia.

Canon 134. Superiors of religious institutes should take care not to send a subject to be ordained to another religious house to the detriment of the



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diocesan Bishop, or to postpone the granting of letters of dispensation from Monteu da Po to a time when the Bishop is about to leave.

CHAPTER V. Of the obligations and privileges of religious.

ARTICLE I. Of obligations.

Canon 135. All religious are bound by the obligations to which clerics are subject by common law, unless something else follows from the nature of the matter or from the text and context of the law.

Canon 136. All religious, superiors as well as subjects, must not only faithfully and completely observe the vows they have professed, but also, according to the statutes of their own religious institute, conduct their lives and strive for the perfection of their state.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary, Canon 137, § 1. In every Religious Institute, the common life must be observed with care by all, even in matters pertaining to food, clothing, and furnishings.

§ 2. Whatever is acquired by the Religious, even by Superiors, must, according to canon 116, § 2, and canon 118, be added to the moral person of the Religious, and all money and other valuables must be deposited in the treasury of the community at Gafsa, a practice contrary to established custom being condemned.

§ 3. The furnishings of the Religious must be suitable to the poverty which they have professed.

Canon 138, § 1. Superiors shall see to it that all Religious: 1° For several days each year, according to the statutes, they are excused for spiritual recollection; 2° Legitimately and without impediment, they participate daily in the Divine Liturgy according to the prescribed rites, devote themselves to meditation on divine things, and diligently perform other pious duties prescribed by the statutes; 3° They approach the Sacrament of Penance at least once a week.

§ 2. Frequent, indeed even daily, access to the Divine Eucharist is freely permitted to the Religious who are properly disposed; and Superiors shall prudently encourage this among their subjects.

§ 3. However, if, after the last sacramental confession, a Religious has caused grave scandal to the community or has committed a grave and external fault, until he again approaches the Sacrament of Penance, the Superior may forbid him to approach Holy Communion.

§ 4. If there are Religious Institutes in whose statutes or customs certain Communions are prescribed for certain days, these norms have only a directive force.

Canon 140, § 1. In monasteries, whether of men or women, canonically established, even if not enclosed, the enclosure must be observed.



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§ 2. The law of enclosure applies to the house which the religious community inhabits, along with the gardens and orchards reserved for the use of the Religious, excluding, besides the church with its adjoining sacristy, also the guest house for pilgrims, if there is one, and the parlor, which, as far as possible, should be located near the entrance of the house.

[*Latin ed. p. 103*]

Acta Pii PP. XII 103 § 3. 1° The parts subject to the law of enclosure are manifestly indicated; 2° It is the duty of the Major Superior, with the consent of his council, or of the Patriarch, if it concerns a stauropegian monastery of nuns, or of the local Hierarchy, if the monastery of nuns is under pontifical or diocesan jurisdiction, after hearing the religious Superior, if the monastery is subject to him, to accurately define the boundaries of the enclosure or to change them for legitimate reasons.

Can. 141 § 1. Within the enclosure of monasteries of men, no women of any age, condition, or status shall be admitted, except for the wives of those who actually exercise supreme civil authority, accompanied by their retinue.

§ 2. The Major Superiors may, for a serious reason, grant a dispensation from this law, provided that certain precautions are observed, and on the condition that at least two monks of grave standing accompany the women who enter.

Can. 142 § 1. If a monastery, whether of men or women, has a building annexed to it for the lodging of students or for other works of the religious order, at least a separate part of the building, if possible, shall be reserved for the dwelling of the monks, and shall be subject to the law of enclosure.

§ 2. Also, in places outside the enclosure reserved for external or internal students, or for the works of the monastery, no persons of the other sex shall be admitted, unless for a reasonable reason and with the permission of the Superior.

Can. 143 § 1. Within the enclosure of monasteries of women, no person of the other sex of any age, condition, or status shall be admitted, except for the following:

1° The Patriarch with his retinue, if the monasteries, wherever they may be, belong to his rite; the Archbishop, if the monasteries are within his archdiocese, and not those outside of it;

2° The local Hierarchy or the religious Superior, when visiting the monastery, or other visitors delegated by them, solely for the purpose of inspection, and with the precaution that at least one cleric or religious man of grave standing accompanies them, with the exception that the local Hierarchy has the faculty of entering the enclosure by himself, observing the same precautions, even outside the case of visitation, whenever the requirements of his pastoral office demand it;



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3° The confessor or one who performs his duties, with due precautions, to administer the sacraments to the sick or to assist the dying;

4° Those who actually exercise supreme civil authority and their wives with their retinue; also, Cardinals of the Holy Roman Church;

5° Physicians, surgeons, and others whose services are necessary, with the permission of the Superior, observing due precautions and having previously obtained leave.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Commentarium Officiale, at least with habitual permission from the local Hierarchy; but if necessity compels and time does not allow for requesting permission, this is presumed by law. § 2. The law of enclosure, of which we spoke in § 1, in monasteries of any legal condition, the local Hierarchy can dispense with for a serious reason, with the precautions prescribed in the statutes observed; likewise, in patriarchates, the Patriarch. Canon 144. Although the law of enclosure, of which we spoke in canon 143, does not bind women, Superiors should nevertheless take care not to admit external women, without a serious reason, to remain there, or even for a short time. Canon 145. In monasteries, after the profession, even the lesser one, it is not permitted for religious women to leave the house for any reason whatsoever and without the permission of the local Hierarchy, which, if necessity compels and time does not allow for requesting permission, is presumed by law. Canon 146. The part of the monastery belonging to the nuns, subject to the law of enclosure, must be so enclosed that, as far as possible, no external person can have a view into it or from it. Canon 147. § 1. The enclosure of nuns, of any legal condition, even if their religious order is subject to a male religious superior, is under the supervision of the local Hierarchy, who can correct and coerce the guilty, religious men excepted, with penalties and censures, after warning the Patriarch, if the religious men belong to a stauropegian monastery. § 2. The male religious superior also has the duty of overseeing the enclosure of the nuns, and can punish the nuns, or other subjects, with penalties, if they have committed any fault in this matter. Canon 148. The prescriptions in canons 140-147 concerning enclosure in monasteries, whether of monks or nuns, are also to be observed concerning enclosure in houses of Orders, whether of men or women. Canon 149. Where the prescriptions in canons 143-145 cannot be frequently observed in a monastery or order of women, the greater profession cannot be emitted. Canon 150. § 1. Also in houses of Congregations, even though they are only under the jurisdiction of the local diocese, enclosure must be observed, and no one of the other sex is admitted.

[*Latin ed. p. 105*]

Acta Pii PP. XII 105, except those concerning whom mention is made in



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canon 143, and others whom Superiors may deem fit to admit for just and reasonable causes. § 2. The prescription of canon 142 shall also apply to the houses of Congregations. § 3. The local Hierarchy, in peculiar and weighty circumstances, may provide this enclosure with safeguards; but they must always ensure that it is properly observed, and that any faults that occur within it are corrected. Canon 151. All those who are responsible for the custody of the enclosure must diligently watch that it is not disturbed by useless conversations, and that the religious spirit does not suffer harm. Canon 152. § 1. Superiors of religious orders must ensure that those things which are prescribed in their own statutes, whether concerning the departure of their subjects from the enclosure, or concerning the admission or reception of outsiders, are accurately observed. § 2. Except in cases of force majeure, and saving the prescriptions of canons 171-173 and of approved statutes which provide otherwise, Superiors cannot permit their subjects to live outside the house of their own religious order, unless for a grave and just reason, and for the shortest possible time according to the statutes; and for an absence exceeding six months, unless the reason is for studies, the permission of the Patriarch is required, or, outside the patriarchate, the permission of the President of the monastic Confederation or the Supreme Moderator of the religious order. Canon 153. Local Ordinaries and Hierarchs must seriously watch that religious, without a case of necessity, do not go out singly. Canon 154. § 1. Superiors must ensure that their religious subjects, designated by them, especially in the diocese in which they reside, freely perform the ministry required of them with the local Hierarchs or their pastors, for the sake of attending to the needs or benefit of the people, both within and outside their own churches or public oratories, provided that monastic observance and religious discipline are maintained. § 2. Conversely, local Hierarchs and pastors must freely make use of the services of the religious, especially those residing in their diocese, in the sacred ministry, and especially in the preaching of the divine word and in the administration of the sacrament of penance. § 3. If, in the judgment of the local Hierarchy, the help of religious is necessary for the instruction of the people in the catechism, the Superiors of the religious order shall, even...

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale. Those exempted, by the same Hierarchy, are required to, either personally or through their religious subordinates, without detriment to monastic observance and religious discipline, impart that [knowledge] to the people, especially in their own churches. Canon 155 § 1. If the church in which a religious community resides is also a parish church, unless otherwise stipulated by an Indult from the Apostolic See or by a particular agreement made in the erection of the parish and legitimately approved by the Bishop: I. The following pertain to the parish priest: a) To apply the Divine Liturgy for the people



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and, at the proper time, to preach and to instruct the faithful in Christian doctrine; b) To safeguard the parish books and to extract attestations from them; c) To perform the parish functions; d) To perform other functions not strictly pertaining to the parish, provided that the celebration of the Divine Office is not hindered, nor does the religious community perform the same functions; e) To collect alms for the benefit of the parishioners, to receive the same, whether directly or indirectly offered, to administer them, and to distribute them according to the will of the donors. II. The following pertain to the religious community: a) To safeguard the Divine Eucharist; but a second key to the tabernacle or repository must be kept by the parish priest; b) To ensure that the laws of the liturgy are observed in the functions performed by the parish priest in the church; c) To take care of the church and to administer its goods with pious diligence. § 2. Superiors must take care that the celebration of the Divine Office in their own churches does not harm the catechetical instruction or the explanation of the Gospel to be given in the parish church; however, the judgment as to whether or not detriment is caused belongs to the Hierarchy of the place. Canon 156. A parish cannot be erected in any church of a religious order. Canon 157 § 1. In each monastery, whether of men or women, where there are as many monks or nuns as are required to perform the Divine Office daily, without being hindered according to their own rite, the Divine Office must be celebrated daily in common, according to the statutes or legitimate customs. § 2. The prescription of § 3 must be observed in Orders and Congregations, whether of men or women, except for those to whom, according to their statutes, there is no obligation to celebrate the Divine Office. § 3. In Religious Orders concerning which the above sections apply, those who have made profession who are to participate in the celebration...

[*Latin ed. p. 107*]

Acta Pii PP. XII 107 «Those engaged in the divine office are not required to privately fulfill the canonical hours, unless and to the extent that their own statutes or legitimate customs permit it. § 4. The Divine Liturgy ought to be celebrated daily, unless liturgical laws prescribe otherwise, in religious houses of men, and also, as far as possible, in religious houses of women. Can. 158 All religious, whether men or women, may freely send letters, subject to no inspection, to the Apostolic See and to the Legate of the Roman Pontiff in their nation, to the Patriarch, to the Archbishop, to their own superiors, to the superior of the house if he is absent, and to the local hierarchy to whom they are subject; and, in the case of religious women who are under the jurisdiction of religious men, also to their superiors. And all of the aforementioned, whether men or women, may freely receive letters from these religious, subject to no inspection. Can. 159 § 1. If the local hierarchy, for a public reason, indicates certain prayers or sacred solemnities, all religious, even those exempt, are bound to obey, saving the



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statutes and privileges of each religious order. § 2. It is to be hoped that in the Divine Liturgies which, with the faithful present, are celebrated on holy days of precept in all public churches or chapels of religious orders, a brief reading of the Holy Gospel or an explanation of some article of Christian doctrine be given; and if the local hierarchy has prescribed this, with appropriate instructions, even religious who are exempt are also bound by this law in their own churches. ARTICLE I Concerning Privileges Can. 160 § 1. Each religious order enjoys only those privileges which either belong to religious orders by general law, or which have been directly granted to it by the Apostolic See, excluding henceforth any communication; however, firm privileges legitimately acquired and peacefully possessed by religious orders before the promulgation of this common law for religious are maintained. § 2. The privileges which are enjoyed by monks also apply to nuns who are governed by the same statutes, to the extent that they are capable of them; in the same way, the privileges of the Order of men extend to the religious women of the same Order.

[*Latin ed. p. 108*]

Acta Apostolicae Sedis - Commentarium Officiale 108

Canon 161. Religiosi, etsi non clerici, et novitii fruuntur iure communi statutis privilegiis clericorum.

Canon 162. Monasteria et congregationes clericales exemptionis privilegio a iurisdictione Hierarchae loci non gaudent, nisi specialiter eisdem fuerit concessum.

Canon 163. § 1. In Ordinibus, religiosi et novitii, sive viri sive mulieres, cum eorum domibus et ecclesiis, exceptis monialibus Ordinis Superiori religioso non subiectis, ab iurisdictione Hierarchae loci exempti sunt, praeterquam in casibus a iure expressis; in patriarchatibus autem ipsi Patriarchae immediate subiiciuntur, nisi agatur de Ordine qui exemptione pontificia fruatur.

§ 2. Confoederatio vel monasterium, quae a Sede Apostolica privilegium exemptionis obtinuerint, Ordinibus exemptis ad normam § 1 in omnibus aequiparantur.

Canon 164. § 1. Monasteria stauropegiaca a iurisdictione Hierarchae loci ad normam canonum eximuntur, et iurisdictioni Patriarchae immediate et exclusive subiiciuntur.

§ 2. I Patriarcha potest in actu fundationis, gravi de causa atque de consensu Synodi permanentis, certo monasterio, non autem domui Ordinis vel Congregationis, privilegium stauropegii concedere; 2° Nisi aliud in decreto Patriarchae statuatur, hoc privilegium afficit tantum monasterium, personas eidem adscriptas, et familiares qui diu noctuque in domo degunt, firmo praescripto n. 3; 3° Personae quaevis quae ad monasterium stauropegiacum non pertineant, tempore quo eidem sunt addictae, a iurisdictione



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loci Hierarchae eximuntur et uni Patriarchae subiiciuntur in iis omnibus quae ad suum munus seu officium aut monasterii disciplinam spectant.

Canon 165. § 1. Religiosi exempti, qui extra domum illegitime degant, etiam sub praetextu accedendi ad Superiores, exemptionis vel stauropegii privilegio non gaudent;

§ 2. Si extra domum delictum commiserint nec a proprio Superiore, aloci Hierarcha praemonito, puniantur, ab hoc puniri possunt, etsi e domo legitime exierint et domum reversi fuerint.

§ 3. Si religiosi de quibus in §§ 1, 2, ad monasterium stauropegiacum vel ad Ordinem Patriarchae subiectum pertineant, Hierarcha loci Patriarcham statim certiorem faciat.

[*Latin ed. p. 109*]

Acta Pii PP. XII, Canon 166, § 1. Si in domibus religiosorum exemptorum vel in eorum ecclesiis abusi occurrerint, et si Superior, postquam admonitoratus fuerit a loco Hierarcha, neglexerit adiuvare, idem Hierarcha loci tenetur rem statim deferre ad Sedem Apostolicam, vel, in patriarchatibus, ad Patriarcham, si monasterium sit stauropegiacum, vel si domus aut ecclesia sit Ordinis Patriarchae subiecti.

§ 2. Domus autem exempta manet sub peculiari vigilantia Hierarchae loci, qui, si abusi occurrerint et fidelibus scandalum dederint, ipse per se potest interim providere.

Canon 167, § 1. In Religionibus iuris pontificii quae exemptione pontificia non fruuntur, nec Patriarcha nec Hierarcha loci potest statuta ullatenus mutare aut de re oeconomica cognoscere, salvo praescripto canonum 65-67.

§ 2. Nec licet iis in iisdem Religionibus se ingerere in regimen internum ac disciplinam, exceptis casibus in iure expressis; nihilominus: 1° In monasterio mulierum vel Ordine et in Congregatione laicali, Hierarcha loci potest et debet inquirere, num disciplina ad statutorum normam vigeat, num quid sanae doctrinae morumve probitatis detrimentum attigerit, num contra clausuram peccatum sit, num sacramenta aequaliter et debita frequentia suscipiantur, et si Superiores de gravibus fortasse abusibus admoniti opportune non prouiderint, ipse per se consulat; si qua tamen maioris momenti occurrent, quae moram non patiantur, decernat statim; decretum vero ad Apostolicam Sedem referat. 2° In virorum monasteriis iuris pontificii et in Congregatione clericali iuris pontificii, si abusi occurrerint et Superior, ab Hierarcha loci monitus, neglexerit adiuvare, interim idem Hierarcha providere potest, si abusi fidelibus grave scandalum dederint. Quodsi agatur de domo formata, certiorem de re faciat Sedem Apostolicam.

Canon 168. Hierarcha loci in Ordinibus et in Congregationibus iuris patriarchalis eademque potestate et obligationibus potitur et tenetur quibus potitur vel tenetur erga Ordinem vel Congregationem iuris pontificii ex-



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emptione pontificia non fruentes, ad normam canonis 167.

Canon 169. In omnibus in quibus religiosi subsunt Hierarchae loci, possunt ab eodem etiam poenis coerceri.

[*Latin ed. p. 110*]

Acta Apostolicae Sedis - Commentarium Officiale 110

Canon 170. Per indultum ab Hierarcha loci legitime concessum, obligatio legis communis cessat etiam pro religiosis omnibus in eparchia commorantibus, salvis votis et statutis propriis cuiusvis Religionis.

Canon 171. § 1. Stipem habitualiter petere prohibentur:

1° Sine peculiari licentia Sedis Apostolicae, sodales Religionis iuris pontificii, firm. 2;

2° Sine licentia Patriarchae scripto data, sodales monasterii stauropegiaci et Religionis iuris pontificii exemptione pontificia non fmentis vel iuris patriarchalis;

3° Sine licentia scripta Hierarchae loci in quo sita est eorum domus, sodales Religionis iuris eparchialis;

4° Sine licentia Sacrae Congregationis pro Ecclesia Orientali, si stips cogenda est extra regiones orientales, ad normam can. 240 § 3.

§ 2. Sodales Religionum de quibus in § 1 indigent praeterea licentia scripta Hierarchae loci in quo eleemosynas colligere cupiunt, nisi aliter in ipsa concessione licentiae, a Sede Apostolica vel, quod attinet ad sodales de quibus in § 1, n. 2, a Patriarcha cautum fuerit, firm. praescripto § 5.

§ 3. Ad stipem petendam, ob causam transeuntem, sodales Religionis cuiusvis condicionis iuridicae, obtinere debent tantum licentiam Hierarchae loci in quo eleemosynas colligere cupiunt.

§ 4. Patriarchae et Hierarchae locorum licentiam quaeritandae stipis, de qua in §§ 1-3, ne concedant, nisi sibi constet de vera domus vel pii operis necessitate, cui alio modo occurri nequeat; quod si necessitati provideri possit stipe quaerenda intra locum vel eparchiam in qua religiosi commorantur, ampliorem licentiam ne largiantur.

§ 5. Ad cogendam stipem in eparchia latini ritus requiritur licentia Hierarchae eiusdem eparchiae.

Canon 172. Non licet Superioribus stipem colligendam committere, nisi professis aetate animoque maturi, praesertim si de mulieribus agatur, nunquam autem iis qui in studia adhuc incumbunt.

Canon 173. Quod vero attinet ad modum in quaeritanda stipe servandum et ad disciplinam a quaestuantibus custodiendam, religiosi utriusque sexus stare debent instructionibus a Sede Apostolica hac de re datis.

[*Latin ed. p. 111*]

Acta Pii PP. XII, III, Canon 174, § 1. Superiors of monasteries whose



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constitutions or Typica prescribe that they themselves should receive the blessing, must receive the blessing within three months from their election, according to the norms of particular law, from the Patriarch or from the Bishop of the diocese in which the monastery is located, or even, if the liturgical prescriptions so require, from another minister. § 2. The superior of a monastery of its own right may confer minor orders, provided that the person to be promoted is subject to him by virtue of his profession, at least as a novice, and that the superior himself is a priest, and has legitimately received the blessing, if he is obliged to receive it according to § 1. Outside these limits, any ordination conferred by him is invalid, unless the ordaining minister possesses the episcopal character.

ARTICLE III. Of the obligations and privileges of a religious person who is promoted to an ecclesiastical dignity or who governs a parish.

Canon 175, § 1. A religious person may not, without a license granted by a legitimate authority, be promoted to dignities, offices, or benefices which are incompatible with the religious state.

§ 2. One who has been legitimately elected by a college may not assent to the election without the permission of the Superior.

§ 3. In patriarchates, a religious person may be promoted to synodal offices and benefices by the Synod; in this case, he does not require the license mentioned in § 2, in order to give his consent to the election made concerning himself.

Canon 176, § 1. A religious person who has renounced the cardinalate, or who is a Patriarch or Bishop, whether residential or titular, remains a religious, but without the active and passive vote, and participates in the privileges of his Religion, being bound by the vows and other obligations of his profession, except those which he prudently judges to be incompatible with his dignity, saving the prescription of canon 177.

§ 2. However, he is exempt from the authority of his Superiors and, by force of the vow of obedience, remains subject to the one Roman Pontiff.

Canon 177. A religious person who has been raised to the dignity of Cardinal, Patriarch, Bishop, or another office outside of his own Religion:

I. If, by his profession, he has lost the capacity to acquire dominion over goods, he retains the use, usufruct, and administration of the goods that pertain to him; the Patriarch, the residential Bishop, the Exarch, acquire the ownership of the goods, in the patriarchate, diocese, or exarchate; others,

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - An official record for a monastery or order, according to canon 118, with the exception of the privilege of the Sacred Roman Church for Cardinals; 2° If, through taking vows, he has not lost ownership of goods, he regains the use, usufruct, and administration of the goods he possessed; and he fully acquires any goods that come to him



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afterward; 3° In both cases, concerning goods that come to him without regard to the person, he must dispose of them according to the will of those offering them. Canon 178 § 1. After relinquishing the cardinalate, patriarchate, or episcopate, or after completing an office or duty assigned to him outside the Religious order by the Apostolic See, the religious must return to his Religious order. § 2. However, a religious who has relinquished the cardinalate, patriarchate, or episcopate may choose any house of his Religious order in which to reside; but he lacks both active and passive voice [in voting]. § 3. The Religious order is obligated to provide for those religious, as mentioned in § 1, what is necessary for their life in a manner befitting their dignity. Canon 179 § 1. A religious who governs a parish remains bound by the observance of his vows and statutes, to the extent that such observance can be consistent with the obligations of his office. § 2. Therefore, in matters pertaining to monastic observance and religious discipline, the same religious is subject to the Superior, and not to the local hierarchy, for the purpose of being examined and, if the circumstances warrant, corrected. § 3. Goods that come to him with regard to the parish he governs, are acquired by that parish; the rest he acquires in the same manner as other religious. § 4. Notwithstanding the vow of poverty, it is permitted for him to accept or collect, and to administer, alms offered for the benefit of the parish or of Catholic schools and pious places connected with the parish, or for the benefit of the parishioners or of parish works, in any way offered, and also, with due regard for the will of those offering, to expend them, according to his prudent judgment, always with the vigilance of his Superior. But the acceptance, retention, collection, or administration of alms for the building, preservation, restoration, or embellishment of the parish church, or for the performance of divine worship therein, belongs to the Superiors, if the church belongs to the religious community, that is, if the community claims ownership or use of the church perpetually or at least for an indefinite time; otherwise, the prescription of canon 264 is to be observed. Canon 180 § 1. The same religious parish priest, even if he exercises his ministry in a house or place where the superiors of the religious order have their ordinary residence, is immediately and in all respects subject to the jurisdiction, visitation, and correction of said superiors.

[*Latin ed. p. 113*]

Acta, Pontificium consilium, pars XII, 113. Hierarchae loci, sicut et paroichi saeculares, monastica observantia et religiosa disciplina unica exceptis. § 2. Hierarchae loci, cum eum in officio suo deficere deprehenderit, decreta opportuna constituere et poenas meritas in eum statuere potest. Haec autem potestas Hierarchae potestatem ipsam Superioris non excludit, sed cum ea cumulatur, ita tamen ut, si aliter a Superiore, aliter ab Hierarcha forte decernatur, decretum Hierarchae



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praevalere debeat. Canon 181, § 1. Religiosis officia, etiam cum cura animarum, extra domum suae Religionis, committi non possunt nisi ad tempus. § 2. Iidem religiosi debent tempore a synaxi generali statuto domum Superiore designandam in qua vigeat monastica observantia et religiosa disciplina petere, in eaque saltem per trimestre tempus permanere; 2. Religiosi paroeciam regentes in locis ad domum suae Religionis distantibus, socium eiusdem Religionis, necessitatis casu excepto, cum se habere debent.

## CAPUT VI

De transitu ad aliam Religionem.

Canon 182, § 1. Religiosus non potest ad aliam Religionem valide transire sine licentia Apostolicae Sedis, nisi sit transitus qui fiat e monasterio sui iuris ad aliud eiusdem Confoederationis, quo in casu satis est auctoritas Praesidis, salvo praescripto §§ 2, 3. § 2. In patriarchatibus, religiosus potest transire a monasterio sui iuris ad aliud monasterium sui iuris, ab Ordine vel Congregatione ad alium Ordinem vel aliam Congregationem, consentiente utriusque monasterii Superiore vel utriusque Religionis supremo Moderatore et obtenta licentia Patriarchae. § 3. Religiosus potest transire a iuris eparchialis monasterio vel Congregatione ad aliud monasterium vel ad aliam Congregationem iuris eparchialis cum licentia Hierarchae loci ubi est monasterium a quo vel domus a qua fit transitus et Hierarchae loci ubi est monasterium vel domus ad quam fit transitus, audito Superiore Religionis a qua fit transitus et consentiente Superiore monasterii vel domus ad quam fit transitus.

Canon 183, § 1. Transiens ad aliam Religionem novitiatum peragere debet, firmo praescripto § 2; novitiatu autem durante, manentibus votis, iura et obligationes particulares, quas in Religione derelicta habuit, suspensae manent, et ipse obligatione tenetur Superioribus novae Religionis et ipsi novitiorum Magistro parendi etiam ratione voti obedientiae.

[*Latin ed. p. 114*]

Acta Apostolicae Sedis - Official Commentary 114 2° If, when entering a Religious Institute, he does not make a profession, he must return to his former Institute, unless the time of his vows has expired in the meantime. § 2. 1° He who transfers to another monastery of the same jurisdiction within the same Confederation neither undergoes a novitiate nor makes a new profession; 2° He who transfers from a monastery of one jurisdiction to another monastery of another jurisdiction, whether belonging to the same or a different Confederation, shall observe the prescriptions of the Rule of the monastery to which he is transferred with regard to the obligation of undergoing a novitiate and making a profession. If the Rule does not provide for this, he neither undergoes a novitiate nor makes a new profes-



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sion; however, the Superior of the monastery may require him to spend a certain time, not exceeding six months, in the monastery for the purpose of trial; and if, after this time has elapsed, there is still doubt as to whether he can be admitted, the same Superior may extend this time, but not beyond another six months. After the period of trial has elapsed, the person who has transferred either returns to his former monastery or, with the approval of the deliberative council or synaxis, is permanently admitted to the new monastery. Canon 184. A Religious bound by a perpetual vow, if he transfers to another Religious Institute of perpetual vows, after the novitiate, either his former temporary vows are disregarded, as mentioned in canon 110, or he is admitted to a perpetual vow, or he returns to his former Institute; however, it is the right of the Superior to examine him for a longer period, but not beyond one year from the completion of the novitiate. Canon 185. Those who transfer to another monastery of the same jurisdiction within the same Confederation, from the day of the transfer, and those who transfer to another Religious Institute, from the day of the new profession or from the day of admission, as mentioned in canon 183, § 2, n. 2: 1° Lose the rights and are released from the obligations of the former monastery or Religious Institute, and assume the rights and obligations of the other; 2° The monastery or Religious Institute from which the Religious departs retains the goods which, for the reasons already mentioned, have been acquired for that Religious; and with regard to the dowry and its fruits, and other personal property, if any, the prescription of canon 83, § 2, shall be observed. Canon 186. The force of a higher profession is extinguished in him who legitimately, according to the preceding canons, makes a lesser profession in a Religious Congregation, unless otherwise expressly provided in an apostolic indult.

[*Latin ed. p. 115*]

Acts of Pope Pius XII, 115, CHAPTER VII, Concerning Departure from Religious Life. Canon 187. He who has made temporary vows, upon the completion of the time of his vows, may freely leave the Religious Order; likewise, the Religious Order, for just and reasonable causes, may exclude him from renewing temporary vows or from taking perpetual vows, but not on account of infirmity, unless it is certainly proven that he was, before his profession, deceitfully silent or concealed this infirmity. Canon 188, § 1, 1°. The Apostolic See grants the permission for departure from the cloister; 2°. The same permission is granted, in patriarchates, to the Patriarch for religious men belonging to Religious Orders exempt from papal jurisdiction, according to the prescription in § 2. § 2. In a Religious Order under the jurisdiction of a local ordinary, the local ordinary also grants the permission for departure from the cloister, where the religious is assigned to a house within his territory. Canon 189. He who has obtained the permission for departure from the cloister, according to canon 188,



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remains bound by the vows and other obligations of his profession, which are compatible with his new state; however, he must lay aside the external habit of the Religious Order; during the time of the permission, he lacks the active and passive voice, but he enjoys the purely spiritual privileges of his Religious Order, and he is subject to the local Hierarchy in the territory where he resides, in place of the Superiors of his own Religious Order, and also, by reason of the vow of obedience. Canon 190, § 1. The Apostolic See grants the permission for secularization, according to § 2. § 2. The same permission may be granted, provided that it concerns religious men bound by lesser profession: 1°. To the Patriarch, in patriarchates, for any religious man, according to the prescription in n. 2; 2°. To the local ordinary where the religious is assigned, if the religious belongs to a Religious Order under the jurisdiction of a local ordinary. Canon 191, § 1. He who, having obtained the permission for secularization, leaves the Religious Order: 1°. Is separated from his Religious Order, must lay aside the external habit of the same, and is assimilated to the laity; 2°. Remains free from vows, but remains subject to the obligations attached to the subdiaconate or to a higher order, if he has been raised to that order; nor is he bound by the statutes of the Religious Order.

[*Latin ed. p. 116*]

Acta Apostolicae Sedis - Official Commentary 116 § 2. If one is received back into the Religious Order by an indult, the novitiate and profession are renewed, and he obtains a place among the professed from the day of the new profession. Canon 192 § 1. A religious, who has received orders in the ranks below subdiaconate and who is attached to his Religious Order as a cleric, if he leaves the Religious Order, unless he is assigned by a benevolent superior of his own diocese, by his own right loses his clerical state. § 2. If a religious, who has received orders in the subdiaconate or in a higher order, has not lost his own diocese, he must, without renewing his vows, or having obtained an indult of secularization, return to his own diocese and be received by his own superior; if he has lost his diocese, he cannot exercise the subdiaconate or higher orders outside the Religious Order, until he finds a benevolent superior in the diocese or the Apostolic See otherwise provides. § 3. The superior can receive a religious either absolutely, or for a trial period of three years; in the former case, the religious is thereby attached to the diocese; in the latter, the superior can extend the period of probation. If, after the expiration of the three-year period of probation, the time is not expressly extended, the religious is considered to have been dismissed. The extension cannot be made for more than another three years; after which has also passed, the religious, unless he has been expressly dismissed beforehand, remains attached to the diocese by the very fact. Canon 193 § 1. A professed who has returned to the world, although he may, according to canon 192, §§ 2, 3, exercise the subdiaconate



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or higher orders, is nevertheless prohibited from: 1° Any office in cathedral churches; 2° Any teaching position or office in major or minor seminaries or colleges in which clerics are educated, as well as in Universities and Institutes which enjoy the privilege of conferring academic degrees by apostolic authority; 3° Any office or duty in the patriarchal or diocesan curia and in religious houses, whether of men or women, even if the Religious Order is of diocesan jurisdiction; 4° Any title of prelate for the sake of honor. § 2. The provision of § 1 also applies to those who had made temporary vows, or a vow of perseverance, or certain special promises according to their own statutes, and who have been dispensed from them, if they have been bound by them for six complete years. § 3. The Patriarch, for a grave reason and with the consent of the Permanent Synod, can dispense from the provisions of § 1, nn. 2, 3, for professed who have returned to the world from any Religious Order of any legal condition. Canon 194 § 1. Those who have left the Religious Order, either after the expiration of their temporary vows or having obtained an indult of secularization, or who have been dismissed from it, can claim nothing for any service rendered to the Religious Order.

[*Latin ed. p. 117*]

Acta Pii PP. XII 117, § 2. Si tamen religiosa, sine dote accepta, nec ex propriis bonis sibi providere valeat, Religio ex caritate eidem dare debet ea quae requiruntur ut modo tuto ac convenienti domum redeat, ac providere ut, naturali aequitate servata, per aliquod tempus, mutuo consensu vel, in casu dissensus, ab Hierarcha loci determinandum, honeste vivere possit. Canon 195, § 1. Apostata a Religione dicitur professus votorum perpetuorum qui e domo religiosa illegitime egreditur cum animo non redeundi, vel qui, etsi legitime egressus, eo animo ut religiosae obedientiae sese subtrahat, non redit. § 2. Malitiosus animus, de quo in § 1, iure praesumitur, si religiosus intra mensem nec reversus fuerit nec Superiori animum redeundi manifestaverit. § 3. Fugitivus est qui, sine Superiorum licentia, domum religiosam deserit cum animo ad Religionem redeundi. Canon 196, § 1. Apostata et fugitivus ab obligatione statutorum et votorum minime solvuntur et debent sine mora ad Religionem redire. § 2. Superiores debent eos sollicite requirere, et ipsos, si vera poenitentia acti redeant, suscipere; reditum vero religiosae professione maiore adstrictae apostatae vel fugitivae caute curet loci Hierarcha, et si ipsa ad domum religiosam pertineat Superiori religioso subiectam, etiam hic Superior. CAPUT VIII De dimissione religiosorum. Canon 197, § 1. Ipso facto habendus est tanquam legitime dimissus religiosus: 1° Qui publice apostasiam, haeresim, schisma professus fuerit; 2° Quicum persona alterius sexus fugam arripuerit, etsi non simul in eundem locum se contulerint; 3° Qui attentaverit aut contraxerit matrimonium aut etiam vinculum, ut aiunt, civile. § 2. In his casibus sufficit ut Superior maior cum suo consilio ad normam statutorum emittat declarationem facti; curet autem Superior probationes facti collectas in domus tabulario asservare.



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Canon 198, § 1. In casu gravis scandali exterioris vel gravissimi damni com munitati imminentis, religiosus statim potest a Superiore maiore cum consensu sui consilii vel etiam, si periculum sit in mora et tempus non...

[*Latin ed. p. 118*]

Acta Apostolicae Sedis - Official Commentary 118 concerning the granting of dispensation from religious obligations: 1° A dispensation from religious obligations, granted by the local Superior, with the consent of his council, may be granted for a definite period; the religious, however, immediately lays down his religious habit; 2° A dispensation from religious obligations, as mentioned in n. 1°, if it concerns a religious bound by temporary vows, has the effects attributed to a dismissal according to canon 200; and against it, recourse may be taken with a suspensive effect, according to canon 199, § 3, n. 4. § 2. 1° If it concerns a religious bound by perpetual vows in a clerical congregation not exempt, or in a secular institute, or a religious bound by perpetual vows in a monastery or order, and the dismissal is granted by the local Superior according to § 1, n. 1, the consent of the local Ordinary is also required in this case; 2° When a religious is dispensed from his obligations for the remainder of his life, the Major Superior, or, if he intervened according to n. 1, the local Ordinary, shall without delay submit the matter to the judgment of the Apostolic See. § 3. If it concerns a religious bound by perpetual vows in a monastery of men of any legal status, or in an order, or in an exempt clerical congregation, after the dispensation from religious obligations, according to § 1, n. 1, for the remainder of his life, the process, if it has not yet been instituted, shall be instituted immediately, according to canons 206-219. ARTICLE I Concerning the dismissal of religious who have taken temporary vows in any religious institute. Canon 199 § 1. A religious, bound by a profession for a definite period, may be dismissed: 1° In a monastery of its own right, by the Superior of the monastery, with the consent of his council, demonstrated by secret votes; 2° In an order or congregation of pontifical or patriarchal law, by the Supreme Moderator, with the consent of his council, demonstrated by secret votes; 3° In a congregation of eparchial law, by the local Ordinary, who, however, may not use his authority against Moderators who are unaware or justly dissenting. § 2. A religious bound by a temporary profession may be dismissed: 1° In a monastery or order of pontifical and patriarchal law, by the local Ordinary, or, if the monastery is subject to a religious Superior, by the same Superior, after, in both cases, the Abbot of the monastery has given a written statement with his council regarding the reasons; 2° In a stauropegic monastery, by the Patriarch, after the Abbot of the monastery has given a written statement with his council regarding the reasons; 3° In a congregation of pontifical or patriarchal law, by the Supreme Moderator, with the consent of his council, demonstrated by secret votes; 4° In a monastery or congregation of eparchial law, by the



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Ordinary.

[*Latin ed. p. 119*]

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119. Loci ubi est domus cui religiosa adscripta est, qui tamen iure suo ne utatur, Moderatoribus insciis vel iuste dissentientibus.

§ 3. Omnes de quibus in §§ 1-2, graviter eorum onerata conscientia, religiosum dimittere nequeunt, nisi servatis quae sequuntur:

1° Causae dimissionis, sive ex parte Religionis se habeant sive ex parte religiosi, debent esse graves;

2° Defectus spiritus religiosi qui aliis scandalo sit, est sufficiens dimissionis causa, si repetita monitio una cum salutari poenitentia incassum cesserit; non vero infirmitas, nisi certo constet eam ante professionem dolose fuisse silentio praeteritam aut dissimulatam;

3° Superiori dimittenti causae dimissionis certo innotescere debent, etsi necesse haud sit ut eaedem formali iudicio comprobentur. At religioso semper manifestari debent, data ei omni respondendi facultate; eiusque responsiones Superiori dimittenti fideliter subiiciantur;

4° Contra dimissionis decretum datur religioso recursus cum effectu suspensivo intra decem dies ad Sedem Apostolicam aut, si agatur de Religione quae non sit iuris pontificii, ad Patriarcham, excepto casu quo decretum ipse ediderit;

5° Si de mulieribus agatur, servari debet praescriptum can. 194, § 2.

Can. 200. Religiosus dimissus ad normam can. 199 ipso facto solvitur ab omnibus votis religiosis, salvis oneribus subdiaconatu vel ordini maiori adnexis, et firmo praescripto can. 192, § 2, 1 9 3; clericus autem subdiacono inferior, eo ipso reducitur ad statum laicalem.

Can. 201. Praescripta can. 199, 200 serventur in dimissione religiosorum qui vota emiserunt in Congregatione sub hac vel simili clausula « donec in Congregatione vivam », ita ut sodalis, sive sponte discedat sive a Superioribus dimittatur, ipso facto a votis liber evadat.

## ARTICULUS I

De dimissione religiosorum qui vota perpetua nuncuparunt in Congregatione clericali non exempta vel laicali et in mulierum monasterio vel Ordine.

Can. 202. In virorum Congregatione clericali non exempta vel laicali, professus votorum perpetuorum dimitti nequit nisi praecesserint tria delicta, duplex monitio ac defectus emendationis ad normam can. 208-214.

Can. 203. § 1. Si ea constiterint de quibus in can. 202, supremus Religionis Moderator cum consensu sui consilii, per secreta suffragia manifestato,



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decernat num locus sit dimissioni.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary § 2. If a greater number of votes are cast in favor of dismissal: 1° In the diocesan court, the entire matter is referred to the local Hierarchy where the religious house is located, who shall, according to their prudent judgment, decide on the dismissal, in accordance with canon 199, § 1, no. 3; or 2° In the pontifical or patriarchal court, the Supreme Superior of the religious order shall issue the decree of dismissal; which, however, in order to take effect, requires the confirmation of the Apostolic See, or, if the religious order is not of pontifical law, the Patriarch, except in the case where the decree is issued by the Supreme Superior himself. § 3. The religious person has the right to freely present their reasons; and their responses must be faithfully recorded in the proceedings. Canon 204 § 1. 1° For the dismissal of religious persons who have taken perpetual vows, serious external causes are required, together with a lack of improvement, after a prior attempt at correction, so that the hope of recovery has vanished, as judged by the Abbot of the monastery or the Supreme Superior of the Congregation, with the consent of their council, manifested by secret votes; 2° In federated monasteries or in Orders having a general Abbot, subject to the provision of no. 1, the statutes pertaining to the intervention of both the President of the Federation and the general Abbot shall be observed. § 2. The provision of canon 203, § 3, must also be observed in the dismissal of religious women. Canon 205 § 1. 1° If the religious person belongs to a monastery or to a Congregation of diocesan law, it is the duty of the local Hierarchy in which the religious house is located to examine the causes for dismissal and to issue the decree of dismissal; 2° If the monastery is subject to a religious Superior, it is the duty of this Superior to issue the decree of dismissal, which requires confirmation from the local Hierarchy. § 2. The entire matter, with all the proceedings and documents, shall be submitted to the Apostolic See by the local Hierarchy, if the monks are of pontifical law; by the Supreme Superior, if the religious person belongs to a Congregation of pontifical law. § 3. Likewise, the entire matter, with all the proceedings and documents, shall be submitted to the Patriarch by the Abbot of the monastery or by the religious Superior, if the monastery is subject to him, or by the general Abbot of the Order, in accordance with canon 204, § 1, no. 2, if the religious person belongs to a monastery of the Greek Rite or to an Order subject to the Patriarch; by the Supreme Superior of the Congregation, if the religious person belongs to a Congregation of patriarchal law. § 4. The local Hierarchy, whenever obligated to send the proceedings of the dismissal to the Apostolic See, in accordance with § 2, or to the Patriarch, in accordance with § 3, shall add their vote to the proceedings and documents; which must also be added by the religious Superior, if the monastery is subject to



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him.

[*Latin ed. p. 121*]

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**ARTICULUS De 121 III**

De processu iudiciali in dimissione virorum religiosorum qui vota perpetua nuncuparunt in monasterio cuiusvis condicionis iuridicae vel Ordine et in Congregatione clericali exempta.

Can. 206. Vir professus votorum perpetuorum in monasterio vel Ordine et in Congregatione clericali exempta, ne dimittatur, nisi iudicio instituto, salvo praescripto can. 197, 198, et revocato quolibet contrario privilegio suppressaque contraria consuetudine.

Can. 207. § 1. Ad sententiam dimissionis ferendam competens est: Praeses Confoederationis monasticae, Superior monasterii sui iuris non confoederati, Superior monasterii sui iuris stauropegiaci, nisi, in hoc ultimo casu, Patriarcha, de re certior a Superiore factus, causam ad se avo caverit; Ordinis vel Congregationis supremus Moderator, cum suo quoque consilio, quod quatuor saltem religiosis constet; si qui deficiant, eorum loco Praeses, de consensu ceterorum, totidem religiosos designet qui cum ipso tribunal collegiale constituant.

§ 2. Praeses, de aliorum consensu, promotorem iustitiae eiusdem Religionis professum nominet.

Can. 208. Ad processum instruendum deveniri nequit nisi praecesserint:

1° Gravia delicta sive contra ius commune sive contra speciale religiosorum ius;

2° Monitiones;

3° Defectus emendationis.

Can. 209. Delicta debent esse saltem tria eiusdem speciei, vel, si diversae, talia ut simul sumpta manifestent perversam voluntatem in malo pervicacem, aut unum tantum continuatum seu permanens, quod ex repetitis monitionibus triplicis instar fiat.

Can. 210. § 1. Ad monitionem faciendam necesse est ut aut delictum sit notorium aut de eodem constet ex rei confessione extraiudiciali vel ex aliis sufficientibus probationibus, quas praevia inquisitio suppeditaverit.

§ 2. In inquisitione peragenda serventur, nisi rei natura obstet, praescripta iuris de inquisitione in iudicio criminali.

Can. 211. Monitio fieri debet ab immediato Superiore maiore per se vel per alium de eius mandato; sed Superior mandatum ne det, nisi antea de



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facto.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - The Official Commentary shall conform to the norm of canon 210, § 1: furthermore, the mandate given for the first admonition shall also be valid for the second. Canon 212. There must be two admonitions, each for the first two offenses; however, in cases of continuous or persistent offenses, an interval of at least three full days must intervene between the first and second admonition. Canon 213, § 1. The Superior shall add to the admonitions suitable exhortations and corrections, as well as prescribed penitences and penal remedies, which are deemed appropriate for the amendment of the offense and for the reparation of scandal. § 2. Furthermore, the Superior must remove the offender from occasions of relapse, even by transferring him, if necessary, to another house, where vigilance is easier and the opportunity for wrongdoing is more remote. § 3. To each admonition, the threat of dismissal shall be added. Canon 214. A religious is considered not to have reformed himself if, after the second admonition, he commits a new offense, or, if the matter concerns a persistent or continuous offense, if he persists in the same; after the final admonition, at least six days must be awaited before proceeding further. Canon 215. The immediate Superior, after the admonitions and corrections have proven ineffective, shall diligently collect all acts and documents and transmit them to the President of the Confederation or to the highest Moderator; this person, in turn, must hand them over to the promoter of justice, who shall examine them and present his conclusions. If the matter concerns a monastery of sui iuris not affiliated with a confederation, the Superior himself shall hand over the collected acts and documents to the promoter of justice for the aforementioned purpose. Canon 216, § 1. If the promoter of justice, who may also, if he deems it appropriate, conduct further investigations, presents an accusation, a process shall be instituted, with the prescriptions of the canons regarding criminal trials observed. § 2. The process must include information regarding the offenses committed, the preceding double admonition, and the lack of amendment. Canon 217. After carefully considering the allegations of both the promoter of justice and the accused, if the tribunal judges that the matters mentioned in canon 216, § 2, have been sufficiently proven, it shall pronounce a sentence of dismissal.

[*Latin ed. p. 123*]

Acta Pii PP. XII 123, Canon 218, § 1. Sententia ab tribunali Religionis iuris pontificii lata, ad executionem mandari non potest, nisi fuerit a Sede Apostolica probata. § 2. Si religiosus ad monasterium stauropegiacum aut iuris eparchialis vel ad Ordinem a Patriarcha dependentem pertineat, sententia ad executionem tradendi non potest, nisi fuerit a Patriarcha probata.



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§ 3. Praeses Tribunalis, sententiam et omnia acta iudicialia quamprimum, iuxta locum, ad Sedem Apostolicam vel ad Patriarcham transmittere curabit. Canon 219. Pro dissitis regionibus, Superiores, de quibus in can. 207, § 1, cum consensu sui consilii, valent dimittendi potestatem demandare probis ac prudentibus religiosis, qui saltem tres esse debent, firmo praescripto can. 215-218. ARTICULUS I. De religiosis dimissis qui vota perpetua nuncuparunt. Canon 220, § 1. Professus qui vota perpetua emisit, a Religione dimissus, votis Religionis manet adstrictus, salvis statutis aut Sedis Apostolicae indultis quae aliud ferant. § 2. Clericus subdiacono inferior eo ipso reducitur ad statum laicalem. Canon 221. Clericus in subdiaconatu vel in ordine maiore constitutus qui aliquod delictum commisit de quo in can. 197, aut dimissus est ob delictum quod iure communi punitur infamia iuris vel depositione minore seu simplici aut maiore seu degradatione, perpetuo prohibetur induere habitum ecclesiasticum. Canon 222. Si clericus in subdiaconatu vel in ordine maiore constitutus dimittatur ob delicta minora iis de quibus in can. 221: 1° Ipso facto suspensus manet, donec absolutionem obtinuerit a Sede Apostolica aut a Patriarcha, si sententia vel decretum dimissionis Sedi Apostolicae confirmationis causa subiecta non fuerint; 2° Sedes Apostolica, si id expedire iudicaverit, dimisso praeceptum dabit ut, habitu cleri saecularis indutus, commoretur in certa eparchia, indicatis Hierarchae causis ob quas dimissus fuit; 3° Si dimissus praecepto de quo in n. 2, non paruerit, Religio nulla erga eum obligatione tenetur, et dimissus eo ipso privatur iure induendi habitum ecclesiasticum.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Commentarium Officiale 4° Hierarchia dioecesis, ad cuius curam designatus est, mittat eum ad domum poenitentiae, vel committat eum cura et vigilantia sacerdotis pii et prudentis; et si religiosus non obediverit, servetur praescriptum n. 3; 5° Religio, per manus Hierarchae loci, praebeat auxilium caritative necessarium ad sustentationem vitae, nisi ipse aliter providere possit; 6° Si dimissus vitam ecclesiasticam dignam non ageret, transacto anno, aut etiam prius, iudicio Hierarchae, privetur auxilio caritativo, ejiciatur ex domo poenitentiae, et habeat ab Hierarcha ipsum ablatum ius induendi habitum ecclesiasticum, qui statim curaret ut portatur relatio ad Sedem Apostolicam, aut, in casu de quo in n. 1, ad Patriarcham, tum ad Religionem; 7° Si vero dimissus, praedicta tempore, se gesserit tam laudabiliter, ut merito habeatur vere emendatus, Hierarcha preces eius apud Sedem Apostolicam, aut, in casu de quo in n. 1, apud Patriarcham, commendabit pro absolutione a censura suspensionis, et, ea obtenta, ei in sua dioecesi permittat, cum opportunis cautelis et limitationibus, celebrationem divinae Liturgiae, et etiam, ad libitum et prudentiam suam, alium ministerium sacrum, unde honeste vivere queat; in quo casu Religio auxilium caritative interrumpere potest. Quod si agatur de diacono aut subdiacono, res ad Apostolicam Sedem deferantur. Can.



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223 § 1. Praeter casum dimissionis de quo in can. 197, dimissus qui dispensationem a votis non obtinuerit, non est liber obligatione redeundi ad claustra; et si argumenta plenae emendationis per triennium exhibuerit, Religio eum recipere debet; quod si graves obstantia occurrant, sive ex parte Religionis, sive ex parte religiosi, res iudicio Sedis Apostolicae subiiciantur. § 2. Quotiens vota in Religione emissa cessaverint, si dimissus Hierarcham loci receptorem benevolentem invenerit, sub eius jurisdictione et speciali vigilantia maneat, servato praescripto can. 193; aliter, res ad Sedem Apostolicam deferantur. CAPUT IX De Societatibus sive virorum sive mulierum ad instar religiosorum, sine votis publicis, viventibus. Can. 224 § 1. Societas sive virorum, sive mulierum, in qua sodales rationem vivendi religiosorum imitatur sub imperio Superiorum, secundum proprias constitutiones, sed non sunt obstringuntur tribus consuetis votis publicis.

[*Latin ed. p. 125*]

Acta Pii PP. XII 125. Hoc corpus non est proprie Religio, nec eius sodales proprie designantur nomine religiosorum. § 2. Haec Societas est vel clericalis vel laicalis, sub imperio pontificii, patriarchalis vel eparchialis, secundum normam canonum 312, § 2, 314, § 3. Canon 225. De erectione et suppressione Societatis eiusque provinciarum vel domorum, eadem valent quae de Congregationibus religiosis constitutis. Canon 226. Regimen determinatur in constitutionibus uniuscuiusque Societatis; sed in omnibus applicentur, nisi natura rei obstat, praescripta canonum 23-62 de Congregationibus. Canon 227, § 1. Societas eiusque provinciae et domus sunt capaces acquirendi et possidendi bona temporalia. § 2. Administratio bonorum regitur praescripto canonum 64-69. § 3. Quidquid sodalibus advenit intuitu Societatis, Societati acquiritur; cetera bona sodales secundum constitutiones retinent, acquirunt et administrant. Canon 228, § 1. In admittendis candidatis serventur constitutiones, salvo praescripto canonis 74. § 2. In iis quae ad studiorum rationem pertinent, sodales iisdem legibus tenentur ac saeculares clerici, salvis peculiaribus praescriptionibus a Sede Apostolica datis. § 3. Quod attinet ad ordinationem sodalium, Superiores maiores ad normam statutorum dare possunt suis subditis litteras dimissorias ad ordines minores, post earum primam cooptationem; ad ordines maiores, post perpetuam cooptationem, si haec Societas habeat; elapso sexennio a prima cooptatione, si eam non habeat. Canon 229, § 1. Sodales Societatis, praeter obligationes quibus, uti sodales, obnoxii sunt secundum constitutiones, tenentur communibus clericorum obligationibus, nisi ex natura rei vel ex textu contextuque legis aliud constet, pariterque stare debent praescriptis canonum 138-148, 150-159, quae Congregationes respiciunt, nisi constitutiones aliud ferant. § 2. Clausuram servent ad normam constitutionum sub vigilantia Hierarchiae loci. Canon 230. Iidem, etiam laici, gaudent clericorum privilegiis iure communi statutis aliisque Societati directe concessis, non autem,



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sine speciali indulto, privilegiis religiosorum.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary, Canon 231. Besides the specific constitutions of each Society, concerning transitions to another Society or to a Religious Order, or concerning the departure of a member from a Society, also the laws of the pontifical jurisdiction apply, unless the nature of the matter prevents it, namely canons 182-185, 196; concerning their dismissal, the laws of canons 197-223 apply. PART II: CONCERNING THE TEMPORAL GOODS OF THE CHURCH. Canon 232 § 1. The Catholic Church and the Apostolic See possess the inherent right, entirely independent of civil authority, freely to acquire, possess, and administer temporal goods for the purposes proper to them. § 2. Patriarchates, archiepiscopates, dioceses, and other moral persons which, either by the prescription of law itself or by a special concession granted by a competent ecclesiastical superior, have been established as juridical persons, also have the right, according to the canons, to acquire, possess, and administer temporal goods. Canon 233. The Church also has the right, entirely independent of civil authority, to demand from the faithful that which is necessary for divine worship, for the honest support of clergy and other ministers, and for other purposes proper to her. Canon 234 § 1. Temporal goods, whether corporeal, namely, both immovable and movable, or incorporeal, which pertain to the universal Church and to the Apostolic See, or to another moral person within the Church, are ecclesiastical goods. § 2. Those are called sacred which, by consecration, benediction, or another manner specifically determined by law, are destined for divine worship; those are called precious which are of great value, either for artistic, historical, or material reasons. Canon 235. In the canons of this second Part, by the word "Church" is meant not only the universal Church or the Apostolic See, but also any moral person within the Church, unless it is clear from the nature of the matter or from the text and context of the law that something else is meant.

[*Latin ed. p. 127*]

Acts of Pope Pius XII, 127

CHAPTER I: Concerning Ecclesiastical Goods to be Acquired

Canon 236, § 1. The Church can acquire temporal goods by means of all just titles, whether of natural or positive law, by which it is permitted to acquire them.

§ 2. The dominion of goods, under the supreme authority of the Roman Pontiff, pertains to that moral person which has legitimately acquired the same goods in any manner whatsoever.

Canon 237. When a territorial division of a moral person of the Church occurs, so that either a part thereof is united to another moral person, or a distinct moral person is erected for the part divided, then also the common



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goods which were destined for the benefit of the entire territory, and also alien property which had been contracted for the entire territory, must be divided by the ecclesiastical authority to which the division pertains, in due proportion, according to what is good and just, always preserving solid obligations, and also always preserving the wills of the pious founders or donors, legitimately acquired rights, and particular laws by which the moral person is governed.

Canon 238. When a moral person of the Church is extinguished, its goods become the property of the immediately superior moral person of the Church, always preserving the wills of the founders or donors, legitimately acquired rights, and particular ecclesiastical laws by which the extinguished moral person was governed.

Canon 239. The faithful shall faithfully fulfill the obligation of paying tithes and first fruits, according to the laws and the legitimate customs of each rite and place.

Canon 240, § 1. It is forbidden to private individuals, both clerics and laity, without the written permission of the Apostolic See, or of the Patriarch, or of their own Hierarchy, to collect contributions for any pious or ecclesiastical institution or purpose, with a firm obligation to obtain, unless otherwise provided in the Apostolic See's decree, the consent of the local Hierarchy in the place where the contributions are to be collected, always preserving the prescriptions of canons 171-173 and § 3 of this canon.

§ 2. The Hierarchy shall not grant this permission unless for a grave reason.

§ 3. To collect contributions outside the Eastern regions, written permission is required from the Sacred Congregation for the Eastern Church.

§ 4. The local Hierarchy shall not grant the consent of which mention is made in § 1, unless it has proof of an authentic and recent document.

[*Latin ed. p. 128*]

Acta Apostolicae Sedis - Commentarium Officiale

128 Canon 241 § 1. Patriarcha potest: 1° Accipere, pro beneficio patriarchatus, legata, hereditates, donationes, subsidia, sive a propriis subditis sive ab extraneis, secundum voluntates piarum benefactorum et normas canonicas, ad collocanda vel ad necessaria impendienda; 2° Ab hierarchis locorum sui patriarchatus, ubi talis usus viget, moderatum canonicum seu cathedraticum, et, firmiter can. 243, 244, ab fidelibus et a personis moralibus consuetudines decimas, oblationes, collectiones exigere.

§ 2. Determinare quae decimae, oblationes vel collectiones ad normam § 1, n. 2, Patriarchae solvantur seu offerantur, competit Synodo patriarchali.

§ 3. Quae §§ 1, 2 de Patriarcha praescribuntur, servantur etiam de Archiepiscopo.

Canon 242 Omnes ecclesiae vel beneficia iurisdictioni Episcopi subiecta,



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itemque laicorum confraternitates, debent quotannis, in signum subiectionis, Episcopo solvere canonicum seu cathedraticum, determinandum ad normam canon 245, § 1, nisi iam antiqua consuetudine fuerit determinatum.

Canon 243 Locus Hierarchicus potest, speciali eparchiae necessitate impellente, auditis consultoribus eparchialibus, omnibus beneficiariis, sive saecularibus sive religiosis, extraordinarium et moderatum vectigal imponere.

Canon 244 Alium tributum in bonum eparchiae vel pro fundatore imponere ecclesiis, beneficiis aliisque institutis ecclesiasticis, ut sibi subiectis, Hierarcha potest solummodo in actu fundationis vel consecrationis: sed nullum imponere potest tributum super eleemosynas Liturgiarum sive manualium sive fundatarum.

Canon 245 § 1. Nisi aliter iure cautum sit, praefinire taxas pro variis actibus iurisdictionis non iudicialis vel pro exsecutione rescriptorum Sedis Apostolicae aut Patriarchae vel occasione ministrationis sacramentorum vel sacramentalium, est Episcoporum in Synodis particularibus vel in collationibus coadunatorum.

§ 2. Curent Hierarchae diversorum rituum in eodem territorio iurisdictionem obtinentes ut, collatis consiliis, eadem notula seu regula taxarum pro omnibus statuatur.

[*Latin ed. p. 129*]

Acta Pii PP. XII 129 Canon 246. Salvo praescripto canonum qui sequuntur, Ecclesia pro bonis ecclesiasticis praescriptionem recipit tamquam acquirendi et se liberandi modum, prout est in legislatione civili uniuscuiusque nationis, ut sequitur: 1° In praescriptione ad acquirendum dominium rerum immobilium vel aliud ius in rem quod mobilia respiciat, servanda est lex vigens in territorio ubi sunt res immobiles; 2° In praescriptione in re contractuali, servanda est lex quam ipsi contrahentes elegerint; in defectu electionis, servetur praescriptum can. 278, § 2; 3° In omni alia praescriptione servanda est lex eius adversus quem praescribitur.

Canon 247. Praescriptioni obnoxia non sunt: 1° Quae sunt iuris divini sive naturalis sive positivi; 2° Quae obtineri possunt ex solo privilegio apostolico; 3° Iura spiritualia, quorum laici non sunt capaces, si agatur de praescriptione in commodum laicorum; 4° Fines certi et indubii patriarchatuum, archiepiscopatuum, provinciarum ecclesiasticarum, eparchiarum, exarchiarum, paroeciarum; 5° Eleemosynae et onera Liturgiarum; 6° Beneficium ecclesiasticum sine titulo; 7° Ius visitationis et obedientiae, ita ut subditi a nullo Praelato visitari possint et nulli Praelato iam subsint; 8° Solutio canonici.

Canon 248 § 1. Res sacrae quae in dominio privatorum sunt, praescriptione acquiri a privatis personis possunt, quae tamen eas adhibere neque-



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unt ad profanos usus; si vero sacrae esse desierint, libere acquiri possunt etiam ad usus profanos, non tamen sordidos.

§ 2. Res sacrae, quae in dominio privatorum non sunt, nona persona privata, sed a persona morali ecclesiastica contra aliam personam moralem ecclesiasticam praescribi possunt.

Canon 249. Res immobiles, mobiles pretiosae, iura et actiones sive personales sive reales, quae pertinent ad Sedem Apostolicam, spatio centum annorum praescribuntur; quae ad ipsum patriarchatum, spatio quinquaginta annorum; quae vero ad aliam personam moralem ecclesiasticam, triginta annorum.

9 - ACTA, vol. XIX, n. 2. - 22-2-1952.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Commentarium Officiale

Can. 250. Nulla praescriptio valet, nisi bona fide nitatur, non solum initio possessionis, sed per totum possessionis tempus ad praescriptionem requisitum.

Can. 251 § 1. Qui ex iure naturae et canonico libere valet de suis bonis statuere, potest ad causas pias, sive per actum inter vivos sive per actum mortis causa, bona relinquere.

§ 2. In ultimis voluntatibus, in bonum Ecclesiae, serventur, si fieri possit, sollemnitates iuris civilis; hae si omissae fuerint, heredes m o neantur de gravi obligatione qua tenentur adimplendi testatoris voluntatem.

Can. 252. Voluntates fidelium bona sua in pias causas donantium vel relinquentium, sive per actum inter vivos, sive per actum mortis causa, diligentissime impleantur etiam circa modum administrationis et erogationis bonorum, salvo praescripto can. 253, § 3.

Can. 253 § 1. Hierarchae omnium piarum voluntatum tam mortis causa quam inter vivos exsecutores sunt.

§ 2. Hoc ex iure Hierarchae vigilare possunt, ac debent, etiam per visitationem, ut piae voluntates impleantur, et alii exsecutores delegati debent, perfuncti munere, illis reddere rationem.

§ 3. Clausulae huic Hierarcharum iuri contrariae, ultimis voluntatibus adiectae, tamquam non appositae habeantur.

Can. 254 § 1. Clericus vel religiosus qui bona ad pias causas sive per actum inter vivos, sive ex testamento fiduciarie accepit, debet de sua fiducia Superiorem ecclesiasticum certiorem facere, eique omnia istiusmodi bona seu mobilia seu immobilia cum oneribus adiunctis indicare.

§ 2. Superior ecclesiasticus debet exigere ut bona fiduciaria in tuto collocentur et vigilare ut pia voluntas ad effectum ducatur ad normam can. 253.

§ 3. Bonis fiduciariis alicui religioso commissis, si quidem bona sint des-



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tinata loci seu eparchiae ecclesiis, incolis aut piis causis iuvandis, Superior ecclesiasticus de quo in §§ 1, 2, est loci Hierarcha; si autem sint destinata ecclesiis monasteriorum virorum cuiusvis condicionis iuridicae vel domorum Religionis clericalis iuris pontificii vel patriarchalis aut de causis piis iisdem monasteriis seu domibus concreditis, est Superior maior Religionis, firmo can. 65, § 1, n. 3.

[*Latin ed. p. 131*]

Acta Pontificii Pontificum XII, 131, Canon 235, § 1. The reduction, moderation, or alteration of endowments, which must be made only for a just and necessary cause, are reserved to the Apostolic See, unless the founder has expressly granted this power to the local Hierarchy.

§ 2. However, if the fulfillment of the imposed obligations can no longer be carried out, due to diminished revenues or another cause, without any fault of the administrators, then the Hierarchy also, after hearing those concerned and with the advice of the diocesan officials, and observing, to the best of its ability, the founder's will, may likewise reduce these obligations, except for the reduction of the number of clergy, which, unless expressly permitted in the founding documents by the Hierarchy, pertains solely to the Apostolic See.

Canon 256, § 1. Higher ecclesiastical authorities, both secular and religious, are gravely obligated to ensure that the temporal goods of the Church, acquired by any moral person to whom they pertain, are registered, in accordance with all the prescriptions of civil law that safeguard the rights of the Church.

§ 2. If civil law does not permit the registration of goods in the name of a moral person, then these same authorities must ensure, after hearing experts in civil law and with the advice of the administration, that the rights of the Church remain intact, using methods valid under civil law.

§ 3. The prescriptions of §§ 1 and 2 must also be observed with regard to goods legitimately possessed by the Church, the acquisition of which has not yet been confirmed by legal instruments.

§ 4. Higher ecclesiastical authorities of the immediately higher grade are gravely obligated to urge the observance of the prescriptions of the preceding paragraphs.

CHAPTER II Concerning the Administration of Ecclesiastical Goods.

Canon 257. The Roman Pontiff is the supreme administrator and dispenser of all ecclesiastical goods.

Canon 258, § 1. The Patriarch must diligently oversee the administration of ecclesiastical goods throughout the entire patriarchate.

§ 2. The Patriarch shall warn the local Hierarchy who has not appointed an economist according to Canon 262; if the warning is unheeded, the Patriarch himself shall appoint an economist.



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§ 3. The right and office of which § 2 speaks pertains outside the patriarchates to Me-

[*Latin ed. p. 132*]

Acta Apostolicae Sedis - Commentarium Officiale 132 metropolitan; in archiepiscopalibus autem spectat ad Archiepiscopum, si de ipso Metropolita agatur quod attinet sive ad eparchiam ipsi propriam sive ad eparchias comprovinciales. Can. 259 § 1. Pro administratione bonorum patriarchatus, in curia patriarchali speciale Officium, ab illo Officio distinctum quod administrationem bonorum eparchiae Patriarchae propriae curat, constituendum est, constans oeconomo, ratiocinatore et aliis necessariis ministris. § 2. Oeconomus patriarchalis Officio administrationis immediate praeest et bona patriarchatus ad normam canonum administrat; 2° Oeconomi patriarchalis munus clerico fideli, diligenti, probatae vitae atque in administrandis bonis temporalibus experto committatur, iis exclusis qui cum Patriarcha, usque ad quartum gradum inclusive, consanguinitate vel affinitate coniuncti sint; 3° Idem de consensu Synodi permanentis nominatur et amovetur a Patriarcha, a quo pendet in munere exercendo; 4° Munus oeconomi patriarchalis cumulari potest, de consensu Synodi permanentis, cum munere oeconomi eparchiae Patriarchae propriae. § 3. Oeconomus patriarchalis rationem administrationis Synodo permanenti quotannis et quoties ab ipso petitur in scriptis reddere debet; Synodus autem per duos saltem synodales Episcopos, rationes ab oeconomo exhibitas examinat, aream recognoscit, convenientes inspectiones bonorum, documentorum, nominum, inopinato etiam, exsequitur seu exsequendas iubet, et diligenter conservationi, tutelae, incremento patrimonii patriarchalis providet. § 4. Quae §§ 1-3 de Patriarcha praescribuntur, serventur etiam de Archiepiscopo. Can. 260 Ipsi Episcopi personam sustinent eparchiam et mensam domusve episcopalis in omnibus negotiis iuridicis ad ipsas spectantibus, ad normam canonum. Can. 261 § 1. Loci Hierarchae est sedulo advigilare administrationi omnium bonorum ecclesiasticorum quae in suo territorio sint nec ex eius iurisdictione fuerint subducta, salvis legitimis praescriptis, quae eidem p o tiora iura tribuant. § 2. Habita ratione iurium, legitimarum consuetudinum et circumstantiarum, Hierarchae, opportune editis peculiaribus instructionibus intra fines iuris communis, universum administrationis bonorum ecclesiasticorum negotium ordinandum curent.

[*Latin ed. p. 133*]

Acta Pii PP. XII, Canon 262, § 1. For the administration of ecclesiastical goods, the property of which belongs to the diocese itself, an Office must be established in the diocesan curia, consisting of an economist, an accountant, and other necessary officials.

§ 2. The economist must possess those qualities that are required in the



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patriarchal economist, according to Canon 259, § 2, no. 2; secondly, if circumstances permit, an associate or assistant, one or more, even laypersons, may be appointed to the economist.

§ 3. The economist, under the authority of the Bishop, administers the goods of the diocese, oversees the administration of ecclesiastical goods throughout the diocese, provides for their preservation, protection, and increase, supplements the negligence of local administrators, and administers, personally, those goods for which there is no administrator duly appointed.

§ 4. The economist must render an account of the administration to the Bishop annually, and whenever requested by the Bishop. The Bishop, with at least one diocesan consultant, examines the accounts presented by the economist, reviews the records, and conducts, or orders to be conducted, appropriate inspections of goods, documents, and records, even unexpectedly.

Canon 263, § 1. Within his diocese, the Ordinary shall establish a council, consisting of a President, who is the Ordinary himself, and two or more suitable individuals, who are also, as far as possible, experts in civil law, chosen by the Ordinary, after consulting diocesan advisors, unless a legitimate provision has already been made in a particular law or custom by another equivalent means; it is always understood that those chosen by others require the confirmation of the Ordinary.

§ 2. Those who are to be validly designated as administrators cannot be those who are related to the Ordinary by blood or marriage up to the fourth degree, inclusive.

§ 3. The diocesan economist, by law, is included in the council mentioned in § 1.

§ 4. The Ordinary in the diocese should not neglect to consult the council for administrative acts of greater importance; however, the members of this council have only an advisory vote, unless, in specific cases expressly provided for by common law or by their founding documents, their consent is required.

§ 5. The members of this council shall take an oath before the Ordinary to perform their duties well and faithfully.

Canon 264, § 1. Following the prescription of Canon 179, § 4, concerning the parish church which belongs to a religious community, and Canons 261, 263, 266, 267, 269, 272-277, admi-

[*Latin ed. p. 134*]

Acta Apostolicae Sedis - Official Commentary 134. The administration of goods destined for the preservation, repair, and embellishment of the church, and for the performance of divine worship therein, pertains, unless otherwise stipulated by a special law or legitimate custom, to the Bishop,



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together with a group of advisors from the diocese, if it concerns the cathedral church; to the rector, if it concerns another secular church.

§ 2. Firmly established by canon 179, § 4, concerning the religious parish priest, unless otherwise provided by particular law or legitimate custom: 1° Offerings made for the benefit of the parish or mission, or for the pious works of the parish or mission, or for the benefit of the parishioners or parish works, are administered by the parish priest or missionary; 2° If the offerings mentioned in n. 1 are destined for a church located within the parish boundaries but having a distinct administration separate from the administration of the parish or mission, the prescription in n. 1 shall be observed; otherwise, the offerings are administered by the rector of the church; 3° The parish priest, missionary, or secular rector of a church, whether secular or religious, must administer such offerings according to the canons, and must render an account of them to the local Hierarchy, according to canon 273, taking into account any special circumstances, and, especially considering the importance of the matter, the Hierarchy may order that the money and names be deposited in a safe place.

Canon 265 § 1. Firmly established by canon 261, if others, whether clerics or laity, are co-opted into the administration of the goods of a church, these, together with the ecclesiastical administrator, as mentioned in canon 264, or his representative, and with the aforementioned President, constitute the council of the church fabric or the administrative council.

§ 2. The members of this council, saving the right of presentation already legitimately acquired, are appointed by the Hierarchy and its delegate, and may be removed by the same for a serious reason.

Canon 266 § 1. In addition to the diocesan administrative council mentioned in canon 263, the local Hierarchy shall appoint prudent, suitable, and of good reputation men to administer the goods belonging to a church, pious place, or pious cause, which do not have an administrator by law or by the foundation statutes, for a period of three years, unless local circumstances suggest otherwise.

§ 2. Although lay people may have certain roles in the administration of ecclesiastical goods, either by a legitimate title of foundation or erection, or by legitimate custom, or by the will of the local Hierarchy, nevertheless, the entire administration must be carried out in the name of the Church, and, saving the right of the Hierarchy to visit, demand accounts, and prescribe the method of administration.

[*Latin ed. p. 135*]

Acta Apostolica, Pius XII, 136, Canon 267, § 1. Antequam administratores bonorum ecclesiasticorum, de quibus in can. 266, officium suum suscipiant:

1. Debent, coram Hierarcha loci vel protopresbytero seu vicario foraneo,



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iuramento polliceri se administrandum curare, ut res bene et fideliter administrantur;

2. Facere oportet inventarium accuratum et distinctum, ab omnibus subscribendum, de rebus immobiliis, rebus mobilibus pretiosis aliisque, cum descriptione et aestimatione eorum; vel, si antea inventarium factum fuerit, hoc accipiendum est, cum notis de rebus quae inter haec amissae vel acquisitae fuerint;

3. Exemplar alterum huius inventarii conservari debet in tabulario administrationis, alterum in archivo curiae; et in utroque, omnia quae patrimonium subeant, adnotari debent.

§ 2.

1. Antequam beneficiarius administrationem beneficii suscipiat, de quo provisum est, accuratum et distinctum inventarium omnium bonorum quae ad beneficium pertinent fieri debet, quod subscribendum est a beneficiario qui beneficium relinquit, a Hierarcha loci delegato, a administratoribus de quibus in can. 265, § 1, et a beneficiario qui illud suscipit;

2. Exemplar alterum huius inventarii conservari debet in tabulario ecclesiae in qua est beneficium, alterum in archivo curiae; et omnia quae bona subeant, in utroque adnotari debent.

§ 3.

Optandum est ut omnes beneficiarii, antequam administrationem beneficii sui suscipiant, coram testibus declarent quaenam bona uti propria habeant.

§ 4.

Firmante praescripto can. 103, § 3, et can. 117, religiosus qui beneficio saeculari fruitur, declarationem forma civili validam conficere debet, in qua expresse recenseat bona quae, secundum normam iuris canonici, non sunt bona beneficiaria sed bona Religionis vel sua; alioquin, his religiosis applicari debet praescriptum can. 268, § 3.

Can. 268, § 1.

Ecclesiastici superiores, saeculares vel religiosi, debent curare ut administratores bonorum temporalium cautiones aptas praestent, iure civili validas, ne, administratoribus morientibus vel a munere cessantibus, Ecclesiae detrimentum capiat.

§ 2.

1. Salvo privilegio Sanctae Romanae Ecclesiae Cardinalium, omnes beneficiarii, partem superfluam fructuum beneficii, quae, nempe, superest deductis fructibus beneficialibus pro honesta sustentatione sua, si in vita non ea erogant pro pauperibus vel pro piis causis, in testamento determinare debent, ut sub vigilantia Hierarchae loci, ad praedictum finem, erogetur;

2. Optandum est ut beneficiarii, in impendendis superfluis fructuum



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beneficii, anteferant, tum in vita, tum post mortem, pauperes vel pias causas propriae dioecesis.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary § 3. The goods and possessions of beneficiaries who have died intestate are presumed to belong to the benefit or to the deceased beneficiary who received the benefit, unless the contrary is lawfully proven. Canon 269. Administrators of ecclesiastical goods must diligently fulfill their office, as a good father of a family; therefore: 1° They must take care that the ecclesiastical goods entrusted to their care are not in any way lost or damaged; 2° They must observe the prescriptions of the law, both canon and civil, or those imposed by the founder or donor, or by legitimate authority; 3° They must accurately collect the revenues and proceeds of the goods in due time, and safely preserve them, and expend them according to the founder's intention, or according to the established laws or regulations; 4° With the consent of the Hierarchy, they must invest the money belonging to the church, which remains after expenses and can be profitably invested, for the benefit of the church itself; 5° They must keep well-ordered books of receipts and expenses; 6° They must properly arrange and keep in the church archive or a suitable and appropriate cabinet the documents and instruments by which the rights of the church are established in the goods; and authentic copies of these, where it can conveniently be done, should be deposited in the archive or cabinet of the curia. Canon 270. When the See is vacant, the Patriarch must take care that the patrimony of the diocese and the affairs of the deceased Bishop, which are to be returned to the church, are diligently preserved and faithfully administered; and all of these must be fully and in due form handed over to the future Bishop after his enthronement. Canon 271 § 1. When the See is vacant: 1° The economist shall perform his duties under the authority of the administrator of the vacant diocese; 2° The administration of those goods which, due to the vacancy of the See, do not have an administrator, devolves upon the economist, unless the patriarchal council of the diocese or the Patriarch otherwise provides in the patriarchates. § 2. 1° The removal of the economist, when the See is vacant, is reserved to the Apostolic See outside the patriarchates, and to the Patriarch in the patriarchates; 2° A genuine resignation must be presented to the council of the diocese outside the patriarchates, or to the Patriarch in the patriarchates. In the latter case, the resignation must be accepted by the Patriarch, after hearing the Bishops who hold office with residence in the curia. § 3. Once the office of the economist is terminated in any way, the election or appointment of a new economist belongs, outside the patriarchates, to the council of the diocese, and in the patriarchates, to the



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Patriarch.

[*Latin ed. p. 137*]

Acta Pontificii Pauli XII, 137, numerus suffragiorum absolute maior, aut in patriarchatibus ad Patriarcham, de consensu Episcoporum, officium cum residentia in curia habentium. § 4. Oeconomus novo Episcopo rationem reddere debet suae administrationis, qua reddita, nisi ab eodem confirmetur, a munere cessat.

Can. 272 § 1. Omnes, et praesertim clerici, religiosi ac rerum ecclesiasticarum administratores, in operarum locatione debent assignare operariis honestam iustamque mercedem; curare ut iidem pietati idoneo temporis spatio vacant; nullo pacto eos abducere a domestica cura et parsimoniae providentiaeque studio, neque plus iisdem imponere operis quam eorum vires ferre queant, neque id genus quod cum aetate sexuque dissideat; cavere praeterea ne aliter in operae praestatione boni operariorum mores, valetudo, personae iura, aut humana dignitas quicquam detrimenti capiant.

§ 2. Animarum pastores enitantur, dominorum quoque ope, quatenus fieri possit, adhibita, operarios opportune docere et adiuvare ut animi bona maximi faciant, familiam diligant, ac futuris suis suorumque necessitatibus provideant.

Can. 273 § 1. Reprobata contraria consuetudine, administratores tam ecclesiastici quam laici cuiusvis ecclesiae, etiam cathedralis aut loci pii vel causae piae canonice erectorum aut confraternitatis, singulis annis officio tenentur reddendi rationem administrationis Hierarchae loci, firmum can. 274.

§ 2. Si ex particulari iure aliis ad id designatis ratio reddenda sit, tunc etiam Hierarcha loci vel eius delegatus cum his admittatur, ea lege ut aliter factae liberationes ipsis administratoribus minime suffragentur.

Can. 274 Nisi aliud expresse statuatur, administratores de quibus in can. 264, ecclesiae quae sit communitatis religiosae, etiam non exemptae, quicumque sunt, debent ad normam statutorum reddere rationem Superiori religioso in iisdem statutis designato.

Can. 275 Administratores litem nomine ecclesiae ne inchoent vel contestentur, nisi licentiam obtinuerint scripto datam Hierarchae loci, aut saltem, si res urgeat, protopresbyteri seu vicarii foranei, qui statim Hierarcham de concessa licentia certiorem reddere debet.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary, 138. Canon 276, § 1. Those who, without first obtaining permission from the local Hierarchy, perform acts as administrators, render those acts invalid if they exceed the limits and manner of ordinary administration. § 2. The Church is not bound by contracts entered into by administrators without the permission of the



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competent Superior, unless and insofar as it pertains to its own interests. Canon 277. Although administrators are not bound by the title of a benefice or ecclesiastical office, they cannot, at their own discretion, abandon the duty expressly or tacitly assumed. CHAPTER III Concerning Contracts. Canon 278, § 1. Those things which civil law establishes concerning contracts, both in general and in specific or named cases, and concerning obligations, are observed in ecclesiastical matters by the same canon law, with the same effects, unless they are contrary to divine law or unless another provision of canon law is observed. § 2. The civil law referred to in § 1 is that which the contracting parties themselves have chosen. In the absence of such a choice, the law common to the contracting parties must be observed; and if the parties have several common laws, the law of the common domicile must be observed. But if the contracting parties are not subject to a common law, the norms must be sought from the civil law in force in the territory where the contract was entered into. Canon 279, § 1. With the exception of the prescriptions of law concerning the alienation of sacred relics or precious images, as well as other relics or images which are venerated with great devotion by the people, for the alienation of ecclesiastical movable or immovable property, which can be preserved, the following are required: 1° A written appraisal of the property made by honest experts; 2° A just cause, that is, an urgent necessity, or evident utility for the Church, or piety; 3° Prior permission from the legitimate Superior, without which the alienation is invalid. § 2. Also, other suitable precautions, which the Superior himself may prescribe for various cases, must not be omitted, so that damage to the Church may be avoided. Canon 280, § 1. Property must not be alienated for a price lower than that indicated in the appraisal.

[*Latin ed. p. 139*]

Acta Pii PP. XII 139 § 2. The alienation [of property] shall be effected through public auction, or at the very least, shall be made known; unless other circumstances suggest otherwise; and the property shall be granted to the one who, after all considerations, has offered the most. § 3. The money received from the alienation shall be carefully, safely, and profitably invested for the benefit of the Church.

Can. 281 § 1. The legitimate superior, concerning whom is mentioned in can. 279, § 1, n. 3, is: 1° The Apostolic See, if it concerns: a) Valuable items, according to the firm prescription n. 2; b) Items whose value exceeds sixty thousand francs in patriarchates; and thirty thousand francs outside of patriarchates; 2° The Patriarch, if it concerns items, including valuable ones, whose value exceeds thirty thousand francs, but does not exceed the sum of sixty thousand francs, with the consent of the Permanent Synod; 3° The Local Ordinary, if it concerns: a) Items whose value is between ten thousand and thirty thousand francs, after hearing the advice of the administration and with the consent of both the diocesan consultors and



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those whose interests are involved; or b) Items whose value does not exceed ten thousand francs, after hearing the advice of the administration and observing the prescriptions of the particular Synods, unless the matter is of very little importance, and with the consent of those whose interests are involved.

§ 2. The value mentioned in § 1 refers to that which has been established by a written valuation made by expert appraisers, according to the norm of can. 279, § 1, n. 1.

§ 3. If the property to be alienated is divisible, the parts previously alienated must be expressed in the request for permission or consent for the alienation; otherwise, the permission or consent is invalid.

§ 4. Those who are required to give advice or consent regarding the alienation of ecclesiastical goods must not give advice or consent unless they have first been thoroughly informed both about the economic situation of the moral person whose goods are being proposed for alienation, and about the alienations already carried out.

Can. 282 § 1. For the alienation of items belonging to the patriarchate itself or to the table or house of the Patriarch, or to the diocese of the Patriarch, if their value is between ten thousand and sixty thousand francs, the Patriarch requires the consent of the Permanent Synod and of those whose interests are involved; if their value does not exceed ten thousand francs, he must hear the advice of the administration, unless the matter is of very little importance, and he requires the consent of those whose interests are involved.

§ 2. For the alienation of items belonging to the diocese itself or to the table or house of the diocese, the Local Ordinary requires the consent of the diocesan consultors and of those whose interests are involved, and must hear the advice of the administration, if the value of the items to be alienated is.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Commentarium Officiale: tres decem milia et triginta milia francorum; si vero debitum non excedat decem milia francorum, nisi res sit minimi momenti, oportet audire consilium administrationis et indiget consensu eorum quorum interesse est. Can. 283: Quae in can. 279-282 de alienatione statuuntur, servanda sunt etiam in quolibet contractu quo, ex ipsa contractus natura, condicio Ecclesiae peior fieri possit. Can. 284 § 1: Ecclesiae competit actio personalis contra eum qui sine debitis sollemnitatibus bona ecclesiastica alienaverit et contra eius heredes; realis vero, si alienatio nulla fuerit, contra quemlibet possessorem, salvo iure emptoris contra male alienantem. § 2: Contra invalidam rerum ecclesiasticarum alienationem agere possunt qui rem alienavit, eius Superior, utriusque successor in officio, tandem quilibet clericus



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illi ecclesiae adscriptus, quae damnum passi sit. Can. 285: Praelati et rectores de bonis mobilibus suarum ecclesiarum donationes, praeterquam parvas et módicas secundum legitimam loci consuetudinem, facere ne praesumant, nisi iusta interveniente causa remunerationis aut pietatis aut christianae caritatis; alioquin donatio a successoribus revocari poterit. Can. 286 § 1: Nisi contrarium probetur, ea quae donantur beneficiariis curam animarum gerentibus vel rectoribus ecclesiarum, etiam religiosorum, praesumuntur ecclesiae donata. § 2: Donatio facta ecclesiae, ab eius rectore seu Superiore repudiari nequit sine consensu Hierarchae. § 3: Repudiata illegitime donatione, ob damna quae inde obvenerint actio datur restitutionis in integrum vel indemnitatis. § 4: Donatio ecclesiae facta et ab eadem legitime acceptata, propter ingratum Praelati vel rectoris animum revocari nequit. Can. 287: Res sacrae ne commodentur ad usum qui earumdem naturae repugnet. Can. 288 § 1: Si ecclesiae bona, legitima interveniente causa, oppignoranda vel hypothecae nomine obliganda sint, vel aes alienum sit contrahendum, legitimus Superior, cuius licentia ad normam can. 281 requiritur, exi-

[*Latin ed. p. 141*]

Acta of Pope Pius XII, 141, so that all those concerned may hear, and it is to be ensured that, as soon as possible, the debt is 'settled.' § 2. For this reason, annual installments are determined by the same Hierarchy, which are intended for the repayment of the debt. Canon 289 § 1. In the sale or exchange of sacred things, no account is to be taken of the consecration or blessing in the estimation of the price. § 2. Administrators may change the names of those to whom they entrust, which they call "brokers," to other names that are safer or at least equally safe and profitable, excluding any form of commerce or negotiation, and with the consent of the Hierarchy, the diocesan council of administration, and others concerned. Canon 290. The immovable property of the Church cannot be validly sold or leased by its administrators or those connected to them by blood up to the fourth degree, inclusive, without a special license from the local Hierarchy. Canon 291 § 1. No contract for the lease of any ecclesiastical property shall be made, except in accordance with canon 280, § 2; and in all such contracts, clauses shall always be added regarding the limits to be observed, the proper cultivation, the duly paying of the rent, and a suitable guarantee for the fulfillment of the conditions. § 2. For the lease of ecclesiastical property in patriarchates, except as provided in § 4: 1° If the rent exceeds sixty thousand francs and the lease is for more than nine years, the license of the Apostolic See is required; if the lease is not for more than nine years, the license of the Patriarch is required, after hearing the diocesan advisors, as well as the council of administration, and obtaining the consent of those concerned; 2° If the rent is between thirty thousand and sixty thousand francs and the lease is for more than nine years, the



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license of the Patriarch is required, after hearing the diocesan advisors, the council of administration, and obtaining the consent of those concerned; if the lease is not for more than nine years, the license of the Patriarch is required, after hearing the council of administration, with the consent of those concerned; 3° If the rent is between one thousand francs and thirty thousand francs and the lease is for more than nine years, the license of the local Hierarchy is required, with the consent of both the diocesan advisors, the council of administration, and those concerned; if the lease is not for more than nine years, the license of the local Hierarchy is required, after hearing the council of administration and with the consent of those concerned; 4° If the rent does not exceed one thousand francs and the lease is for more than nine years, the license of the local Hierarchy is required, after hearing the administration.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis - Official Commentary 142: Unless the matter is of the slightest importance, and with the consent of those concerned, a lease may be granted by the legitimate administrators, with the notification of the Hierarchy. § 3. Regarding the leasing of ecclesiastical property outside of patriarchates, subject to the provision of § 4: 1° If the lease price exceeds thirty thousand francs, and the lease is for more than nine years, the approval of the Apostolic See is required; if the lease is not for more than nine years, the license of the local Hierarchy is required, provided that the consent of both the diocesan consultors, the administrative council, and those concerned is obtained; 2° Furthermore, the provisions of § 2, nos. 3 and 4, are to be observed. § 4. In the leasing of property, the granting of beneficial anticipations of payments beyond a six-month period is prohibited without the license of the local Hierarchy, who, in extraordinary cases, shall take appropriate precautions to ensure that such a lease does not lead to the detriment of the pious institution or those who succeed to the benefit. Canon 292 § 1. In the case of an emphyteusis of ecclesiastical property, the emphyteuta may not redeem it without the license of the legitimate ecclesiastical superior, as mentioned in canon 281; if he does redeem it, he must at least give the church the monetary value corresponding to the canon. § 2. A suitable guarantee shall be required from the emphyteuta for the payment of the canon and the fulfillment of the conditions; in the very instrument of the emphyteutic agreement, the ecclesiastical forum shall be designated as the arbiter for resolving any disputes that may arise between the parties, and it shall be expressly declared that improvements to the land shall revert to the lessor. Canon 293 If a fungible thing is given to someone in such a way that the same amount is later returned in the same kind, no profit can be derived, by reason of the contract itself; but in the provision of a fungible thing, it is not inherently illicit to agree on a legal profit, unless it is proven to be immoderate, or even on a greater profit, if a just and pro-



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portionate title supports it. CHAPTER IV Concerning Pious Foundations Canon 294. By the name of pious foundations are understood temporal goods given to any moral person within the Church, with the obligation, either perpetually or for a long time, to celebrate the Divine Liturgy several times a year from the annual revenues, or to perform other predetermined ecclesiastical functions, or to carry out certain works of piety and charity.

[*Latin ed. p. 143*]

Acta Pii PP. XII, Canon 295: It belongs to the Hierarchy to prescribe the quantity of the endowment below which a pious foundation cannot be admitted, and to regulate the proper distribution of its fruits.

Canon 296, § 1: In order that such foundations may be validly accepted by a moral person, the written license of the local Hierarchy is required, which he shall not grant until he has legitimately ascertained that the moral person is able to fulfill both new obligations and those already undertaken; and he shall take care that the revenues entirely correspond to the obligations attached, according to the custom of each diocese.

§ 2: The founder or patron of the church has no right in the acceptance, constitution, or administration of the foundation.

Canon 297: Money and movable goods, designated as an endowment, shall be deposited immediately in a safe place, designated by the same Hierarchy, for that purpose, so that the same money or the value of the movable goods may be preserved, and as soon as possible, with caution and utility, according to the prudent judgment of the same Hierarchy, after hearing those whose interests are involved and the diocesan administrative council, they shall be invested for the benefit of the same foundation, with an express and specifically stated mention of the obligation.

Canon 298, § 1: Foundations, even those made orally, shall be recorded in writing.

§ 2: One copy of the document shall be kept in the archives of the curia, and the other in the archives of the moral person to which the foundation pertains, safely preserved.

Canon 299, § 1: With the prescriptions of canons 252-255 and canon 273 observed, in every church, a table shall be prepared listing the obligations arising from pious foundations, which shall be kept in a safe place with the pastor.

§ 2: A book shall be kept and preserved with the pastor, in which individual perpetual and temporary obligations, and their fulfillment, and alms, shall be noted, so that an exact account of all of these may be rendered to the local Hierarchy.

Canon 300: If pious foundations have been made in churches, even in parish churches, or in monasteries of men of any juridical condition, or in clerical religious orders of pontifical or patriarchal law, the rights and



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obligations of the local Hierarchy, concerning which in canons 295-299, belong to the Superior Major, according to canon 65, § 1, n. 3.

[*Latin ed. p. 144*]

Acta Apostolicae Sedis - Official Commentary 144 Canon 301 § 1. The reduction of burdens which weigh upon pious foundations is reserved to the Apostolic See, unless otherwise expressly stated in the foundation's statutes, and with the exception of the provision in canon 255, § 2. § 2. The permission to reduce the number of established liturgical celebrations does not extend to other liturgical celebrations which are due by contract, nor to other burdens of a pious foundation. § 3. The general permission to reduce the burdens of pious foundations is to be understood, unless otherwise stated, as meaning that the one granted the permission should rather reduce other burdens than the number of liturgical celebrations.

## PART III

### I) OF THE MEANING OF WORDS

Canon 302. In the name of the Apostolic See, not only the Roman Pontiff, but also, unless the nature of the matter or the law dictates otherwise, Congregations, Tribunals, and Offices, through which the same Roman Pontiff usually carries out the affairs of the entire Church.

Canon 303

§ 1. The Eastern Rites of which the canons speak are the Alexandrian, the Antiochian, the Constantinopolitan, the Chaldean, and the Armenian, and other rites which the Church expressly or tacitly recognizes as being of its own right.

2. By the name of Eastern regions are understood all places, even if they are not erected into an eparchy, province, archiepiscopate, or patriarchate, in which the Eastern Rite has been preserved from ancient times.

3. The territory of an Eastern Rite signifies the places in which at least an exarchate has been established for the faithful of the Eastern Rite who reside outside of Eastern regions.

§ 2. Whenever in the canons it is prescribed or recommended that the Hierarchs of any Rite proceed with the advice of others or in a similar manner, the Hierarchs of the Latin Rite also are included, if they have jurisdiction in the territory in question.

Canon 304. A person is said to be: domiciled, in the place where he has his domicile; a resident, in the place where he has a quasi-domicile; a visitor, if he is present outside his domicile and quasi-domicile which he maintains; a vagrant, if he has no domicile or quasi-domicile anywhere.

Canon 305



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§ 1. An ecclesiastical office, in the broad sense, signifies any function which is legitimately exercised for a spiritual purpose; in the strict sense, it is...

[*Latin ed. p. 145*]

Acta Pii PP. XII 14: Munus ordinatione, sive divina sive ecclesiastica, stabiliter constitutum, ad normam canonum conferendum, secumferens aut aliquam participationem ecclesiasticae potestatis sive ordinis sive iurisdictionis aut aliam publicam ecclesiasticam potestatem. § 2. Nisi aliter constet, officium ecclesiasticum accipitur stricto sensu. Can. 306 § 1. Praelati dicuntur clerici, sive saeculares sive religiosi, qui iurisdictionem ordinariam in foro externo obtinent. § 2. Sub nomine Hierarchae, praeter Romanum Pontificem, intelliguntur, nisi quis excipiatur, quod attinet ad suum quisque territorium: Episcopus residentialis, Exarchus qui praeest territorio proprio, Exarchus qui praeest territorio non proprio, tum apostolicus, tum patriarchalis, tum archiepiscopalis, Administrator apostolicus permanenter constitutus, Syncellus, iudiciis exceptis nisi habuerit mandatum speciale, Administrator apostolicus ad tempus constitutus, itemque ii qui, praedictis deficientibus, interim ex iuris praescripto aut ex probatis statutis, succedunt in regimine; quod attinet ad ipsorum subditos, Superiores maiores in monasteriis exemptis et in Religionibus clericalibus exemptis; 2° Sub nomine autem Hierarchae loci seu locorum veniunt omnes qui supra recensentur, exceptis Superioribus religiosis. § 3. Exarchia comprehenditur nomine eparchiae, et nomine Episcopi, omnis Exarchus, nisi de Exarcho specialia habeantur praescripta aut ex legis textu contextuque vel ex rei natura contrarium constet. § 4. Etsi nomine Hierarchae non veniat Patriarcha, quod attinet ad totum patriarchatus territorium, iura tamen et officia quae ipsi iure tribuuntur, exercere potest, nisi aliud iure cautum sit, intra fines sui patriarchatus. Can. 307: Pontificalium, exercitio intelligitur agere sacras functiones quae ad normam legum liturgicarum ab Episcopo omnibus insignibus pontificalibus induto sollemniter perfici debent, eiusmodi sunt praesertim ingressus sollemnis in ecclesiam, sollemnis celebratio aut adsistentia divinae Liturgiae aliorumque divinorum officiorum, sollemnis benedictio populi, ducere sollemniter processiones, sacram ordinationem conferre, Episcopi adsistentis munere fungi in ordinatione episcopali, ecclesiam, altare, aliave loca, antimensium, iconostasim consecrare et chrisma conficere. Can. 308 § 1. Beneficia ecclesiastica dicuntur: 1° Consistorialia, quae in Consistorio conferri solent; cetera non consistorialia; 2° Synodalia, quae interveniente Synodo electionum conferuntur; cetera non synodalia.

[*Latin ed. p. 146*]

Acta Apostolicae Sedis - Official Commentary 146 3° Secular or religious, according to whether they pertain to secular clergy only or to religious clergy only; 4° Residential, or non-residential, according to whether, be-



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sides the beneficial office, they involve or do not involve the obligation of residence; 5° Removable, or permanent, according to whether they are conferred in such a way that they can be revoked or permanently. § 2. Unless otherwise stated, the term "founder" also includes the patron, and the right of foundation, the right of patronage. Canon 309 § 1. Simony is against divine law: the deliberate will to buy or sell, for a temporal price, something intrinsically spiritual, e.g., the sacraments, ecclesiastical jurisdiction, consecration, indulgences, etc., or a temporal thing attached to a spiritual thing, so that the temporal thing cannot exist without the spiritual thing, e.g., an ecclesiastical benefice, etc., or a spiritual thing is the object, even if partial, of a contract, e.g., the sale of a consecrated chalice. § 2. Simony is against canonical law: to give temporal things attached to spiritual things for temporal things attached to spiritual things, or spiritual things for spiritual things, or even temporal things for temporal things, if this is prohibited by the Church because of the danger of irreverence towards spiritual things. § 3. There is no simony when a temporal thing is given not for a spiritual thing, but on its occasion, by a just title recognized by the canons or by legitimate custom; also, when a temporal thing is given for a temporal thing, which has something spiritual attached to it as its subject, e.g., a consecrated chalice, provided that the price is not increased because of the attached spiritual thing. Canon 310 By the term "major orders" are understood the orders of deacon, priest, and bishop; by the term "minor orders," the others. Canon 311 A vow is: 1° Public, if it is accepted in the name of the Church by a legitimate ecclesiastical superior; otherwise, private; 2° Solemn, or one that is emitted either in a major order or outside of it, if it has been recognized as such by the Church; otherwise, simple, or one that is emitted in a minor order, or private; 3° Personal, in which the action of the one making the vow is promised; real, in which something is promised; mixed, which participates in both the personal and the real nature. Canon 312 § 1. A religious institute is a moral person erected by legitimate authority, in which members, according to the own laws of the institute itself, make public vows,

[*Latin ed. p. 147*]

Acts of Pope Pius XII, 147, concerning religious institutes, whether perpetual or temporary, but which, even if temporary, must be renewed after a certain time, aim at the evangelical perfection. § 2. A religious institute is: 1° Of diocesan law, if erected by a Bishop, and is subject to him according to the norms of canon law; 2° Of patriarchal law, if an Order or Congregation is erected or approved by a Patriarch, and is subject to him according to the norms of canon law; 3° Of pontifical law, if it has obtained either approval or at least a decree of commendation from the Apostolic See, observing the norms given by the same; 4° Exempt, if, having been removed from the authority of the local Hierarchy, it is subject to the Patriarch or to the Apos-



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tolic See. § 3. 1° A religious house is called a house of a particular religious institute; 2° A formed house is a religious house in which at least six religious have made their profession, of whom, if it concerns a clerical Order or Congregation, at least four have received the sacrament of Holy Orders. § 4. A religious is one who has made vows in a particular religious institute. § 5. The following are considered superiors: 1° Those who act in the name of the superiors: the President of the Confederation of monastic houses, the President of the monastic Confederation, the Superior of a monastery of its own right, the supreme Moderator of an Order or Congregation, the Provincial Superior, and others who have authority similar to that of a Provincial; 2° The term "Superior" does not refer to the local Hierarchy nor to the Patriarch, according to the firm canons which grant authority to the Patriarch and to the local Hierarchy over religious. o Canon 313 o § 1. A monastic Confederation is a union of several monasteries of their own right under the same President; 2° An association of Confederations is a union of several Confederations under the same President. § 2. The term "monastery" signifies: 1° A religious house of monks, and, unless otherwise stated, a house of an Order of women; 2° A monastery is called: a) Stauropigian, if it is immediately subject to the Patriarch, according to the norms of canon law; b) Of its own right, to which the Superior has the rights and obligations of a major superior, according to the norms of canon law and the statutes; other monasteries are dependent: some of which are filial, tending towards the condition of a monastery of its own right, others are subsidiary. § 3. A monk, a nun, is a religious or religious woman who, through profession, is enrolled in a religious institute in which religious life is lived according to the ancient traditions of the East. A nun is equivalent to a religious woman who has made profession in an Order. § 4. A hermit is a religious who, according to the statutes, leads an eremitical life, with firm dependence on the Superiors of his religious institute in Fermo.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary, Canon 314 § 1. An Order is said to be a Religious Institute in which, although the members are not monks, vows are professed, which are equivalent to the vows of monks. § 2. A Religious Congregation, or simply a Congregation, is said to be a Religious Institute in which the members only make a lesser profession. § 3. An Order or Congregation is said to be clerical if, according to its constitution, many of its members are ordained to the priesthood; otherwise, it is considered laical. § 4. A Province indicates a moral person, a part of the same Order or Congregation, consisting of several houses, which is immediately governed by a Major Superior. § 5. Sisters are said to be religious who have professed vows in a Congregation. Canon 315. A major profession includes both the monastic profession and the profession equivalent to the monastic profession which is made in Orders; any other profession



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is considered a lesser profession. Canon 316. The term "statutes," when referring to religious, includes either the Rule of a monastery, or the rules and constitutions of Orders and Congregations. Canon 317. By the name of "particular law," unless something else is evident from the text and context of the law, or from the nature of the matter itself, are also included the particular statutes or special constitutions legitimately approved by which a moral person is governed. Canon 318. The term "he" applies to both sexes, unless something else is evident from the nature of the matter or from the text and context of the law. Canon 319. By the name of "legitimate acts" are signified before the Church: to exercise the office of administrator of ecclesiastical goods; to perform the functions of a judge and assessor, of a defender of the bond, of a promoter of justice and faith, of an arbitrator, of a notary and chancellor, of a messenger and appointer, of an advocate and procurator in ecclesiastical causes; to perform the office of godfather in the sacraments of baptism and confirmation; to give a vote in ecclesiastical elections; to exercise the right of foundation. Canon 320. Spiritual recollection, as prescribed by law, consists of a series of meditations on divine things and other acts of piety, for the renewal of the spirit.

[*Latin ed. p. 149*]

Acta Pii PP. XII 140 Can. 321. Salvis legibus liturgicis, tempus, nisi aliter expressum caveatur, computetur secundum normam canonum qui sequuntur.

Can. 322 § 1. Dies constat horis 24 continuis, computatis a media nocte; hebdomada constat diebus 7.

§ 2. Nomine mensis venit spatium dierum 30, anno vero spatium dierum 365, nisi mensis et annus dicantur accipiendi prout sunt in calendario.

Can. 323 § 1. In computandis horis diei, observetur usus communis loci; sed in privata celebratione divinae Liturgiae, in privata solutione divini officii, in sacra communione recipienda et in ieiunii vel abstinentiae lege servanda, licet alia sit sueta loci, potest unusquisque sequi temporis locorum aut locale, sive verum, sive medium, aut legale, sive regionale, sive aliud extraordinarium.

§ 2. Quod attinet ad tempus adimplendi obligationes contractuum, servetur, nisi aliter expressa pactione conventa fuerit, praescriptum iuris civilis in territorio, ubi contractus exsequendus est, vigentis.

Can. 324 § 1. Si mensis et annus designentur proprio nomine vel aequivalenter, ex. gr., mense februario, anno proxime futuro, sumantur prout sunt in calendario.

§ 2. Si terminus a quo computatio facienda est nec explicite nec implicite assignetur, ex. gr., suspensio a celebratione divinae Liturgiae per mensem aut duos annos, tres in anno vacationis menses, etc., tempus computetur de momento ad momentum; et si tempus sit continuum, ut in allato primo ex-



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emplo, menses et anni sumantur prout sunt in calendario; si intermissum, hebdomada intelligatur 7 dierum, mensis 30, annus 365.

§ 3. Si tempus constet uno vel pluribus mensibus aut annis, una vel pluribus hebdomadibus aut tandem pluribus diebus, et terminus a quo supputandum est explicite vel implicite assignetur:

1° Menses et anni sumantur prout sunt in calendario;

2° Si terminus, a quo supputandum est, et initium diei in idem tempus incidant, ex. gr. duo menses vacationis a die 15 augusti, primus dies ad explendam numerationem computetur et tempus finiatur incipiente ultimo die eiusdem numeri;

3° Si terminus a quo supputandum est et initium diei in idem tempus non incidant, ex. gr. decimus quartus aetatis annus, annus novitiatus, octo dies a vacatione sedis episcopalis, decem dies ad appellandum, etc.

[*Latin ed. p. 150*]

Acts of the Apostolic See - Official Commentary 150: The first day is not counted, and the time limit is determined upon the completion of the last day of that same period; 4° If a month lacks a day with the same number, for example, one month from January 30th, then, in this different case, the time limit is determined either beginning or upon the completion of the last day of the month; 5° If it concerns acts of the same kind to be renewed at fixed times, for example, three years for perpetual profession after a temporary one, another period of time for renewing an election, etc., the time limit ends on the same day on which it began, but the new act can be performed throughout the entire same day. Canon 325: "Useful time" is understood to be that time which, for the exercise or prosecution of a right, belongs to someone in such a way that it does not run against an ignorant person or one who is unable to act; it is continuous, allowing no interruption. We, therefore, promulgate these Apostolic Letters, granted by our own motion, as above, and grant them the force of law to the faithful of the Eastern Churches, everywhere on earth, even though they may be subject to different rites. From the moment that these Apostolic Letters begin to take effect, any and all statutes, whether general or particular or special, even those approved by special Synods with a particular form, and any prescription and custom still in force, whether general or particular, shall be superseded, so that the discipline concerning religious and concerning the temporal goods of the Church, as well as the meanings of certain words, shall be governed solely by these canons, and no particular law shall have force contrary to them, unless and to the extent that it is admitted therein. In order that the knowledge of our will may reach all those concerned in a timely manner, we decree and ordain that these Apostolic Letters, granted by our own motion, shall begin to take effect from the twenty-first day of the month of November, on the Feast of the Presentation of the Blessed Virgin Mary, notwithstanding any contrary provisions, even



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those particularly worthy of mention. Given at Rome, at St. Peter's, on the ninth day of the month of February, on the feast of St. Cyril of Alexandria, Pope and Doctor, in the thirteenth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 151*]

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Ann. XXXIV, 10 Martii 1952 (Ser. II, vol. XIX), No. 3.

**ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE.**

## ACTA PII XII.

## EPISTULA APOSTOLICA AD VENERABILE FRATRES ET DILECTOS FILIOS, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE LOCORUM ORDINARIOS, CETERUMQUE CLERUM ET POPULUM SINA RUM, QUI PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENT.

### PIUS PP. XII.

Venerabiles Fratres et dilecti filii, salutem et Apostolicam Benedictionem.

— Volumus imprimis manifestare vobis benevolentiam Nostram erga gentem Sinarum universam, quae inde a remotissimis temporibus, et rebus gestis, et litterarum monumentis, et humanae culturae fulgore, inter ceteros populos Asiae enituit, et quae, cum lucem Evangelii, saeculi sapientiam in immensum exsuperans, ipsa illuxit, maiora inde hausit ornamenta animi, christianas nempe virtutes, quae civiles perficiunt atque confirmant.



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Nullis siquidem doctrinis, quae verae doctrinae sint, nullis privatae publicaeque vitae institutis — quae iustitia, libertate, caritate regantur — catholica repugnat religio, sed peculiare, eadem potius, provehit, erigit, adauget.

Ipsa enim indolem, artem humanitatisque cultum, non respuit nec renuit, sed studiose amplectitur; iisdemque quasi amicta varietatibus libentissime exornatur.

Quamobrem summo Nos maerore affecti sumus, cum comperimus Catholicam apud vos Ecclesiam quasi inimicam genti vestrae haberi, describi, impugnari; eiusque sacrorum Antistites, ceteros administros ac religiosos religiosamque sodales, saepius, proh dolor, vel e sua deturbari sede, vel a suis muneribus libere obeundis prohiberi, quasi eadem jion caelestibus rebus, non animis virtute conformandis roborandisque.

[*Latin ed. p. 154*]

154. Let them not devote themselves to pursuits in literary games and schools, nor to human sufferings in hospitals, nor to the care and solace of infants, children, and the elderly, but rather to worldly benefits and the pursuit of earthly dominion. For this reason, although in recently published Encyclical Letters, in which we addressed all the faithful, we spoke of those Christians in the extreme eastern parts of the world who have suffered and continue to suffer so much because they are and have been staunch adherents of their religion; nevertheless, our heart is again open to you, and we desire to address you in a special way through these letters, to comfort you, and to exhort you with a paternal spirit, fully aware of your anxieties, troubles, and adversities. And since it is also known to Us that you possess a firm faith, and that you are animated by a studious piety towards Christ and His Church, we give thanks to God the Father through His only Son, our Divine Redeemer, who has granted and continues to grant you extraordinary strength to wage the holy battles for His glory and the salvation of souls. From every part of the world, all Catholics turn their minds and hearts to you, admiring your "faith which is proclaimed throughout the world." 1 And it also applies to you the words of the Apostle of the Gentiles: "They have been tried; they are poor, they are distressed, they are afflicted; ...and the world was not worthy of them." 2 Therefore, let it not be to your disgrace, but to your glory, if "For unto you it is given for Christ, not only to believe in him, but also to suffer for him." 3 Since it is a matter of God's cause and His holy Church, "be not afraid of your adversaries." 4 "But be strong in that strength which comes not from human power, but from the divine grace, obtained through humble prayers." And offer your anxieties, pains, and sorrows to God as a pleasing sacrifice, so that He may deign to grant peace, tranquility, and freedom to the Church in China, and to encourage all—which, moreover, shines more brilliantly—to seek not earthly things, but heavenly ones, and to direct all their efforts and the efforts of



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their followers, through the acquisition of virtues, towards the heavenly homeland, for the sake of their duty. Indeed, as everyone knows and easily perceives, there are those who seek to gain earthly dominion, and who daily strive to expand and increase it; but this is not what is sought, nor is it what the Church desires. The Church, indeed, proclaims the Gospel.

1 Rom. 1, 8.

2 Reor. 11, 37-38.

3 Phil. 1, 29.

4 Ibidem, 1, 28.

[*Latin ed. p. 155*]

The Acts of Pope Pius XII, 155, strive to spread the true faith; by this very faith, they adorn the minds of men, making them better and worthy of Heaven, and they seek to reconcile fraternal concord among citizens, to comfort and relieve the afflicted according to their ability, and to strengthen and solidify the foundations of human society with Christian virtues, with arms more powerful than any other. Those who embrace it yield to no one in patriotic charity; they obey public authority out of a sense of duty and according to God's laws; they render to everyone what is due, especially to the eternal God. It does not call to itself one people, one nation, but all men of every kind, of every race, loving them with that heavenly charity of Christ, by which it is necessary that all are mutually joined together in fraternal bonds. Therefore, no one can assert that it serves a particular empire or domination; nor is it permissible to demand of it that, by breaking the unity with which the Divine Creator Himself marked it, and with the Churches established in each nation being separated, they be miserably torn away from this Apostolic See, where Peter, the Vicar of Jesus Christ, lives on through his successors until the end of the ages. Any group of Christians who do this will, as it were, be cut off from their life, and will not be able to bear the salutary fruits. You, Venerable Brothers and beloved sons, know this very well; and therefore, with firm will, you oppose such insidious schemes, even though they are cunning, even though they are presented, even though they are disguised with the appearance of truth. It is not unknown to you that you, from foreign nations, have been sent as heralds of the Gospel, precisely to assess the immense needs of your nation with regard to the Christian religion, and to assist the indigenous clergy, who are still few in number to meet those same needs. Therefore, scarcely had this Apostolic See been able to entrust your dioceses with sacred pastors who were your citizens, it did so with the greatest pleasure. It is now the fifth and twentieth year since our predecessor, the blessed and remembered Pope Pius XI, out of his ardent charity for the Church in China, himself consecrated six bishops, chosen from among your people, in the majesty of the Basilica of St. Peter; and We ourselves, having nothing older than the desire that the growth of your Church be strengthened and



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become greater day by day, established the ecclesiastical hierarchy in China a few years ago; and We adorned one of your citizens with the dignity of the Roman Purple, the first in the annals of history. If it is requested that all sowers of the Gospel, who, having abandoned their beloved homeland, have cultivated the Lord's field among you with their labors and their sweat, be driven away from your regions, as if they were unwelcome.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale. These matters, it is evident, are not merely ungrateful, but are exceedingly harmful to your Church, which is growing. Therefore, since those chosen are not merely citizens of one foreign nation, but are drawn from many, indeed from all, wherever the Catholic religion flourishes and the zeal for the Christian apostolate increases, it is clear that the Catholic Church possesses its own unique characteristic of universality, and that these heralds of the Gospel seek nothing else, desire nothing more, than to embrace your land as if it were another homeland, to illuminate it with the light of Christian doctrine, to form it with Christian morals, to assist it with heavenly charity, and gradually, with the addition of a native clergy among you, to lead it to that full maturity in which it will no longer need the aid of foreign missionaries. It must also be understood by all good people that the holy virgins, who among you dedicate themselves to their work, whether in schools, in orphanages, in hospitals for the sick, like angels, are guided by that divine love, by which, having renounced earthly marriages, and united to the heavenly Bridegroom, they take your children, especially the poor and abandoned, as their own, and nourish, instruct, and educate them with a certain heavenly sweetness, as much as they are able. All of this, as you well know, is done by the Catholic Church by the command and mandate of its Divine Founder; and we say that it seeks nothing else, except to enjoy the due freedom among all, so that it may fulfill its duties for the good and the salvation of the people. If, however, it should be slandered by false accusations, let not its sacred pastors and its followers lose heart, but let them trust in the promises of Jesus Christ, which are declared in these solemn words: "And I say to thee," "The gates of hell shall not prevail against it," and "Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." Moreover, let them offer the most fervent prayers to God, that He may deign to illuminate and move their minds with His benign light and His merciful grace, and to turn them to heavenly truths. Continue to act in this way, Venerable Brothers and beloved sons, undeterred by any dangers or difficulties, but mindful of that exalted sentiment of the Divine Redeemer: "Blessed are those who mourn, for they shall be comforted. Blessed are those who hunger and thirst for righteousness, for they shall be filled... Blessed are you when men hate you, and persecute you, and say all kinds



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of evil against you falsely, for My sake; rejoice and be exceedingly glad, for your reward in heaven is great."

[*Latin ed. p. 157*]

The Acts of the Holy Popes are abundant in the Heavens.

As the Apostles, in the early age, "And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus," so may you all not be afraid, but with your eyes, minds, and souls turned towards Heaven, may you be filled with that heavenly joy and with those heavenly consolations which arise from a clear conscience and are strengthened by the firm hope of eternal reward. Already, through the course of time, your Church has endured and tolerated the most bitter attacks; already, the lands of your nation have been stained with the sacred blood of martyrs; yet you can rightly and deservedly say: "We are multiplied, as often as we are afflicted... for the blood of Christians is seed."

Indeed, as all can see, all human things, whether sad or joyful, weak or powerful, will sooner or later perish; but that which Christ the Lord founded, the Church, continues its journey through trials and difficulties, through dangers and triumphs, through contests and victories, guided by the eternal God, and fulfills its peaceful and salutary mission: it can be attacked, but it cannot be conquered. Therefore, trusting firmly in the promises given by God, fear nothing. As after storms and tempests the sun shines again, so may peace, tranquility, and freedom, with God's help, finally dawn for your Church after so many anxieties, disturbances, and sorrows.

In the meantime, your prayers are joined most earnestly and closely with Our prayers and with the supplications of all the faithful; and, as it were, with a gentle force, they strive to obtain from the Father of mercies that these things may happen as soon as possible and as happily as possible. We pray that the holy Martyrs, who were an unyielding example to your ancestors, and who now enjoy immortal glory in Heaven, may obtain this; may the Virgin Mary, Queen of China, whom you so ardently love and venerate, obtain it above all; may she be a powerful comforter to those who are in danger, in distress, in prisons, in exile; and may she be present to those, both individually and as a peaceful and established community, who serve her and glorify her name among you, granting them strength, comfort, and help. As We raise our hands to Heaven in supplication, and implore for you the divine grace that strengthens Christian fortitude, We offer this as a pledge of Our paternal benevolence, and We are with you, individually.

[*Latin ed. p. 158*]

Acts of the Apostolic See - Official Commentary 158. To all, Venerable



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Brothers, and to all the flocks, we impart, with most fervent love in the Lord, the Apostolic Blessing. Given in Rome, at St. Peter's, on the eighteenth day of the month of January, in the year 1903, in the thirteenth year of Our Pontificate. PIUS PP. XII.

RADIO ADDRESS TO THE FAITHFUL OF THE CITY, GIVEN ON THE TENTH DAY OF FEBRUARY OF THE YEAR 1952.

From Our heart, beloved sons and daughters of Rome, this paternal exhortation reaches you; from Our heart, troubled, on the one hand, by the prolonged, without any stable improvement, dangerous external situation, and on the other, by a too widespread torpor, which prevents many from undertaking that return to Jesus Christ, to the Church, to the Christian life, which We have often indicated as the decisive remedy for the total crisis that agitates the world. But the confidence of finding in you the comfort of understanding and the firm readiness to act has moved Us to open Our heart to you.

Today, hear the cry of awakening from the lips of your Father and Shepherd, from Us who cannot remain silent and inactive before a world that continues, unconsciously, along those paths that lead to the abyss, souls and bodies, good and bad, civilizations and peoples. The feeling of Our responsibility before God requires Us to attempt everything, to undertake everything, so that mankind may be spared such an immense calamity.

To confide these Our anxieties to you, We have chosen the feast day, which occurs tomorrow, of the Virgin of Lourdes, because it commemorates the prodigious apparitions that, about a hundred years ago, were, in that century of rationalistic upheaval and religious depression, the merciful response of God and His celestial Mother to the rebellion of men, the irresistible call to the supernatural, the first step towards a progressive religious revival. And what Christian heart, even lukewarm and forgetful, could resist the voice of Mary? Certainly not the hearts of the Romans, of you who have inherited, transmitted for centuries, together with the faith of the Martyrs, the filial affection for Mary, invoked in Her venerable Images with the eloquent titles of "Salus Populi Romani" [Salvation of the Roman People], "Portus Romanae Securitatis" [Port of Roman Security], and with that more recent...

[*Latin ed. p. 159*]

The Acts of Pope Pius XII, volume 159, entitled "Mother of the Divine Love," are all monuments to the constant Marian piety, and, more truly, are sweet echoes of a history of proven interventions of the Virgin in public calamities, which have made these ancient walls of Rome tremble, always preserved by her virtue. Now, you are not unaware that dangers far more extensive and grave than those posed by plagues or earthquakes still threaten the present generation, even though their persistent menace has begun to render the peoples almost insensible and apathetic. Would this be



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the most disastrous sign of the unending, yet not weakened, crisis, which makes the minds open to reality tremble? Therefore, having renewed our appeal to the benignity of God and the mercy of Mary, it is necessary that each faithful person, each man of good will, re-examine with a resolution worthy of the great moments of human history, what he can and must personally do, as his contribution to the saving work of God, to come to the aid of a world that is now moving towards ruin. The persistence of a general condition, which we do not doubt in calling explosive at every moment, and whose origin must be sought in the religious lukewarmness of many, in the low moral tone of public and private life, and in the systematic work of poisoning the souls of the simple, to whom the poison is administered after, so to speak, having narcotized their sense of genuine freedom, cannot leave the good people unmoved in the same rut, as inert contemplators of an overwhelming future. The very Holy Year, which brought about a prodigious flourishing of Christian life, first among you, and then everywhere on earth, must not be regarded as a brilliant but fleeting meteor, nor as a temporary commitment now fulfilled, but as the first and promising step towards the complete restoration of the evangelical spirit, which, in addition to rescuing millions of souls from eternal ruin, is the only one that can ensure the peaceful coexistence and fruitful collaboration of the peoples. And now, beloved children! It is time to take the other definitive steps; it is time to shake off this fatal torpor; it is time for all the good, all those concerned about the destiny of the world, to recognize each other and to unite their ranks; it is time to repeat with the Apostle, "Hora est iam nos de somno surgere" (Now is the hour for us to rise from sleep). It is time for us to awaken from sleep, for our salvation is now near! It is an entire world that must be rebuilt from the foundations, that must be transformed from savage to human, from human to divine, that is, Romans 13:11.

[*Latin ed. p. 160*]

Acta Apostolicae Sedis - Official Commentary 160, according to the heart of God. From millions of men, a change of course is invoked, and the Church of Christ is looked to as a valid and unique guide, which, respecting human freedom, may be at the head of such a great undertaking, and her guidance is implored with open words, and even more with the tears already shed, with the wounds still painful, pointing to the vast cemeteries that organized and armed hatred has spread across the continents. How could We, placed by God, although unworthy, a light in the darkness, the salt of the earth, the Shepherd of the Christian flock, reject this salutary mission? How We accepted, on a day now long past, because it so pleased God, the heavy cross of the Pontificate, so now We submit to the arduous office of being, as far as Our weak forces permit, heralds of a better world, willed by God, and whose banner We long above all to entrust to you, beloved sons of Rome, those closest to Us and most particularly



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entrusted to Our care, and therefore also you are placed as lights upon the candlestick, as leaven among your brethren, as a city upon a hill; to you, from whom others rightly expect greater courage and more generous readiness. Receive with noble zeal of dedication, recognizing it as a calling of God and a worthy reason for life, the holy charge that your Pastor and Father entrusts to you today: to begin a powerful awakening of thought and of works. An awakening that engages all, without any evasion, the clergy and the people, the authorities, the families, the groups, every single soul, on the front of the total renewal of Christian life, along the line of the defense of moral values, in the implementation of social justice, in the reconstruction of Christian order, so that even the outward face of the City, from apostolic times the center of the Church, may soon appear resplendent with holiness and beauty. The City, upon which every age has imprinted the mark of glorious achievements, which have become the heritage of the peoples, may receive from this century, from the men who today populate it, the aureole of promoter of the common salvation in a time when conflicting forces contend for the world. This is what the Christian peoples hope for from her, and above all, they expect action! This is not the time to discuss, to seek new principles, to assign new aims and goals. These, already known and established in their essence, because taught by Christ Himself, clarified by the centuries-long work of the Church, and adapted to the immediate circumstances by the recent Supreme Pontiffs, await only one thing: concrete implementation. What good would it be to scrutinize the ways of God and of the spirit, if in practice...

[*Latin ed. p. 161*]

161. If the paths of perdition were chosen, and the soul yielded submissively to the scourge of the flesh? What would be the use of knowing and saying that God is Father, and that men are brothers, if every intervention of His in private and public life were feared? What would be the value of disputing about justice, charity, and peace, if the will were already resolved to shun sacrifice, the heart determined to withdraw into glacial solitude, and if no one dared to be the first to break down the barriers of hatred, to run and offer a sincere embrace? All of this would only make the children of light more guilty, and they would receive less forgiveness if they loved less. It was not with this inconsistency and inertia that the Church, in its beginnings, changed the face of the world, and spread rapidly, and endured beneficially through the centuries, and won the admiration and trust of the peoples. Let it be clearly understood, beloved children, that at the root of the evils of today and their disastrous consequences is not, as in pre-Christian times or in regions still pagan, the invincible ignorance of the eternal destinies of man and the paths leading to them; but rather the lethargy of the spirit, the anemia of the will, the coldness of hearts. Men,



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afflicted by such a plague, almost as a justification, attempt to surround themselves with ancient darkness and seek an alibi in new and old errors. Therefore, it is necessary to act upon their wills. The action to which We today call pastors and faithful must reflect that of God: it must be enlightening and unifying, generous and loving. To this end, considering the concrete state of your and Our city, you must carefully ascertain the needs, clearly define the goals, and accurately calculate the available resources, so that the present initial resources are not neglected through ignorance, nor used in a disorderly manner, nor squandered in secondary activities. Invite souls of good will; let them offer themselves spontaneously. Their law must be unconditional fidelity to the person of Jesus Christ and His teachings. Their offering must be humble and obedient; their work must be integrated as an active element in the grand current that God will move and guide through His ministers. For this purpose, We invite Our Venerable Brother, the Most Reverend Cardinal Vicar, to assume the high direction, for the diocese of Rome, of this regenerating and salvific action. We are certain that there will be no lack, either in number or in quality, of generous hearts that will respond to Our call and will put into effect this Our intention. There are ardent souls that eagerly await to be summoned; to their impatient eagerness, let the vast field to be cultivated be pointed out. Others...

[*Latin ed. p. 162*]

The Acts of the Apostolic See – Official Commentary 162: Some are drowsy, and it will be necessary to rouse them; others are timid, and they must be encouraged; still others are disoriented, and they must be guided. Of all, a wise organization, a prudent employment, and a work rhythm corresponding to the urgent need for defense, conquest, and positive construction are required. In this way, Rome will revive its centuries-old mission as a spiritual teacher of the nations, not only, as it was and is, through the Chair of truth that God established in its center, but also through the example of its people, returned to fervor in the faith, exemplary in their conduct, united in the fulfillment of religious and civic duties, and, if it pleases the Lord, prosperous and happy. We earnestly hope that the powerful awakening to which we exhort you today, promptly promoted and tenaciously pursued according to the plan outlined, and which others may be able to illustrate more particularly, will soon be imitated by neighboring and distant dioceses, so that it may be granted to Our eyes to see return to Christ not only the cities, but the nations, the continents, the entire human race. Therefore, put your hand to the plow: may God move you, who so desires it; may the nobility of the undertaking attract you; may its urgency stimulate you; may the justified fear of the terrible future that would result from a culpable inertia overcome every hesitation and fix every will. You will be supported by the prayers of the humble and the little ones, to whom your most tender care is due;



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the sufferings accepted and offered by the afflicted will sustain you. The examples and intercession of the Martyrs and the Saints, who made this land sacred, will fructify your efforts. The Blessed Virgin Mary, who, in every age, was ready to extend her protective hand over her Romans, will bless and multiply the happy success for which we fervently pray, and we do not doubt that she will also wish to make her maternal protection felt in the present day for these children, who demonstrated so much affectionate piety in her recent glorification, and of whom in this heaven still resounds the powerful cry of praise. Finally, may the paternal Apostolic Blessing be a source of comfort and support to you, who listen to us, to your families, to your works, and to this eternal City, whose faith, from the time of the Apostle, is proclaimed throughout the universe, and whose Christian greatness, a beacon of truth, love, and peace, will endure through the ages. So be it! 2 Cf. Rom., 1, 8.

[*Latin ed. p. 163*]

Acta of Pope Pius XII

CONSTITUTIONES

163. APOSTOLIC LETTER TO THE ARCHBISHOP OF CACERES (LEGASPIENSIS AND SORSOGONENSIS)

TWO NEW DIOCESES, NAMED LEGASPI AND SORSOGON, ARE ESTABLISHED FROM THE TERRITORY OF THE ARCHDIOCESE OF CACERES; IN ADDITION, FOUR NEW ECCLESIASTICAL PROVINCES ARE ESTABLISHED IN THE PHILIPPINE ISLANDS.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS:

That the governance of the Lord's flock and the salvation of souls may be better and more easily promoted in the Philippine Republic, it has seemed opportune to establish new dioceses and to constitute new ecclesiastical provinces there, taking into particular consideration the circumstances and conditions of the places.

Therefore, with a willing heart, after consultation with our venerable brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and after receiving the favorable opinion of the venerable brothers, namely Giles Vagnozzi, Archbishop of Myra and Apostolic Nuncio in the Philippine Islands, and after having heard the prayers offered to Us by the Sacred Prelates concerned, and after mature deliberation, by the fullness of Our apostolic power, We decree and establish the following, being most confident that this will greatly benefit the Catholic cause in that Republic.

I. From the very extensive territory of the Archdiocese of Caceres, We separate the civil provinces commonly called Albay, Catanduanes, Sorsogon, Masbate, and Legaspi, and We establish two new dioceses, to be called Legaspi and Sorsogon; therefore, the Archdiocese of Caceres will hence-



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forth be contained within the boundaries of the civil provinces commonly called Camarines Norte and Camarines Sur; the Diocese of Legaspi will be contained within the boundaries of the civil provinces of Catanduanes and Albay, to which also belong the islands commonly called Cagraray, Batan, and Rapu Rapu; and the Diocese of Sorsogon will encompass the territory of the civil provinces of Sorsogon and Masbate.

[*Latin ed. p. 164*]

Acts of the Apostolic See - Official Commentary 164. We establish the episcopal see of Legaspi in the city of Legaspi, and therefore we elevate it to the rank of a city diocese, and we raise the church dedicated to God in honor of St. Gregory the Great to the dignity of a Cathedral Church; furthermore, we establish the see of the diocese of Sorsogon in Sorsogon, and we elevate the parish church dedicated to God in honor of the Holy Apostles Peter and Paul to the rank of a Cathedral. To the Cathedrals which we have mentioned, and to their churches, we grant all rights, insignia, privileges, and favors, with which other prelates and Cathedral churches throughout the world enjoy by common right; and at the same time, we subject them to the same burdens and obligations to which other bishops are bound. In order that nothing may be lacking to these Cathedrals in terms of decorum, and that divine worship may be celebrated in them with the splendor to which it is due, we wish to establish a Cathedral Chapter in each, according to the norms established in other Apostolic Letters; and as long as the College of Canons is lacking, diocesan Consultors shall be chosen and appointed to handle legal matters. Furthermore, the episcopal table of both dioceses shall consist, in addition to the goods which, by the division of the assets of the episcopal table of Caceres, pertain to them, of the revenues of the Curia and the offerings of the faithful. It is of the utmost importance that each diocesan bishop establish at least one seminary in his own diocese, in accordance with canon law and according to the regulations established by the Holy Congregation for Seminaries and Universities, from which young men will be chosen and sent to Rome to the Pontifical College of the North American Mission, so that they may be properly trained for the service of the Church. As for the governance and administration of these new dioceses, the election of Vicars Capitular or Administrators in the event of a vacancy, and other matters of this kind, which are prescribed by the sacred canons, must be strictly observed. Furthermore, we decree that the clergy, as soon as these Our Letters are demanded for execution, shall be considered to be assigned to the diocese in which they legitimately reside. We also wish that the documents and records pertaining to these new dioceses be transmitted from the Curia of Caceres to the Curias of Legaspi and Sorsogon as soon as it is permissible, and that they be properly preserved in their own archives. 11. Turning then our attention to the provinces that are to be established in that Republic,



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by the fullness of Our apostolic power, we first exempt the episcopal sees of Lingayen, Caceres, Nueva Segovia, Tuguegarao, Legaspi, Sorsogon, the Territorial Prelature of Batanes, and Babuyan from the metropolitan jurisdiction of the Archbishop of Manila.

[*Latin ed. p. 165*]

165 sem; furthermore, from the metropolitan Church of the Most Holy Name of Jesus, also known as Cebu, and its Archbishop, we absolve the dioceses of Bacolod, Cagayan de Oro, Capiz, Iare, or Saint Elizabeth, Surigao, Zamboanga, and the territorial prelatures of Cotabato and Sulu, Davao, and Ozamis. To these dioceses and territorial prelatures thus exempted, we erect four new ecclesiastical provinces, to be called Nueva Segovia, Caceres, Iare, or Saint Elizabeth, and Cagayan de Oro, and we raise the episcopal sees of the same name to the rank and dignity of archiepiscopal and metropolitan Churches. Furthermore, to these newly erected metropolitan Churches and their ordinaries, we grant all and singular rights, privileges, and prerogatives, by which other metropolitan Churches throughout the world and their prelates are lawfully possessed; and we subject them to the same burdens and obligations as other Churches of this kind and their ordinaries. Therefore, the venerable Fathers James C. Sancho, Bishop of Nueva Segovia; Peter Paul Santos Songco, Bishop of Caceres; Joseph Mary Cuenco, Bishop of Iare, or Saint Elizabeth; and James Thomas G. Hayes, Bishop of Cagayan de Oro, and their successors in the episcopate, shall henceforth be adorned with the title of Archbishop, with the special faculty of carrying the Cross before them within the boundaries of each archdiocese and of using the sacred Pallium, as do other Archbishops, after this has been requested and granted in the Consistory. Furthermore, to the new metropolitan Churches, as above established, we constitute suffragan sees: the cathedral Church of Lingayen, the cathedral Church of Tuguegarao, the territorial prelature of Batanes and Babuyan, and the Apostolic Vicariate of Montan; the cathedral Churches of Legazpi and Sorsogon, newly erected for Caceres; the cathedral Churches of Bacolod and Capiz, for Iare, or Saint Elizabeth; the cathedral Churches of Surigao, Zamboanga, the territorial prelatures of Cotabato and Sulu, Davao, and Ozamis, for Cagayan de Oro. Therefore, the ordinaries of these suffragan Churches are subject to the metropolitan jurisdiction of their respective Archbishops. The cathedral Church of Lucena, and the territorial prelature of Infanta, and the Apostolic Prefecture of Mindoro, to be soon elevated to an Apostolic Vicariate called Calapan, and of Palawan, will henceforth be suffragan Churches of the metropolitan Church of Manila; and the suffragan Churches of the metropolitan Church of the Most Holy Name of Jesus, or Cebu, are...

[*Latin ed. p. 166*]

The Acts of the Apostolic See – Official Commentary, 166. The cathe-



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drals of the Churches of Calbayog, Pal, and Tagbilaran will be those mentioned. The boundaries of the ecclesiastical Province of Manila will be those which include the Archdiocese of Manila and the dioceses of Lipa, Lucena, San Fernando, the Territorial Prelature of Infanta, the Apostolic Vicariate of Calapan, and the Apostolic Prefecture of Palawan; the boundaries of the Province of the Name of Jesus, or Cebu, will include the Archdiocese of the Name of Jesus and the dioceses of Calbayog, Pal, and Tagbilaran; the boundaries of the Province of Nueva Segovia will be the same as the boundaries of the Archdiocese of Nueva Segovia, the dioceses of Lingayen, Tuguegarao, the Territorial Prelatures of Batanes and Babuyan, and the Apostolic Vicariate of Bontoc; the boundaries of the Province of Caceres will be those which define the Archdiocese of Caceres and the new dioceses of Legazpi and Sorsogon; the boundaries of the Province of Iloilo, or Saint Elizabeth, will be the same as the boundaries of the Archdiocese of Iloilo, and the dioceses of Bacolod and Capiz; finally, the boundaries of the Province of Cagayan will be the same as the boundaries of the Archdiocese of Cagayan, the dioceses of Surigao, Zamboanga, and the Territorial Prelatures of Cotabato and Sulu, Davao, and Ozamis. To all of these, as has been established and decreed above, we appoint the Most Reverend Brother mentioned above, the Apostolic Nuncio in the Philippine Islands, or he who presides over the execution of the same Nunciature, and we grant him the necessary and appropriate powers, including the power to delegate, in order to achieve the purpose for which this is done, any man who is established in ecclesiastical dignity, and we impose upon him the obligation to transmit to the Sacred Congregation Consistorial an authentic copy of the executed acts. We declare these present Letters to be firm, valid, and effective, and to have and obtain their full and complete effect, and that they must be inviolably observed by all to whom they apply, and that if anything should happen to be attempted concerning these matters by anyone, knowingly or unknowingly, with any authority, it will be entirely null and void, and we decree it so, notwithstanding any contrary provisions, even those worthy of special mention, to all of which we derogate. We wish that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity or office, should have the same full faith as if they were the original Letters presented here. To no one shall this page of division, erection, constitution, concession, statute, and our will be denied.

[*Latin ed. p. 167*]

From the Acts of Pope Pius XII, page 167: It is not permitted to infringe upon or contradict this. But if anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given



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at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-ninth day of the month of June, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary, Eugene Tissierant. Prefect of the Congregation for the Propagation of the Faith, Cardinal Piazza. Secretary for the Sacred College, Arthur Mazzoni. Josephus Caprio, Protonotary Apostolic. Apostolic Delegate to the Kingdom of Great Britain.

II. The Shillong Diocese (Dibrugarh Diocese). The territory of the Shillong Diocese is divided, and a new Diocese is established, to be called the Dibrugarh Diocese. PIUS, Servant of the Servants of God, for the perpetual memory of this event: To better govern the Christian people and to more easily spread the Catholic faith among ethnic peoples, it is most helpful to divide dioceses that extend over too vast a territory and to establish new dioceses from them, to be entrusted to the care of other vigilant pastors. Therefore, with a willing heart, we have received the earnest petitions of the venerable Brother Stephen Ferrando, Bishop of Shillong, in which he requested that we decree the division of his diocese's extensive territory and the establishment of a new diocese. After deliberation with our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent of the venerable Brother Leo Peter Kierkels, Archbishop with the titular see of Salamis and Apostolic Delegate in India, and after having, where necessary, obtained the consent of others whose interests are involved or who presume that their interests are involved, and after mature consideration and certain knowledge, we have decided, with the grace of God and with the advice of the venerable Brothers aforementioned, to decree the following:

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary "By the fullness of Our Apostolic authority, We separate from the territory of the Shillongensis diocese the civil districts, commonly known as Lakimpur, Naga Hills, Sibsagar, and Manipur; and We erect and establish a new diocese within the territory of these districts, to be called the diocese of Dibrugarh, Dibrugarhensem; which We entrust to the care of chosen sons from the Society of St. Francis de Sales, who are already laboring fruitfully there, for Our pleasure and that of the Holy See. Furthermore, We decree that the part of that civil territory which formerly belonged to Tibet and has now joined India shall be attached to the old Shillongensis diocese and to the new Dibrugarhensi diocese in such a way that the region commonly called Balipara Frontier Tract shall be united to the Shillongensis diocese, and the region called Sadya Frontier Tract shall belong to the new Dibrugarhensi diocese; and that these two dioceses shall have borders to the north with the Tibetan territory. We establish the new Dibrugarhensi diocese as a suffragan of the metropolitan Church of Calcutta, and We subject its bishops,



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for the time being, to the jurisdiction of the metropolitan Archbishop of Calcutta. We fix the episcopal seat of the diocese in the city of Dibrugarh, and therefore We raise it to the status of a civil diocese with all the rights and privileges pertaining to civil dioceses; and We establish the bishop's cathedral in the church dedicated to the Most Sacred Heart of Jesus, and We therefore elevate that church to the dignity and honor of a cathedral church; and We grant to it and to the bishops of Dibrugarhensi, for the time being, all the rights, insignia, privileges, honors, favors, and graces with which other cathedrals and their prelates commonly enjoy, and We subject them to the same burdens and obligations as others. Furthermore, We wish that until a Chapter of Canons can be established, diocesan Consultors shall be chosen and appointed temporarily to carry out the business of the diocese. We also command that, as soon as it is possible, a seminary, at least a small one, shall be established according to the norms prescribed by the Sacred Congregation for the Propagation of the Faith, so that young men called by the Lord may be formed for the good of the Church. The financial resources of the new diocese shall be constituted by the revenues and offerings of the Curia, which are customarily provided by the faithful, for whose benefit the diocese itself has been established. As for the governance and administration of the diocese, the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, We command that what the sacred canons prescribe shall be observed. With regard to the clergy in particular, We decree that, as soon as these Our Letters are demanded for execution, the clergy of the Church shall be considered to be attached to that territory in which they legitimately reside. Finally, We wish that the documents and..."

[*Latin ed. p. 169*]

The acts of Pope Pius XII, concerning all matters relating to the new diocese and its clergy and faithful, shall, as soon as it is permissible, be transmitted from the chancery of the Shillong diocese to the curia of the Dibrugarh diocese, so that they may be duly preserved in the archives of that diocese. For all of these matters, as has been established and decreed above, we entrust the execution thereof to the Most Reverend Brother mentioned above, the Apostolic Delegate in India, or to the one who presides over the execution of the Apostolic Delegation, and we grant him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, in order to achieve the aforementioned purpose, and we impose upon him the authentic obligation to transmit a certified copy of the executed acts to the Sacred Congregation for the Propagation of the Faith. We declare these present letters to be firm, valid, and efficacious, and to have and obtain their full and complete effect, and to be inviolably observed by all to whom they pertain, and, if anyone, knowingly or unknowingly, should attempt to violate or contradict them in any way,



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we will and decree that such action shall be entirely null and void, and shall have no effect, notwithstanding any contrary provisions, even those deserving of special mention, to all of which we hereby derogate. We also decree that copies or excerpts, even printed ones, of these letters, provided they are signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall have the same full validity as these present letters themselves. To no one is it permitted to infringe upon or contradict this division, erection, constitution, commission, concession, statute, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twelfth day of the month of July, in the thirteenth year of Our pontificate.

For the Holy Roman Church:

EUGENIUS Card. TISSERANT, Prefect

P. Card. FUMASONIBIONDI, Dean of the Sacred College

Arthurus Mazzoni, Protonotary

Josephus Caprio, Picton.

[Reference to official registry]

© Plumbi Reg. in Cane. Ap., vol. LXXXII, n. S. 12 - ACTA, vol. XIX, n. 3. — 10-3-1952.

Apost. Apost.

[*Latin ed. p. 170*]

Acta Apostolicae Sedis - Official Commentary 170 III. MINDORENSIS (CALAPANENSIS). The Apostolic Prefecture of Mindoro is raised to the rank of an Apostolic Vicariate, and shall henceforth be called the Apostolic Vicariate of Calapan.

PIUS, Bishop, Servant of the Servants, for the perpetual memory of the matter, it is customary for the Apostolic See to elevate any Church, among nations not yet fully illuminated by the Gospel light, to a higher degree of dignity, if, with God's favor, it has borne abundant fruits of the Catholic faith through the diligent labors of missionaries. We have received with great joy the news that this has occurred in the Apostolic Prefecture of Mindoro, in the Philippine Islands, especially in recent years, due to the diligent care of the members of the Society of the Divine Word, who have been working there for many years. Therefore, with the advice of our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and with the favorable opinion of the Venerable Brother Aegidius Vagnozzi, Archbishop with the title of Myra, Apostolic Nuncio in the Philippine Islands, and after obtaining all necessary consents, including those of those concerned or presumed to



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be concerned, after mature deliberation and with full knowledge, We, with Our supreme authority, raise the aforementioned Apostolic Prefecture of Mindoro to the rank of an Apostolic Vicariate, which We decree shall henceforth be called the Apostolic Vicariate of Calapan, and We entrust it to the same members of the Society of the Divine Word, for Our pleasure and for the pleasure of the Apostolic See.

Therefore, We attribute to this new Apostolic Vicariate of Calapan, and to its administrator for the time being, all the rights, privileges, honors, and powers with which other Apostolic Vicariates and their ordinaries are commonly endowed, and We subject them to the same obligations and duties with which others are bound. We declare that all of the above, as established and constituted, shall be valid and remain so, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts of these documents, even if printed, shall have the same full force and effect as the original, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office or dignity.

[*Latin ed. p. 171*]

From the Acts of Pope Pius XII, number 171, these matters were presented to him. To no one, however, is it permitted to infringe upon or contradict this decree, constitution, concession, and will of Ours. But if anyone should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twelfth day of July, in the thirteenth year of Our pontificate.

For the Holy Roman Church,

EUGENIUS Card. TISSERANT, Prefect of the Sacred Congregation of the Propagation of the Faith.

P. Card. FÜMASONIBIONDI, Dean of the Sacred College.

Arthurus Mazzoni, Protonotary.

Iosephus Caprio, Apostolic Protonotary.

[Reference to a legal document: *Apost. Loco £B Plumbi Reg. in Cane. Ap., vol. LXXXII, n. 12.*]

IV. NEW TERRITORIAL DIVISIONS: The territories of the dioceses of Neo Pamplona and Santa Marta (Bertrandia in Catambuco) are separated. A new praelature (nullius) of Bertrandia in Catambuco is established.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of these things:

The Apostolic See diligently seeks to divide the territories of existing dioceses and to establish new dioceses, so that the salvation of the Christian faithful may be more effectively promoted and their governance may be better administered through the assistance of sacred ministers. Moved by this purpose, we have considered it fitting to grant the petitions that have



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been presented to us, in which it is requested that, after the territories of the dioceses of Neo Pamplona and Santa Marta have been divided, a new praelature (nullius) may be established.

Therefore, after having received favorable opinions from the Most Reverend Brother Anthony Saniore, Archbishop with the title of Ternobeni and Apostolic Nuncio in Colombia, and from the Most Reverend Brothers Raphael Afanador and Cadena, Bishops of Neo Pamplona, and Bernard Botero Alvarez, Bishop of Santa Marta, and after the counsel of our Most Reverend Brothers, Cardinals of the Holy Roman Church,

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary from the Most Holy Congregation of Councils, together with the Most Holy Congregation for Extraordinary Affairs, and supplemented, as necessary, with the opinions of others who are present or who are presumed to have an interest, after mature deliberation and with certain knowledge, We, by the fullness of Our apostolic power, separate a portion of the territory to the north of the diocese of Pamplona, extending to the east; and We separate a portion of the territory from the diocese of Santa Marta, which belongs to the civil province commonly called Norte Santander; and from these separated territories, We erect and establish a Prelature nullius, which shall be called Bertrania in Catatumbo. This new Prelature nullius shall be contained within the following boundaries: to the west, the common boundaries of the civil provinces commonly called Norte Santander and Magdalena; to the north and east, the common boundaries of the nations of Colombia and Venezuela; to the south, it reaches the railway station, commonly called La Jovilla, from the place where the streams commonly called La Grita and Lobaterita converge, and from there, beyond the Zulia river, it reaches the place where the streams La Legia and San Miguel converge; from there, it descends where the San Miguel stream meets the Sardinata stream, from which place a straight road leads to the place where the rivers La Danta and Nuevo converge; then it reaches the headwaters of the streams Nuevo and Tibù, and the place where the stream, the headwater of the same stream Tibù, flows into the Tarra river. From there, following the course of this stream, it reaches the place where it flows into the Borra river, and then where the oil pipeline, which comes from the town of Petrolea, and the Algodonal or Catatumbo stream intersect, the boundary follows the course of the Catatumbo stream until it reaches the place where it and the Tiradera river converge; finally, following the courses of this river and the Trinidad stream, it reaches the town of Guayabal. We establish the seat of the Prelate nullius of the new Prelature nullius of Bertrania in Catatumbo in the city to be built, which shall be called Bertrania, and We dedicate a church there in due time, in honor of Saint Louis Bertrand, to elevate it to the dignity of a Prelatial Church; therefore,



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We attribute to it and to its Prelate for the time being all rights, privileges, honors, insignia, favors, and graces, and We impose upon it the duties and obligations that are proper to Prelacies and their Prelates according to the law. In the meantime, until the city of Bertrania and the Church of Saint Louis Bertrand are completed, the Ordinary Prelate shall designate a seat and a church which shall serve as the prelacial church in the interim. We constitute this new Prelature nullius as a suffragan of the Metropolitan Church of Cartagena in Colombia, and We subject its Prelate for the time being to the jurisdiction of the Archbishop of Cartagena in Colombia. Furthermore, We grant permission for the formation of a Chapter of Canonical Consultors for the diocesan level.

[*Latin ed. p. 173*]

Acta of Pope Pius XII, section 73, concerning the interim appointment and application of laws. Furthermore, We command that, as soon as possible, at least one seminary be established for the indigenous clergy, in accordance with the law and according to the regulations established by the Holy Congregation for Seminaries and Universities, for the benefit of the Church, from which young men will be selected to be sent to the Pontifical College of the Holy Spirit, Latin American, in the City [of Rome]. The resources of the Prelature shall consist of the revenues of the Curia, as well as the offerings of the faithful; and with regard to the division of goods, canon 1500 of the Code of Canon Law shall be observed. Furthermore, concerning the governance and administration of this Prelature, the election of a Capitular Vicar or Administrator in the event of a vacancy, and the rights and obligations of the clergy and faithful, and other matters of this kind, We command that those things be observed which the sacred canons prescribe. With regard to the clergy in particular, We decree that, as soon as these Letters of Ours are demanded for execution, the clergy of that Church shall be considered to be legitimately assigned to its territory. Finally, We command that all documents and records pertaining to this new Prelature, its faithful, and its temporal goods, be transmitted as soon as possible by the chancelleries of the dioceses of Neo Pamplona and Santa Marta to the Curia of the Prelature of Bertranía in Catatumbo, to be duly preserved in its archives. For all of the matters above, in order that the aforementioned arrangements and provisions be carried out, We choose the venerable Brother mentioned above, the Apostolic Nuncio in Colombia, or whoever presides over the execution of the same Nunciature, and We grant him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and We impose upon him the obligation to transmit to the Holy Consistorial Congregation, as soon as possible, a certified copy of the completed execution. We declare these present Letters to be firm, valid, and effective, and to have their full and complete effect



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and to be obtained, and that they must be inviolably observed by all to whom they apply, and if, by anyone, through any authority, knowingly or unknowingly, anything should happen to be attempted against them, We will and decree that it be entirely null and void, contrary to anything to the contrary notwithstanding, by which We derogate from all things. Furthermore, We will that copies or excerpts of these Letters, even if printed, but signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall have the same full faith as if they were these same Letters presented here. To no one shall it be permitted to infringe or contradict this page of separation, erection, constitution, subjection, concession, statute, commission, and Our will. If anyone...

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary. He who should presume, with such reckless audacity, to attempt this, should know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and fifty-one, on the first day of August, in the thirteenth year of Our Pontificate. For the Sacred Roman Church, JOSEPH, Cardinal, Secretary of State. [Signature] F. A. I. [Signature] Cardinal PIAZZA 8. Congregation of the Holy Office, Secretariate: Arthurus Mazzoni, Albertus Serafini, Protonotary Apostolic. [Reference to a legal document] Plumbi Reg. in Cano. Ap., vol. LXXXII, n. SS. V.

## CZESTOCHOVIENSIS CHAPTER OF CANONS ESTABLISHED IN THE CATHEDRAL CHURCH.

PIUS, Servant of the Servants of God, to all the faithful.

It is well known from ancient times that in the discipline of Holy Church, especially in cathedral churches, Colleges of Canons are established, composed of men distinguished by piety and learning, from Constance, whose proper duty it is not only to attend to the divine worship in the most splendid church of the diocese, but also, when the episcopal see is filled, to assist the Sacred Antistite, as if a senate, in his deliberations, and, when the see is vacant, to govern the diocese according to the laws. For this reason, we gladly received the petitions which the venerable Brother Zdzislavus Golinski, Bishop of Czestochowa, recently presented to Us, so that, after the happy completion of the twenty-fifth year since the erection of his diocese, a Chapter of Canons might be established in his cathedral church. We therefore, considering that a Cathedral Chapter would greatly benefit that diocese, which already enjoys a special honor in venerating the image of the Virgin Mary in a most famous and celebrated sanctuary, and after due deliberation with our venerable Brothers, the Cardinals of the Sacred Roman Church, and having fulfilled all that is necessary, we decree that...



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[The sentence is incomplete in the provided text.]

[*Latin ed. p. 175*]

The Acts of Pope Pius XII, paragraph 175. With the presumption of consent, and by the fullness of Our Apostolic authority, We decree the following. We erect and establish a Chapter of Canons in the cathedral church of Czestochowa, which shall consist of four Dignities: namely, a Dean, a Scholastic, a Custodian, and an Archivist, and eight Canons, of whom one shall hold the office of Canon Theologian, and another the office of Canon Penitentiary. The assignment of Dignities and Canons shall be made according to the common law. Until the Dignities and Canons are suitably increased in number, We grant that priests of other instruction and benefit, even those engaged in the care of souls, may be assigned, and that the choral office shall be performed only on the more solemn feasts, as shall be designated in the capitular constitutions; in which constitutions, moreover, only on those days shall the Dignities and Canons be obligated to reside at the cathedral church. However, the Bishop shall be able to summon them whenever it seems useful to him for the proper governance of the Chapter and the Diocese. Since it is fitting that those who participate in the Bishop's council and senate should be adorned with certain distinctive insignia, by which they may be distinguished from the rest of the diocesan clergy, We grant that the Dignities and Canons of the Cathedral of Czestochowa, within the boundaries of the Diocese and in capitular ceremonies, may wear a rochet for the choral vestment, and over it, according to the season, a violet cope, or a pallium of the same color, and may adorn themselves with a capitular insignia, and may also wear a ring, observing the laws that are to be observed. Furthermore, We wish that the capitular constitutions be drawn up as soon as possible, in accordance with the law and according to what has been established in these Letters, which, having been duly approved by the Bishop, We command all Dignities and Canons to observe religiously. As for all other matters pertaining to the cathedral Chapter, the offices, functions, rights, and privileges shall be strictly observed according to the common law; and therefore, with the Chapter established, the diocesan consultants shall cease from their duties. For the execution of all these things, We delegate the venerable Brother Zdzislaw Golinski, the Bishop of Czestochowa, whom We mentioned above, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate any man constituted in an ecclesiastical office, to whom We impose the duty of transmitting to the Sacred Congregation Consistorial an authentic copy of the executed acts, when it shall be appropriate. These present Letters are valid and efficacious, and shall remain so.

[*Latin ed. p. 176*]

We will and decree that these acts have full and complete effect, and that



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they must be observed inviolably by all to whom they apply, and that if, concerning these matters, anything should happen through the deliberate or ignorant action of any authority, it shall be entirely null and void, and will be so, notwithstanding any contrary provisions, even those worthy of special mention, which we hereby revoke. We will that copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, shall have the same validity as these documents themselves. To no one shall it be permitted to infringe or contradict this decree, constitution, concession, derogation, delegation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf near Rome, on the fifth day of the month of August, in the dedication of Saint Mary of the Snows, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our pontificate. For the Holy Roman Church: The Cardinal Secretary of State, E. Card. TI S SER AN T, Dean of the Sacred College, F r. A. I. Card. PIAZZA, Secretary of the Consistory, Arthurus Mazzoni, Albertus Serafini, Protonotary Apostolic. Apostolic Place, OB Plumbi Reg. in Cana. Ap., vol. LXXXII, n. 44. APOSTOLIC LETTERS CONCERNING THE HONORS AND PRIVILEGES AFFORDED TO THE CURIAL TEMPLE OF THE HOLY SEPULCHRE LOCATED IN THE CITY AND DIOCESE OF BARULETTA. PIUS PP. XII For the perpetual memory of the matter. — Among the inhabitants of the city of Barletta, the religious devotion and antiquity of the Church of the Holy Sepulchre are great, which shines with excellent works of art, with outstanding worship, with the flourishing memory of ancient things, and is also highly celebrated by the Christian people. The temple, to which a dome has been added, is remarkable in size and grandeur, of the "Roman" type.

[*Latin ed. p. 177*]

The acts of Pope Pius XII, pertaining to the region of Apulia, are excellently suited to this matter. There, one observes, not without admiration, an image of the Blessed Virgin Mary, crafted in the Byzantine style, a reliquary of the Holy Cross of singular value, sacred codices, otherwise rare, and images illuminated with colors from the twelfth century. This temple, which is said to have been erected around the year 1100, was formerly the home of the Regular Canons of Saint Augustine, who, during the age of the sacred expeditions to the land of the birth of Jesus Christ, provided solace to crusaders and Christian pilgrims. In their place, later, a college of secular canons was established, which was dissolved at the close of the preceding century. However, in order to better serve the needs of the citizens, this religious dwelling was established as a curial seat in the year 1906. Therefore, in order that the splendor of this edifice, for many reasons



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worthy of great praise, might be increased, the Venerable Brother Reginald Joseph Mary Addazi, Archbishop of Trani, Barletta, and Nazareth, and also Apostolic Administrator of Bisceglie, requested that We grant our prayers so that the aforementioned temple might be endowed with the title and rights of a Minor Basilica. After hearing these requests with a willing heart, and after consultations with our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by these letters, perpetually and in all respects, declare the temple of the Holy Sepulchre, located in the city and archdiocese of Barletta, to be endowed with the title and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to edifices of the same honor. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of April, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Regent of the Pontifical Office for the Dispatch of Affairs to the Church, to the Diplomats.

[*Latin ed. p. 178*]

Acta Apostolicae Sedis - Official Commentary 178 II. SAINT VERONICA OF JULIANIS, VIRGIN, IS DECLARED HEAVENLY PATRONESS, EQUALLY PRINCIPAL, OF BOTH THE DIOCESES OF URBANIENSIS AND SANCTI ANGELI IN VADO, ALONG WITH SAINT CHRISTOPHER AND SAINT MICHAEL THE ARCHANGEL. POPE PIUS XII. For the perpetual memory of this matter. — In these times, beset by so many dangers, and tossed about by the surging waves of this age, the faithful rightly implore the intercession of the Saints in Heaven, who perpetually adore the Divine Majesty with their offerings. Inspired by such considerations, the sacred ministers and people of the dioceses of Urbania and Sancti Angeli in Vado, where one already invokes the heavenly patronage of Saint Christopher, and the other of Saint Michael the Archangel, have also decided to entrust the protection of Saint Veronica of Julianis, a Virgin, born in the town of "Mercatello," within the territory of the diocese of Urbania. Therefore, the Venerable Brother John Capobianco, Bishop of Urbania and Sancti Angeli in Vado, addressed prayers to Us, so that We might deign to ratify and confirm this choice with Our



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authority. Having gladly received these requests, and after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby confirm and declare, by these letters, for all time, Saint Veronica of Julianis, Virgin, as a heavenly patroness, equally principal, of both the dioceses of Urbania and Sancti Angeli in Vado, along with Saint Christopher the Martyr and Saint Michael the Archangel, with all the honors and liturgical privileges that rightly belong to principal diocesan patrons, and with the faculty of celebrating the feast of the patroness annually on the ninth day of July, under a double rite of the first class, with proper and approved Office and Mass. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and shall fully prevail and be effective for those to whom they pertain, now and in the future; and shall be duly judged and defined; and shall be null and void from now on, if anything to the contrary should occur.

[*Latin ed. p. 179*]

From the Acts of Pope Pius XII, 179: Whoever, by any authority whatsoever, knowingly or unknowingly, should attempt to interfere with these matters. Given in Romae, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of May, in the year 1951, the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, to the officials entrusted with the affairs of the Church: To the ECCLESIA BEATAE MARIAE V. IN CAELUM ASSUMPTAE, the Sacred Church in Monte "Crea" within the Diocese of Casale Monferrato, holding the title and privileges of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — On the highest hill, called "Crea," from which one can see the entire region of Montferrat and the Diocese of Casale, there stands a noble temple, dedicated to the Blessed Virgin Mary, who was taken up into heaven, which is, as it were, the head and dwelling place of religion in that land. It is said that Saint Eusebius, Bishop of Vercelli, upon his return from exile, placed an image of the Blessed Virgin Mary in a small shrine, which he built on the summit of the hill. As the number of visitors increased daily, King Harduin built a church there, which was later enlarged and renovated several times, so that it finally acquired a beautiful appearance in the "Baroque" style. Indeed, two chapels within the church are so exquisitely crafted that they would adorn the public monuments of Italy; after the main altar, the Assumption of the Mother of God was vividly depicted by the renowned artist, William Caccia, also known as "Moncalvo," and this image was solemnly redeemed with a golden crown on the fifth day of August, in the year 1860. Furthermore, as one ascends the hill, twenty-five shrines are encountered, where scenes from the life of Our Lord Jesus



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Christ and the Blessed Virgin Mary have been skillfully depicted. Thus, this refuge of salvation and peaceful retreat has not only been frequented by many faithful, but also by the most learned men, including Cardinals, Prelates, and other men of distinction who have previously dedicated themselves to the service of the Church, and the people's proven devotion and frequent attendance have continued. After a short time, throughout the Catholic world...

[*Latin ed. p. 180*]

The provided text does not contain the quotation "Create a clean heart in me, O God." Therefore, no changes are made to the text.

180 Acta Apostolicae Sedis - The official commentary rejoices, for We have certainly, by a certain oracle, defined that the Most Holy Virgin, body and soul, has been raised to heavenly glory; therefore, this temple has become, or will become, even more worthy of praise and remembrance; and, as We have learned, next August, a solemn gathering will be held there for a week, in which the name of the Virgin assumed into heaven will be worthily celebrated, so that the faithful may be more encouraged to seek heavenly gifts through the extended Jubilee year, and that divine assistance may be implored for the synod soon to be held in that diocese. In order that a lasting monument may be established for these things, the Venerable Brother Joseph Angrisani, Bishop of Casale, having promised certain vows on behalf of the clergy and the Christian people, requested that We grant the aforementioned church the dignity and the right of a Minor Basilica. Granting these supplications with a willing heart, after consultation with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters We establish and adorn the church, dedicated to God in honor of the Blessed Virgin Mary, assumed into heaven, located on the mountain "Crea," within the territory of the diocese of Casale, with the title of Minor Basilica, with all the rights and privileges that properly belong to temples bearing this name. Contrary to anything to the contrary. We decree, We establish, We decide that these present letters shall forever remain valid and effective, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of May, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Prefect for the affairs of the Church; GILDO BRUG-



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NOLA, Official, entrusted with the dispatch of pontifical documents.

[*Latin ed. p. 181*]

Acta Pii PP. XII, 181, IV. SANCTUS MARTINUS, BISHOP OF TOURS, IS DECLARED THE HEAVENLY PATRON OF THE ENTIRE ITALIAN ARMY. PIUS PP. XII. For the perpetual memory of this matter. — It has been persuasively demonstrated to all that military virtue, if joined with piety towards God and concern for the poor, can only be achieved through Christian humaneness, which is a characteristic of the nations and of the family of the Church established and spread throughout the world. Therefore, it is not surprising that from ancient times, Saint Martin, of Pannonian origin, who resided for a time in Italy, but for a long time in Gaul, has been held in the highest esteem by all the peoples of Europe. For he was a valiant warrior, so much so that, as if he were a cowardly and timid soldier, he wished to fight unarmed amidst clashing arms and against a well-fortified enemy; and he, not yet a Christian but a catechumen, shone brightly with all the virtues of the Gospel, especially in charity towards God and towards his brothers, for, as is well known, while still receiving a stipend, he readily and joyfully gave his precious cloak, cut in half with a sword, to a certain poor man, pleading in the name of Christ. This cloak, cut in half, is said to have been continuously held as a relic and piously preserved in the sacred temple, and has been transformed by the Kings of the Franks into a war emblem and a herald of Christian victory. Furthermore, Saint Martin, having obtained leave from military service and finally received the grace of Baptism, became a monk, then an abbot, and finally the Bishop of Tours, and, with Christian virtues progressing, he never ceased to be a fearless soldier of Christ. For this reason, not only the people, but also many armies entrusted themselves to his protection, and they prayed to him, and not in vain, in times of need; especially the soldiers of Gaul, and then the Allobroges and the Piedmontese, their neighbors, and finally all the Italians. Given these circumstances, the vows were presented to Us by the Venerable Father Charles Albert Ferrero di Cavalier Leone, Archbishop with the title of Trebizond, Ordinary Military Bishop for Italy, with the request that, with the favor of the administrator of military affairs, the Supreme Council of the Italian Army, at Our request, might ask Us to deign to confirm and again declare Saint Martin of Tours as the heavenly patron of the entire Italian army. Moreover, so that the patronage declared today might inspire the soldiers of Italy to piety, as has happened with the declaration of heavenly patrons for other military orders.

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary 182, we deem it fitting to acknowledge with great pleasure. Therefore, after consultation with the Sacred Congregation of Rites, by the tenor of these present letters, and in a



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perpetual manner, from certain knowledge and mature deliberation of Our own, and by the fullness of Apostolic power, We confirm, establish, and declare Saint Martin, Confessor and Bishop of Tours, as the principal patron of all the Italian military forces before God, with all and singular liturgical privileges and honors added, which rightly belong to the most eminent heavenly patrons of congregations. Contrary to anything whatsoever, not withstanding. These things We decree, We establish, We determine that these present letters shall forever remain and be valid and effective; and shall have and obtain their full and complete effect; and that they shall fully avail and be of benefit to those to whom they pertain, or who may pertain to them, now and henceforth; and that they shall be rightly judged and defined; and that they shall be null and void from this time forward, if anything contrary to these things should happen to be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of May, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal from the public affairs of the Church, GILD PRUGNOLA, Prefect of the Office for Dispatching Pontifical Documents. LETTER TO THE Reverend Father P. ARCA DIU M LARRAONA, Secretary of the Congregation of Religious, concerning the COMMENTARIES entitled (( MONITOR ECCLESIASTICUS )), Moderator: On the completion of the seventy-fifth year from the beginning of the same Commentary. PIUS PP. XII, Beloved son, greetings and Apostolic Benediction. We have received with no small pleasure the carefully prepared volume, exhibiting the fascicles of the Commentary entitled Monitor Ecclesiasticus, which was published for the public in the past year, which you recently took care to present to Us as a testimony of piety. For as We turned the pages, it immediately became clear to Our mind the rich harvest of benefits that can be derived from this Commentary of both sacred...

[*Latin ed. p. 183*]

The Acts of Pope Pius XII, year 183, state that for seventy-five years since its founding, the sodality has flourished, especially during the time when its author, the most esteemed Cardinal Casimir Gennari, endowed with exceptional legal expertise, served as its moderator and principal writer. Indeed, following the example of this outstanding man, who so diligently served the discipline of the Church, some of those who assist us in the Roman Curia are attempting to complete the commentary that he intended to produce, and, as far as their individual duties allow, they strive to present and explain the laws, which, by the authority of the apostles, are prescribed for the common good of the Christian commonwealth. We consider this new undertaking to be worthy of considerable praise and commendation, since it concerns a matter that aims to strengthen and promote the religious customs of the people through the widespread knowledge of the sacred



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laws and their clear and suitable explanation. The true utility and importance of a fitting and learned commentary on the laws are evident from the words of a wise man: "To know the laws is not merely to retain their words, but to understand their force and power." Therefore, with a benevolent heart, we, along with our predecessors, offer our joyful wishes that this work, with the generous help of many, may continue to increase its light day by day; and, in gratitude for the gift, we impart the Apostolic Blessing to you, beloved son, and to all those who support you in this endeavor, whether by writing, reading, or in any other way, invoking the heavenly protection. Given in Rome, at St. Peter's, on the Nativity of Our Lord, in the thirteenth year of Our Pontificate.

**PIUS PP. XII**

1 d. i, z 17. MCMI/T.

[*Latin ed. p. 184*]

184 ADDRESS To the Most Reverend, outside the order of bishops, Mr. Raúl Yrarrázaval, Extraordinary and Plenipotentiary Ambassador of the Republic of Chile, presenting his credentials to the Supreme Pontiff.

Your Excellency, Ambassador: As a symbol of a hope, as pleasing as it is rich in promises, we receive today an Extraordinary and Plenipotentiary Ambassador from the Republic of Chile, whose illustrious surname is the same as that of one who, under the pontificate of Our Predecessor of blessed memory, Pope Pius IX, had the honor of being the first diplomatic representative of his country before this See of Peter; a person who, in the very terms with which he has accompanied the presentation of his credentials, has already revealed the noble sentiments with which he begins his high mission. These are affections spontaneously arising from the knowledge of those intimate bonds that unite the faithful Chilean people with this Holy See; bonds that are inseparable from their history, from the days when that remote "end of the world" opened to the astonished eyes of daring discoverers, to the most recent times, when, for example, the name of Chile triumphed throughout old Europe in the eloquent words of a great Chilean and a great prelate: Don Ramón Angel Jara, Bishop of La Serena. But these bonds, Your Excellency, Your Excellency knows perfectly well, signify not only a most noble tradition; the entire healthy part of your people rightly consider them as a current, living, and vivifying function, from which flow irreplaceable moral impulses towards a gradual, and at the same time vigorous, solution of the problems that afflict humanity under all the heavens. As a descendant of someone who, with the bold conquerors, was among the first to tread Chilean soil, and was consequently a witness, not only of the epic that deserved to be sung in immortal verses, but also of the peaceful conquest accomplished by the soldiers of the Cross,



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Your Excellency perfectly understands the predominant role that the missionary aspirations of the Motherland played. * He arrived on January 29, 1952.

[*Latin ed. p. 185*]

Acta of Pope Pius XII, 186: Concerning the spiritual formation of those numerous countries of America, which, like the noble Chilean people, pride themselves on having received from her the true Religion, and the Hispanic language and culture. As a diligent student of the Catholic University in its splendid capital, he has been able to deeply understand the ideas and the sublime aims that are inherent in the Christian conception of the State and of social order. As an expert organizer, finally, in the ranks of "Pax Romana" and of the Catholic Action, he has been able to delve into the doctrine and the spiritual goals that the Church proposes, drawing from the Holy Gospel the necessary strength to fight in favor of a peace that does justice to all peoples and opens the way for true progress. Now, here in the Eternal City, succeeding his illustrious predecessor, a new field of work opens to Your Excellency, where he can achieve imperishable merits for the true good of the Chilean people – always so close to Our heart and so constantly present in Our pastoral concerns – contributing to the dissemination of the teachings that emanate from this Apostolic See, more and more widely and in ever-expanding circles of the Chilean people, and promoting their faithful and vigorous action. No nation – whatever may be its historical development, its geopolitical position, its social structure, or the riches of its soil – has anything to fear for its authority and for its healthy and fruitful prosperity, from the application, even complete, of the principles of Christian life in individuals and in society. The more freedom the Church enjoys to bring the Gospel of Christ to the education of youth at all levels, to the perfection of family life, and to the formation of the social and charitable environment, the more readily she will be able to adapt her pastoral care to the urgent needs – and until now, unfortunately, unmet – of broad sectors of the Chilean people, and to increasingly foster in all a sense of solidarity; the State will gain in moral prestige and in the will to resist the forces that seek to endanger its most solid and fundamental foundations. Nothing could give Us greater satisfaction than to see the Chilean land open itself freely to this maternal function of the Church, overcoming all divisions of parties. For when the Church succeeds in exercising her benevolent influence, she herself...

[*Latin ed. p. 186*]

The Acts of the Apostolic See – Official Commentary 186: There spreads a climate where the love of country and the yearning for progress and social justice unite – with true religious spirit – in a fruitful alliance, whose dynamic evolution will open up for the future of the nation an inexhaustible



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source of blessings. From the diverse opinions and the antagonistic political tendencies among Catholics – even if we were to consider them as a simple human fact, explainable and perhaps even inevitable – it could not but follow a painful misfortune: that the children of the same faith should come to forget, without being awakened by the imminent threat of the enemies of Jesus Christ, the unavoidable duty they have to remain united, even at the cost of sacrificing some personal viewpoint, in order to defend their common belief and to protect their common Mother, the Church, against the assaults of religious denial. Our thoughts still fly for a moment to their beautiful country, which, in its very vast extent, seems to carry the promise of all natural good; and in its privileged position, it seems to have been reserved as a place where beauty, gentleness, and even the mildness of the air that surrounds it, could forever find refuge. May the Lord also grant them the spiritual gifts that We, in these solemn moments, wish them! With profound gratitude for their expressions of support for the work that continuously occupies Us, in favor of a progressive easing and pacification between social classes and nations, We send Our cordial greetings to the Most Excellent Señor President of the Republic and to the members of his Government, while, invoking the graces of the Almighty and the protection of the Virgin of Carmel, "Queen of Chile," over this beloved people, We impart from the heart to Our children, united to Us by faith and love, the Apostolic Blessing.

[*Latin ed. p. 187*]

The Sacred Congregational Congregation, Act 187.

The Sacred Congregational Congregation.

**PROVISIONS CONCERNING CHURCHES.**

Most Holy Lord, Our Pope Pius XII, by the Divine Providence, having successively issued decrees of the Sacred Congregational Congregation, has provided for the following churches, each with a new pastor, namely:

On November 28, 1951, the Metropolitan Church of Gorizia and Gradisca was assigned to the Most Reverend Father Doctor Hyacinth John Ambrose, formerly Bishop of Chioggia.

On December 5th, the titular episcopal Church of Arethusa was assigned to the Reverend Father Doctor Bonaventure Jáuregui, Apostolic Protonotary, of the diocese of Ibagué, whom he appointed as an Auxiliary to the Most Reverend Father Doctor Joachim García Benítez, Archbishop of Medellín.

On December 15th, the Cathedral Church of the Holy Spirit was assigned to the Most Reverend Father Doctor Joseph Joachim Gonçalves, formerly titular Bishop of Helos.

On December 19th, the Cathedral Church of Barbastro was assigned



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to the Reverend Father Peter Cantero Cuadrado, a priest of the diocese of Palencia, and Curator of the Work of Social Assistance for the entire Spanish Nation.

On December 20th, the titular episcopal Church of Cartennita was assigned to the Reverend Father Doctor Andrew Jacquemin, Apostolic Protonotary, whom he appointed as a Coadjutor to the Most Reverend Father Doctor Francis Mary Picaud, Bishop of Bayeux.

On December 29th, the Cathedral Churches of Ampuriu and Templa, also principally united, were assigned to the Most Reverend Father Doctor Charles Re, formerly Bishop of Adrumetum.

On January 11, 1952, the titular archiepiscopal Church of Sebastena in Armenia was assigned to the Most Reverend Father Doctor Alaphrid Arcturus Sinnott, formerly Archbishop of Winnipeg.

The titular episcopal Church of Cnossus was assigned to the Most Reverend Father Doctor George Landry, formerly Bishop of Hearst.

On January 23rd, the Cathedral Church of Bismarck was assigned to the Reverend Father Doctor Lambert Hoch, Urban Antistite and Chancellor of the episcopal curia of Sioux Falls.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary, January 18th, 1888. The Most Reverend Philip Servulus Desranleau, Archbishop of Sherbrooke, established the Reverend George Cabana as his Coadjutor with the right of succession; the Reverend George Cabana was previously the titular Archbishop of Anchialus and Coadjutor to the Most Reverend Arcturus Béliveau, Archbishop of Saint Boniface. January 11th. The Reverend John Baptist Piasentini was appointed Prefect of the Cathedral Church of Chioggia; he was previously the Bishop of Anagni. February 2nd. The Reverend Pacificus M. Perantoni, of the Order of Friars Minor, was appointed Prefect of the Cathedral Church of Hieracus. February 7th. The Reverend Joseph Aloysius Burke was appointed Prefect of the Cathedral Church of Buffalo; he was previously the titular Bishop of Vita. February 8th. The Reverend Thomas Gorman, previously the Bishop of Reno, was appointed titular Bishop of Rhasus and Coadjutor with the right of succession to the Most Reverend Joseph Patrick Lynch, Bishop of Dallas. February 17th. The Reverend Joseph M. McShea, an Urban priest from the archdiocese of Philadelphia, was appointed Auxiliary Bishop to the Most Reverend John Francis O'Hara, Archbishop of Philadelphia, and assigned to the titular see of Mina. February 19th. The Most Reverend Stanislaus Hamilcar Battistelli, previously the Bishop of Soana-Pitilia, was appointed Prefect of the Cathedral Churches of Teramo and Atri, which are also united in a principal see. February 22nd. The Reverend Adolphus Binni, an Urban priest and canon of the Cathedral Church



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of Teramo, was appointed Prefect of the Cathedral Church of Nola. February 16th. The Most Reverend Albert Gaudentius Ramos, previously the Bishop of that same see, was appointed Archbishop of the newly erected Metropolitan See of Manaus. February 16th. The Most Reverend Marcolinus de Souza Dantas, previously the Bishop of that same see, was appointed Archbishop of the newly erected Metropolitan See of Istalel. February 20th. The Reverend Matthew Guidon Sperandeo, previously the titular Bishop of Samos, was appointed Prefect of the Cathedral Church of Murano. February 28th. The Reverend George Manrique, a parish priest of Saint Peter in the city of La Paz in Bolivia, was appointed titular Bishop of Hadrumetum and Auxiliary Bishop to the Most Reverend Abel Isidore Antezana y Rojas, Archbishop of La Paz in Bolivia. February 26th. The Reverend Aloysius was appointed Prefect of the Cathedral Church of Andria.

[*Latin ed. p. 189*]

The Sacred Consistorial Congregation, 189 Pirelli, in the archdiocese of Milan, to Urban, the Prelate and Rector of the Pontifical Regional Seminary of Pius XI in the city of Benevento. On the 28th of February. — To the Reverend Francis Klein, from the archdiocese of Regina, parish priest of the church of the Immaculate Conception of the Blessed Virgin Mary in the town commonly called "Quinton," and Vicar Forane. — To the Reverend Lionellus Audet, titular bishop of Thibarita, professor of moral theology at the Catholic University of "Laval" in Quebec, whom the Most Reverend Father Mauritus Roy, Archbishop of Quebec, has appointed as Auxiliary.

## THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

DECREE CONCERNING THE ARCHDIOCESE OF SOEIIÜENENSIS, GRANTING IT TO THE SECULAR CLERGY OF CHINA.

Whereas, in the Archdiocese of Soeiiüenensis, in the region of Momcuvana, the indigenous clergy, entrusted to the Fathers of the Congregation of the Immaculate Heart of Mary, has grown so significantly through the constant and zealous work of those Fathers, that it is now sufficiently capable of governing the aforementioned Archdiocese of Soeiiüenensis on its own; therefore, Our Lord, Pope Pius XII, in Audience on the 19th day of the month of August, has deigned to decree that the aforementioned Archdiocese of Soeiiüenensis be granted to the secular clergy of China, and has ordered that the present Decree be drawn up and made publicly known.

Given at Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 19th day of the month of August, in the year of Our Lord 1953.



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[Signature] P. Card. FUMASONI BIONDI, Prefect.

[Signature] L.g.s.f C. Costantini, Archbishop titular of Theodos., Secretary.

[*Latin ed. p. 190*]

Acts of the Apostolic See – Official Commentary II

## AGRA – LUCKNOW

### DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Whereas the Most Excellent and Reverend Lord Albert Conrad De Vito, Bishop of Lucknow, had presented humble petitions that the civil district of Bareilly be separated from the Archdiocese of Agra and united to the Diocese of Lucknow; the Most Holy Lord, Our Pope Pius Divine Providence XII, in an audience on the 8th day of the current month of November, upon the report of the undersigned Secretary of this Sacred Congregation for the Propagation of the Faith, and with the consent of the Most Excellent Lord Evangelista Vanni, Archbishop of Agra, and with the favorable opinion of the Most Excellent Lord Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Republic of India, considering that this alteration of territory would greatly facilitate and expedite the progress of the Gospel in that region, separated the district of Bareilly from the Archdiocese of Agra and annexed it to the Diocese of Lucknow, and ordered the present Decree to be drawn up concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of the month of November in the year of Our Lord 1951.

[Signature]

His Eminence, Cardinal Fumasoni Biondi, Prefect.

[Signature]

L. ffî S. C. Costantini, Titular Archbishop of Theodosius, Secretary.

III

### PROVISIONS REGARDING CHURCHES.

The Supreme Lord, Our Pope Pius Divine Providence XII, having deigned to provide for the following churches, as indicated below, with decrees of the Sacred Council for the propagation of the Christian Faith:

On June 1st, 1951, the Reverend Father Alphonsus Tsung Huai, of the Order of Friars Minor, was appointed to the Cathedral Church of Yantai.

On July 5th, the Reverend Father Gregory Gomez, of the Congregation



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of Saint Benedict, was appointed to the Abbey of "Nullius" New Norcia.

Casinensi, from the original observance of the Order.

[*Latin ed. p. 191*]

The Sacred Congregation for the Propagation of the Faith, on the 101st day, which was July 28th: To the titular Archbishop of the Church of Mopsuestia, His Excellency Father Joseph Gotthardt, Apostolic Vicar of Windhoek. On August 19th: To the Metropolitan Church of Suiyüan in Mongolia, Reverend Father Francis Wang, General Vicar of the same diocese. To the titular Archbishop of the Church of Aenus, His Excellency Father Aloysius Morel, formerly Archbishop of Suiyüan. On October 18th: To the titular Bishop of the Church of Botriana, Reverend Father John Lesourd, a member of the Society of African Missions, whom he appointed Apostolic Vicar of Nounensein. To the titular Archbishop of the Church of Macren in Rhodope, Reverend Father John Dooley, a member of the Society of Saint Columban for missions among the Chinese, formerly Regent of the Apostolic Delegation of Indochina, whom he appointed Apostolic Delegate to Indochina. On November 15th: To the titular Bishop of the Church of Ionopoli, His Excellency Father Hubert Joseph Paulissen, formerly Bishop of Kumasi. To the Cathedral Church of Wollongong, His Excellency Father Thomas McCabe, already Bishop of Portpirie. On December 13th: To the Cathedral Church of Raigarh-Ambikapur, His Excellency Father Anscharius Sevrin, formerly Bishop of Ranchi. To the Cathedral Church of Ranchi, Reverend Father Nicholas Kujiur, a priest of the Society of Jesus. To the titular Bishop of the Church of Febiana, Reverend Father Laurean Rugambwa, whom he appointed Apostolic Vicar of Kagera Inferiore. To the titular Bishop of the Church of Avensa, Reverend Father Alaphrid Lanctôt, of the Society of African Missions, whom he appointed Apostolic Vicar of Bukoba. To the Cathedral Church of Yokohama, Reverend Father Luke Katsusaburo Arai, of the Japanese clergy. To the Cathedral Church of Bezwada, Reverend Father Ambrose De Battista, of the Pontifical Institute of Saints Peter and Paul and Saints Ambrose and Charles for missions to foreign lands. To the Cathedral Church of Yenan, Reverend Father Pacificus Ly Hsüan Te, of the Order of Friars Minor. On December 15th: To the titular Bishop of the Church of Dionysias, Reverend Father Charles Celik, Secretary of the Chapter of the Cathedral Church of Vrhbosna, whom he appointed number and Archprelate Administrator Apostolic of the diocese of Banialucensis. On January 10, 1952: To the titular Bishop of the Church of Stectorna, Reverend...

[*Latin ed. p. 192*]

Acts of the Apostolic See - Official Commentary 1S2. Reverend Father Marinum Arntz, of the Order of the Holy Cross, was appointed Apostolic Vicar of Bandung. Reverend Father Anthony Torasso, of the Institute of



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the Missions of Consolata, was appointed titular Bishop of the Church of Thapsis and Apostolic Vicar of Florence. Reverend Father Patricius Winters, of the Society of the Catholic Apostolate, was appointed titular Bishop of the Church of Burca and Apostolic Vicar of Mbulu. Reverend Father Xaverius Geeraets, of the Society of African Missionaries, was appointed Apostolic Vicar of Costermanspolitan (formerly of Kivu).

IV. NOMINATIONS. By Apostolic Letters dated January 10th, the Reverend Richard Cleire, Bishop titular of Claudiopolis in Isauria, formerly Apostolic Vicar of Kivu, was transferred to the newly established Apostolic Vicariate of Kasongo. The Sacred Congregation of Propaganda Fide, with the decrees as stated below, gave its approval: October 26, 1951. Reverend Father Andreas Duirat, of the Society of Missions to the Africans, was appointed Apostolic Prefect of Bouaké. November 30th. Reverend Father Michael Moloney, a member of the Congregation of the Holy Spirit, was appointed Apostolic Prefect of Bathurst. January 13, 1952. Reverend Father Aloysius Jansen, of the Society of Mary of Montfort, was appointed Apostolic Prefect on January 10th. Reverend Father Marcellanus Eduardus from Villafranca, of the Order of the Capuchins, was appointed Apostolic Prefect of Isangi.

V. DESIGNATION FOR APPEAL. According to canon 1594 § 2 of the Code of Canon Law, the Apostolic Vicar of Tharros designated Bangkok for the appeal of a cause within his Vicariate. This designation was approved by His Holiness Pope Pius XII in an audience on November 8, 1951.

[*Latin ed. p. 193*]

The Sacred Congregation of Rites, in Armagh, concerning the canonization of Blessed Oliver Plunket, Martyr, Archbishop of Armagh, Primate of Ireland. Regarding the doubt: whether a commission should be appointed for the resumption of the cause, and for the effect of what is being discussed. It is fitting that the glorious merits and praises of the Irish people should be sung, not by a human voice, but by an angelic one. For, having been made Christians by the Catholic faith, over the course of centuries, they have never wavered, and indeed, during the Middle Ages, they spread it throughout Europe; and after the Anglican schism, they spread it throughout the rest of the world, and they attained the glory of martyrdom on their native soil. And indeed, Saint Columba, father of the Irish and Scottish monks, founded approximately one hundred monasteries, of which the most important remained on the island of Iona. From these, many, who are renowned for their sanctity, traveled through various regions, preached the Gospel to the pagans, and founded monasteries, which were seeds of Christian perfection. Also among the Irish were Saint Columbanus, who founded monasteries in Lexovii, and especially in Bobii; Saint Gallus, in Switzerland; Saints Kilianus and Colomanus, the apostles of the Franks; Saints Cataldus and Prigdianus, bishops in Italy; and many others in var-



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ious regions of Europe. Therefore, rightly, Ireland is called the "Island of Saints" by the voice of the Christian people. In modern times, in order to preserve and defend the Catholic faith, against the Anglican schism and the Protestant heresy, this people has suffered the most grievous things, and has seen many of its sons condemned to the most atrocious death, or unjustly exiled, or, in order to avoid persecution, forced to spread themselves throughout the world. This, by the counsel of Divine Providence, has greatly benefited the propagation of the Catholic faith. Among those condemned to death, Oliver Plunket stands out for his dignity of office. He was, by nation, Irish, outstanding in doctrine and piety, a professor of theology in the Urbanian College of the Propagation of the Faith, Archbishop of Armagh, and Primate of Ireland, an example in his pastoral duties.

[*Latin ed. p. 194*]

The Acts of the Apostolic See, performing the function of an official commentary, concerning the Catholic faith, having been cast into chains, was transferred to London, and on the first of July of the year 1681, bravely suffered the most cruel death. For he was, while still alive, disemboweled and cut into four parts, thus attaining the glory of martyrdom; which on the 23rd of May in the year 1920, Pope Benedict XV confirmed through a solemn Beatification. Now, since certain signs appear to have occurred, through the diligence of the prudent Postulator, the Reverend Father Dionysius MacDaid, Canon of the Patriarchal Basilica of the Vatican, and through numerous letters collected, requesting the resumption of the cause from His Holiness Pope Pius XI, in a meeting held on the 24th of this month by the Congregation of Sacred Rites, the undersigned Cardinal, Secretary of the Congregation and Promoter of the Cause, raised the following question: Whether a commission should be appointed for the resumption of the cause of the Blessed Oliver Plunkett, in this case and for the purpose in question; and he reported this. The Fathers, with unanimous agreement, gave a favorable response, writing: "A commission should be appointed, if it pleases His Holiness." This response, reported by the same Cardinal, was ratified by His Holiness, who, having signed it on the date indicated, deigned to subscribe to the commission for the resumption of the cause of the Blessed Oliver Plunkett. Given in Rome, on the 27th of July in the year of Our Lord 1951. [Signature] Cardinal Migara, Secretary of the Congregation. [Signature] L. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ROSA MOLASVALLÉ, FOUNDRESS OF THE CONGREGATION OF OUR LADY OF CONSOLATION.

ON THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED FOR THE INTRODUCTION OF THE CAUSE, IN THIS CASE AND FOR THE PURPOSE IN QUESTION.



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At no time has the noble Spanish nation lacked saints, who, either through the shedding of blood, or through teaching, or through works of piety and mercy, or through the institution of religious Orders or Congregations, have illuminated the Church of God. Among these Spaniards are Saint Vincent and many other martyrs of former centuries, Isidore, Leander, Ildefonsus, John of the Cross, Louis Bertrand, Dominic, Ignatius, Peter of Alcantara, Turibius, the two Raymonds, Joseph Oriol, Salvator from Horta, and Saint...

[*Latin ed. p. 195*]

The Sacred Congregation of Rites, in its 195th session, mentions Saint Teresa, Saint Catherine, Saint Thomas, and others. In our own age, besides the countless individuals who have recently been killed for the sake of preserving the faith, many founders and foundresses of religious institutes are to be recognized, who, through the sanctity of their lives and magnificent works, have attained heroic virtues, such as Saint Anthony Mary Claret, Saint Michaela of the Most Holy Sacrament, the Blessed Martyrs of Tunquin, and the Blessed Joanna Vedruna and Maria Desolata Torres Acosta, and Vincentia Lopez Vicuña. Among these, the Servant of God Maria Rosa Molas y Vallvé deserves to be mentioned. For within the boundaries of the Archdiocese of Tarragona, in the city of Reus, she was born on March 24, 1815, and on the same day, she was baptized with the waters of the octave. Her given names were Rosa, Francisca, and Maria. Her parents were Joseph Molas and Maria Vallvé, both distinguished by piety; for they were known as devoted children of the Blessed Virgin, and the mother did not yield in piety towards the Saint Virgin. As is fitting, they endeavored to instill Christian virtues in their daughter, and they were successful. When she was still in her childhood, she was orphaned by the death of her mother; however, a desire she had long cherished could not be fulfilled, because her father, being a widower, did not wish to be deprived of his daughter, to whom he had entrusted the management of the household. But a few years later, having come of age, and without the full consent of her father, she joined a group of pious women who, clothed in religious habits, were engaged in works of charity in the hospital of that city. She performed her assigned duties so admirably that, at the request of the city of Tortosa, the Superiors of the Ladies of God sent her to Reus in 1849 to manage the hospital and a house of charity. Rosa not only perfectly fulfilled the expectations of the municipal authorities, but also established a free school for the poor, and later took charge of another hospital and a public school. When she recognized that the institute to which she had given her name was not subject to ecclesiastical authority, and when her efforts to correct this situation had been in vain, she withdrew from it, and, with the approval of the Episcopal Curia of Tortosa, she founded a religious family under the name of the Congregation of the Sisters of Our Lady of Consolation



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in 1857. This name was fitting, because the purpose of the institute is to console the afflicted. In 1888, the Apostolic See granted the Decree of Praise to the Congregation; three years later, it was approved; and finally, in 1907, Pope Pius X fully ratified its Constitutions. In the meantime, other houses of the Congregation were established. She governed the Congregation with such prudence and charity that the supreme government, which had been entrusted to her from the beginning, was always a source of opposition to her, yet she persevered.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary: With obedience confirmed until death, she peacefully and with joy endured the pains of her illness, strengthened by the Sacraments of the Church, and passed away on June 11th of the year 1876. She exercised all virtues, and indeed, in a heroic manner, as witnesses affirm; but it is difficult to express which of them shone with the greatest light. Therefore, it is not surprising that her reputation for holiness has magnified her, both during her life and after her death, a reputation that has not diminished with the passage of time. Consequently, the canonical inquiries were scarcely completed in the episcopal court of Dertosensi, and were brought to the City. In the meantime, several letters were presented to the Supreme Pontiff, requesting the introduction of the cause. The Archbishop of Tarraconensis, several Archbishops and Bishops, the Cathedral Chapter of Dertosensi, the superiors of the provinces of Tarraconensis, Castellionensis, and Valentinae, several Syndics, and other distinguished individuals, wrote these letters. After careful consideration of the writings, nothing was found that would obstruct the progress of the cause, as is evident from the decree issued on December 17th, in the year 1841. With the Most Reverend Charles Calaf, the Postulator of the cause, present at the Ordinary Congregation of the Sacred Roman Congregation held on the 24th of this month, the Eminent and Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, the Promoter of the cause, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause, and for what purpose. After hearing this report, and after hearing the opinions of the Officials, written down, especially that of the Reverend Father Salvatore Natucci, the General Promoter of the Faith, the Fathers unanimously decided that a commission should be appointed. After the Most Holy Pope Pius XI was informed by the aforementioned Cardinal on July 27th, His Holiness, approving the decision of the Fathers, deigned to sign the commission for the introduction of the cause of Rosa Molas Vallvé with his own hand. Given in Rome, on July 27th, in the year of Our Lord 1951. [Signatures: Card. MICARA, Bishop of Velitern., Pro-Prefect; S. t A.



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Carinci, Archbishop of Selene, Secretary.]

[*Latin ed. p. 197*]

## DIARY OF THE ROMAN CURIA

## DIARIUM R O M A N A E C U R I A E

Saturday, December 29, 1951.

The Holy Father received, in a solemn Audience, His Excellency, the Most Reverend Doctor Raul Yrarrazaval, Extraordinary and Plenipotentiary Ambassador of Chile, for the presentation of his Credentials.

## SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

January 1, 1952.

The Most Reverend and Reverend Monsignor Pietro Mattioli, Consultor of the Sacred Congregation of the Council.

The Reverend Father Vittorio Genovesi, of the Society of Jesus, Consultor of the Sacred Congregation of the Council for the Catechetical Office.

By Apostolic Briefs, the Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

April, 1951.

The Most Reverend and Reverend Cardinal Nicola Canali, Protector of the Institute of the Blessed Virgin Mary (English Ladies), (S. Ippolito).

The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Handmaids Adorers of the Most Holy Sacrament and of Charity (Madrid).

June.

The Most Reverend and Reverend Cardinal Adeodato Giovanni Piazza, Protector of the Religious of the Third Order of Our Lady of Mount Carmel (Trivandrum of the Latins).

The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Sisters Adorers of the Precious Blood (Rome).

His Excellency, the Most Reverend Monsignor Giovanni Collins, Apostolic Delegate in Liberia.

The Most Reverend and Reverend Cardinal Giuseppe Pizzardo, Protector of the Religious of Nazareth (Paris).

October 19, 1951.



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The Most Reverend and Reverend Cardinal Clemente Micara, Protector of the Sisters of Saint Joseph of Cluny.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary, November 19, 1951. The Most Reverend and Illustrious Cardinal Tedeschini Frederick, Protector of the Sisters of the Presentation (Nottingham). December 22. The Most Reverend and Illustrious Cardinal Canali Nicola, Protector of the Franciscan Sisters of the Family of the Third Order of Saint Francis (Warsaw). January 4, 1952. The Most Reverend Monsignor Pinna Giovanni Maria, Prelate Auditor of the Sacred Roman Rota. January 15. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Pontifical Polish Institute in Rome. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Salesian Sisters of the Most Sacred Hearts (Lech). February 11. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Carmelite Sisters of the Most Holy Teresa (Rome). February 11. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Pontifical Polish College (Rome). February 11. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Dominican Sisters of the Sacred Heart of Jesus (Catania). February 11. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Sisters Disciples of Jesus the Eucharist (Tricarico). February 20. His Excellency, Prince Chigi Albani della Rovere, Don Sigismondo, Perpetual Marshal of the Holy Roman Church and Custodian of the Conclave. Assistants to the Papal Throne: November 19, 1945. His Excellency, the Most Reverend Monsignor Doubleday Arturo, Bishop of Brentwood. August 5, 1948. His Excellency, the Most Reverend Monsignor Auneau Ludovico, Titular Bishop of Cerasonte. February 15, 1950. His Excellency, the Most Reverend Monsignor O'Leary David, Titular Bishop of Fessei. August 25. His Excellency, the Most Reverend Monsignor Cheikho Giuseppe, Archbishop of Sena dei Caldei. May 21, 1951. His Excellency, the Most Reverend Monsignor Chacón Acacio, Archbishop of Herida. June 20. His Excellency, the Most Reverend Monsignor Moussaron Giuseppe Giovanni Amato, Archbishop of Albi. July 2. His Excellency, the Most Reverend Monsignor Rospond Stanislao, Titular Bishop of Dardano, Auxiliary and General Vicar of Cracow. Apostolic Protonotaries ad instar participantium: November 3, 1945. Monsignor van Blericq Edoardo, of the archdiocese of Gniezno. May 2, 1946. Monsignor Moresi Ettore, of the diocese of Velletri.

[*Latin ed. p. 199*]

Diarium Romanae Curiae 199, July 4, 1946. Monsignor Bekkers Theodorus, of the diocese of Haarlem. February 24, 1948. Monsignor Michalski Bronislaus, of the diocese of Plock. March 2, 1949. Monsignor



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Cortés Carlo Maria, of the archdiocese of Salta. March 25, Monsignor Borla Lodovico, of the archdiocese of La Plata. Monsignor Cabo Montilla Raphael, of the same archdiocese. December 28, Monsignor Alumni Giuseppe, of the diocese of Resistencia. May 5, 1950. Monsignor Martins Ladeira John Baptist, of the archdiocese of São Paulo of Brazil. Domestic Prelates of His Holiness: October 20, 1945. Monsignor Ryan Geremia, of the diocese of Plymouth. November 6, Monsignor Masterson Giuseppe, of the diocese of Salford. Monsignor Cooke John Cuthbert, of the same diocese. January 18, 1946. Monsignor Hargreaves James F., of the diocese of Nottingham. Monsignor Hadican John, of the same diocese. HONORS: By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned to bestow: The Order of Saint Gregory the Great, civil class, with Plaque: 1945. Upon Mr. Chambers Frederick Gualtiero, of the archdiocese of Westminster. December 20, Upon Mr. Cox Méndez Ricardo, of the archdiocese of Santiago del Chile. December 29, 1946. Upon Mr. Forbes-Sempill N. H. William Francis, Lord, of the same archdiocese. June 2, 1948. Upon Mr. Dworschak Dr. Carlo, of the archdiocese of Vienne. Upon Mr. Burrus Albert, of the diocese of Basle. August 24, Upon Mr. Burrus Henry, of the same diocese. June 2, 1949. Upon Mr. Fliehe Professor Augustine, of the diocese of Montpellier. Upon Mr. Miranda Sampedro Paul, of the archdiocese of Manila. December 15, Upon Mr. Mañosa Emmanuel, of the same archdiocese. Upon Mr. Lim Emmanuel, of the same archdiocese. October 30. The Cross of the Order of Saint Gregory the Great, civil class: 1950. Upon Mr. Rudman Francis, Commissioner, of the diocese of Southwark. Upon Mr. Rivet Augustus, Commissioner, of the archdiocese of Lyons. November 21. April 4. The Commanderate of the Order of Saint Gregory the Great, civil class: July 25, 1946. Upon Mr. Crespi Angelo, of the diocese of Vigevano. Upon Mr. Martin Leslie, of the archdiocese of Calcutta.

[*Latin ed. p. 200*]

20 *Acta Apostolicae Sedis* – Commentarium Officiale.

The Commendatorship of the Order of Saint Sylvester, Pope: November 26, 1944. To Mr. Mezzetti Guglielmo, of the archdiocese of Perugia. February 10, 1946. To Mr. Menna Alfonso, of the archdiocese of Salerno.

The Knighthood of the Order of Saint Sylvester, Pope: November 26, 1945. To Mr. Giubilato Francesco, of the diocese of Mazzara dei Vallo.

To Mr. Salina Francesco, of the same diocese.

To Mr. Hopps Burgio Antonino, of the same diocese.

21. To Mr. Spedale Vincenzo, of the same diocese.

To Mr. Jamonte Domenico, of the same diocese.

To Mr. Trapani Francesco, of the same diocese.

NECROLOGY



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1, 5, 6, 8, 15, 18, 26, 30, 1

2, 12, 18, 19, 21, 29

January 1952.

Most Reverend Giuseppe di Donna, Bishop of Andria.

Most Reverend Giuseppe Prud'homme, titular Bishop of Salde.

Most Reverend Giuseppe Antonio Lezcano y Ortega, Archbishop of Managua.

Most Reverend Arturo Celestino Alvarez, Bishop of Calabozo.

Most Reverend Francesco Bianco Najera, Bishop of Orense.

Most Reverend Angelo M. Paolo Hiral, titular Bishop of Sululi, Apostolic Vicar of Porto Said.

Most Reverend Carlo Alessandro, Bishop of Lanlung.

Most Reverend Luigi Ferri, titular Bishop of Liviade.

February.

Most Reverend Giuseppe Alves Matoso, Bishop of Guarda.

Most Reverend Felice Crivellati, Bishop of Mcotera and Tropea.

Most Reverend Guglielmo Enrico Mellon, Bishop of Galloway.

Most Reverend Ambrogio Kelly, Bishop of Freetown and Bo.

Most Reverend Antonio Pietro Giovanni Fourquet, titular Archbishop of Gangra.

Most Reverend Francesco Giberti, Bishop of Fidenza.

Most Reverend Agostino de Jesus e Souza, Bishop of Oporto.

Most Reverend Agostino Barreré, Bishop of Tucumán.

Most Reverend Ruggero Beaussart, titular Archbishop of Moeisso.

[*Latin ed. p. 201*]

Year and Volume XXXIV, March 30, 1952 (Series II, Volume XIX) - IS. 4. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA. PP. XI. CONSTITUTIONES APOSTOLICAE DE BASILICA COLLEGIALI S. NICOLAI BARII EIUSQUE MAGNO PRIORE QUAE ORDINI FRATRUM PRAEDICATORUM COMMITTITUR. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. In the Catholic world, sacred buildings, which, for various reasons, are celebrated by the faithful with great piety and have acquired a great reputation, have, over the course of centuries, always held a special place in the hearts of the Roman Pontiffs, so that the splendor of divine worship might not be lacking. Now, the very illustrious Basilica of Saint Nicholas, Bishop of Myra, which greatly ennobles the city of Bari, and which rightly belongs among the most important sanctuaries dedicated to God and the Saints, compels us to fulfill this apostolic duty. This sanctuary began in the year one thousand eight hundred and seventy-seven, when Elias, Abbot



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of the Monastery of Saint Benedict and later Archbishop of Bari, built the crypt of the sacred building, according to a plan, to house the relics of Saint Nicholas, which, as is said, were brought there from Myra by some sailors from Bari. Over time, the temple was endowed with a more ample form and was enriched with wonderful works of art, and it received so many privileges from the Supreme Pontiffs, then from Kings and Christian Princes.

[*Latin ed. p. 202*]

Acts of the Apostolic See – Official Commentary 202. With benefits and concessions, it has become most renowned and exceedingly rich in temporal goods. Innumerable crowds of faithful, both natives and pilgrims, even from the eastern shores, have, without interruption, flocked there, imploring the help of Saint Nicholas. A distinguished community of monks and canons flourished in the Sanctuary throughout all ages, dedicated to divine worship and diligently performing sacred offices. These, whether monks or canons, were governed by superiors, whom they called "Magnus Prior," and many of these excelled in virtue and doctrine, and, having been granted a special privilege of exemption by the Roman Pontiffs, diligently guarded the Basilica and its institutions. This ancient privilege of exemption was ratified and confirmed by the Most Blessed Pope Benedict XV, Our Predecessor, through the Sacred Congregation of the Council, by decree given on the sixth day of December, in the year nineteen hundred and nineteen. However, at present, due to the miserable times and circumstances, and the devastations of the recent war, the Basilica of Saint Nicholas has not only lost its former splendor, but is also burdened by many and serious difficulties, and the divine worship therein has somewhat diminished. For this reason, the clergy and people of Bari, who regard the Basilica of Saint Nicholas as the principal monument of the city and the bulwark of the state, recently, with fervent prayers, requested the Apostolic See to suitably consider the welfare and increase of that Sanctuary. Therefore, desiring to offer a new testimony of benevolence to the city of Bari, and to provide an argument of Our piety towards Saint Nicholas, after a favorable opinion was given by the Most Reverend Brother, Our Cardinal Prefect of the Sacred Congregation of the Council, and after all necessary preparations were made, with the consent of those who are concerned, We, with the fullness of Our Apostolic authority, decree the following: I. The clergy of the Basilica of Saint Nicholas and those attached to it are immediately subject to the Apostolic See, and are governed by the norms contained in the Decree, of which We have made mention, issued by Benedict XV on the sixth day of December, in the year nineteen hundred and nineteen, with the modifications which are established below. II. The title of "Magnus Prior" is, for honor's sake, perpetually granted to the Archbishop of Bari for the time being. III. The Basilica of Saint Nicholas, together with its



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dependencies, are entrusted to the Order of the Friars Preachers, at the will of the Holy See, together with the offices and

[*Latin ed. p. 203*]

Acta Pii PP. XII 203 concerning benefits, rights, and obligations, privileges, and duties pertaining to the aforementioned Basilica. I. The Prefect of the Basilica, who also presides over the religious family, must be presented to the General Master of the Order, and must be confirmed and instituted by the Sacred Congregation Consistorial. To him thus confirmed and instituted, all and each rights, offices, privileges, and faculties belong, which are granted in the decree, which we mentioned, to the Grand Prior. V. To the Archbishop of Barensi, and also to the Basilica of St. Nicholas, the Grand Prior shall have the power to: a) On one of the more solemn feast days, chosen once and for all, to perform sacred and solemn rites in the Basilica of St. Nicholas; b) To convene, after consultation with the Prefect of the same Basilica, diocesan assemblies or gatherings of greater importance in the aforementioned Basilica; c) To preside, for the sake of honor, over the assembly which is responsible for determining the solemnities in honor of St. Nicholas (which is commonly called the "Comitato delle feste patronali di S. Nicola"), and also to nominate the moderators of the same assembly, presented or designated by the regular Prefect of the Basilica; d) To preside over or direct the solemn procession or ceremony which is held each year in the month of May, on the feast of the Translation of St. Nicholas. VI. The regular Prefect of the Basilica shall, each year, report in writing to the Sacred Congregation Consistorial regarding the economic and patrimonial status of the Basilica, to which the Congregation shall be responsible for overseeing the Nicolaitic Sanctuary, or concerning matters pertaining to religion and morals, or concerning the administration of temporal goods, whether movable or immovable, or concerning the execution of pious foundations, donations, and offerings. VII. The aforementioned Prefect, in addition to what is established in section V of the aforementioned decree, may grant to priests of his Order the faculty to hear confessions and to preach in the Basilica, provided that they have been legitimately approved by their own superiors. VIII. He shall also fulfill the function of "de facto" president of the assembly for holding solemnities in honor of St. Nicholas, of which we have already made mention, and shall present to the Archbishop of Barensi, the Grand Prior, men to be co-opted into the same council. IX. Permission to assist at marriages celebrated in the Basilica of St. Nicholas shall be granted by the Ordinary for the time being of Barensi. X. In the event of any vacancy in the office of Prefect of the Basilica, the same office shall be fulfilled by the one who performs the duties of Prefect in the religious house. For all of these matters, we choose the venerable Brother Marcellus



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Mimmi, Archbishop of Barensi, and grant him the necessary faculties.

[*Latin ed. p. 204*]

We attribute the Acts of the Apostolic See – Commentary, Official 204, and opportune matters, even delegating to effect the matter under consideration, to any man established in ecclesiastical dignity, and we impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as possible, an authentic copy of the acts of the completed dispensation. Moreover, We declare these present Letters to be valid and efficacious, and to have their full and complete effects, and We decree that they must be inviolably observed by all to whom they pertain, and that, if anyone, through any authority, knowingly or unknowingly, should attempt to contravene these things, it shall be entirely null and void, and We so decree, notwithstanding any contrary provisions, even those worthy of special mention, to which We derogate in all respects. We wish that copies or excerpts of these Letters, even printed ones, signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity, should have the very same validity as these present Letters, as is demonstrated herein. To no one is it permitted to infringe or contradict this page of Our Constitution, Commission, Concession, and Will. If anyone should presume, with audacious temerity, to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given from Gandulf's Arch, on the fifth day of the month of August, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For His Holiness: The Chancellor, Father A. I. Card. PIAZZA, Card. MICARA, 8. Deputy of the College, in the place of His Eminence, Plumb, Register in the Canon, Volume LXXXII, number 38. 8. C. Consistorial Secretariate, Arthurus Mazzoni, Albertus Serafini, Protonotary Apostolic.

[*Latin ed. p. 205*]

205. Acta Pii PP. XII II. CONCERNING THE CHANGING OF BOUNDARIES BETWEEN THE APOSTOLIC PREFECTURE OF NOUNENSE AND THE APOSTOLIC VICARIATE OF BOBO DIOULASSO, AND THE ELEVATION OF THE SAID PREFECTURE OF NOUNENSE TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. For all those things which seem to contribute to the wider spread of the Kingdom of Christ throughout the world, We, exercising the highest office of our apostolate, diligently strive to bring them to completion. Since it greatly benefits the labors of those who preach the Gospel that Churches be suitably defined and organized in regions among the infidels, We have readily accepted the petitions presented to this Holy See, so that the boundaries between the Apostolic Prefecture of Nounense and the Apostolic Vicariate of Bobo Dioulasso



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might be changed, and so that the said Prefecture of Nounense might be elevated to the rank and dignity of an Apostolic Vicariate. Therefore, after mature deliberation, with the consent of those whose interests are involved, and with the advice of Our beloved sons, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after supplementing what is necessary, by Our supreme authority, We detach the territories commonly known as Dédougou, Boromo, and Houndé, and the district of Founzcm from the Apostolic Vicariate of Bobo Dioulasso, and We add them to the Apostolic Prefecture of Nounense. Furthermore, We elevate the same Prefecture, increased by the territories We have just mentioned, to the rank and dignity of an Apostolic Vicariate, retaining the same name, which We wish to be granted to the Congregation of Missionaries of Africa also in the future, subject to Our will and to that of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate of Nounense, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers which other Vicariates and their prelates enjoy by common law, and We subject them to the same burdens and obligations to which others are subject. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, copies or extracts, even printed ones, of these documents, must be signed by the hand of a public notary and sealed with the seal of some official of the Church.

[*Latin ed. p. 206*]

Acts of the Apostolic See - Official Commentary 206. Those who, by reason of their dignity or office, are invested with authority, must, just as we desire, possess the same faith that is held by those who are openly declared [to hold it]. No one shall be permitted to infringe upon or contradict this decree, establishment, constitution, concession, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the twelfth day of the month of October, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our pontificate. For the Holy Roman Church: E. Cardinal TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith. P. Cardinal FÜMASONIBIONDI, Dean of the Sacred College. A. Carinci, Archbishop, Albert Serafini, titular Protonotary, Apostolic Delegate. *Apost. Loco @ Plumbi Reg. in Cane. Ap., vol. LXXXII, n. 65.*

III. OF ASMARA: A NEW APOSTOLIC EXARCHATE OF THE ETHIOPIAN ALEXANDRINE RITE IS ESTABLISHED IN ERYTHREA, TO BE CALLED "OF ASMARA."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE: The Ethiopian Church of the Alexan-



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drine rite, which, according to tradition, originated at the end of the third century, does not hold the last place among the Eastern Churches, although, with the passage of centuries, it has declined from its former splendor. Indeed, this has happened for various reasons, but especially because of the dominion of the Mohammedans, who, pressing in from all sides into Ethiopia, have always hindered the Ethiopians from having intercourse with other Christian peoples. Nevertheless, the Roman pontiffs, who have always shown paternal benevolence to the Eastern Churches, and who have readily permitted, indeed, have wished, that they preserve their own discipline of divine worship, have striven to provide for the needs of the Ethiopian Church as far as possible, and have not neglected...

[*Latin ed. p. 207*]

The acts of Pope Pius XII, number 207, state that, when circumstances permitted, evangelizers were sent to those regions, who would both lead pagan peoples to Christ and bring schismatics back to unity with the See of Peter. Among these men, we must certainly include the Blessed Justin de Jacobis, from the Congregation for the Propagation of the Faith, and William Massaia, from the Order of the Capuchin Friars, who was later elevated to the rank of Cardinal in the Sacred Roman Church, and who deservedly earned great merit for their work in religion and civil life in that region. These were followed by other men, primarily from the Order of the Capuchins, whose efforts and dedication led to such progress in the Catholic faith that Pope Pius X, Our Predecessor, deemed it appropriate to establish an Ordinariate for Catholics of the Alexandrian rite residing in Eritrea, and entrusted that office to the Most Reverend Chidanè Maryan Cassa, appointed Bishop with the titular see of Thibarita, who fulfilled the duties entrusted to him with singular diligence. However, the recent wars, which devastated almost the entire world and also flared up in Ethiopia, caused considerable damage to the Church in Ethiopia as well. Therefore, desiring to remedy these damages and to promote the spiritual well-being of the faithful, We have decided to erect an Exarchate in Eritrea for the present Ordinariate. After due deliberation with Our Most Reverend Brother, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Oriental Church, and after obtaining the necessary approvals, and after carefully considering all matters, with certain knowledge and with Our supreme authority, We erect and establish a new Apostolic Exarchate in Eritrea, in place of the Ordinariate that existed there until now, to be called "of Asmara." The boundaries of this new Exarchate will be the same as the civil boundaries of Eritrea. Furthermore, We establish its seat in the city of Asmara, from which it derives its name, and We elevate the existing church there, dedicated to God in honor of the Blessed Virgin Mary Ghidané Näheret (that is, in Latin, "Pact of Mercy"), to the rank and dignity of a pro-cathedral of the new Exarchate, and We grant



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it all the rights, privileges, honors, and prerogatives that are enjoyed by other sacred cathedral churches, provided that they are exercised in accordance with the approved rite and discipline. Furthermore, We grant to the Exarch and to all future prelates of the Exarchate all the rights, insignia, and privileges that are proper to other Exarchs of the Oriental rite in the Catholic world, and We subject them to all the obligations and duties to which other prelates are subject according to the sacred canons and the particular discipline of the Alexandrian rite of the Ethiopian Church. In order that the Exarchs may be able to perform not only jurisdictional but also disciplinary functions within the boundaries of their Exarchate, like bishops in their dioceses,

[*Latin ed. p. 208*]

The Acts of the Apostolic See – Official Commentary. 208 characters shall be included, bearing the episcopal insignia, and therefore, a titular church will be conferred upon them by the Apostolic See. We desire that this new Exarchate of Asmara be immediately subject to Us and to the Apostolic See. Furthermore, We decree that the Exarch shall take care to choose at least six, or even four, Consultors, priests commended for their piety, prudence, and doctrine, residing in the Ordinary's seat or in nearby places, who shall be available to assist him with counsel and work in the administration of the Exarchate, and who shall assist him in celebrating pontifical functions. The Exarchate's income shall be constituted by contributions similar to those of a cathedral, which the Ordinary, after hearing his Consultors, shall establish, to be paid by each parish and community, and by collections from the faithful, for whose benefit the Exarchate itself has been established. We also desire that, insofar as it is possible to establish a seminary for all Ethiopian clerics in order to foster vocations for the Church, the Exarch shall take care to establish a small seminary in the new Exarchate as soon as it is permissible. Regarding all other matters, such as the rights and obligations of clerics and the faithful, disputes that may arise between the Exarch and the clerics and faithful of the Latin rite, and the firm observance of the Alexandrian Ethiopian rite in the sacred ceremonies, We command that the sacred Canons and norms already established by the Apostolic See be strictly observed. For all of the above, in order to carry out what has been established and decreed, We entrust the venerable Brother Aloysius Marinoni, Bishop in the titular see of Pisita, Apostolic Vicar in Eritrea, and We delegate to him all and singular powers to appoint any man constituted in ecclesiastical dignity, for the purpose of what is being discussed, and We impose upon him the obligation to transmit a certified copy of the executed acts to the Sacred Congregation for the Eastern Churches as soon as possible. We declare that these present Letters shall be valid and effective, and shall have their full and complete effect, and that they must be inviolably observed by all to whom they apply, and that if, by anyone, knowingly



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or unknowingly, anything should happen to contravene these, it shall be entirely null and void, and We decree this, notwithstanding any contrary provisions, even those worthy of special mention, to which We derogate. We also decree that any transcriptions or excerpts, even printed ones, of these Letters, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity, shall have the same full faith as these present Letters themselves. To no one shall it be permitted to infringe or contradict this page of Our erection, constitution, concession, delegation, derogation, mandate, and will. If anyone should presume to do so...

[*Latin ed. p. 209*]

209 Should anyone presume to attack the acts of Pope Pius XII with recklessness, let them know that they will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, near Rome, on the thirty-first day of the month of October, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our pontificate. For the Holy Roman Church, E. Cardinal TIS. For the Holy Roman Church, Cardinal S. C. for the Eastern Churches, from the Secretariat, SER. ANT. CLEMENS. Cardinal MICARA, Dean of the Sacred College. A. Carinci, Archbishop, title of Seleucia, Dean Protonotary Apostolic. Iosephus Caprio, Protonotary Apostolic. Loco ℔ß Plumbi Reg. in Cane. Ap., vol. LXXXII, n. 71. IV. FLUMINESE APOSTOLIC VICARIATE. THE APOSTOLIC VICARIATE OF FLUMINESE, WITH THE SAME NAME AND LIMITS, IS RAISED TO THE RANK OF A PRELATURE OF NO HIGHER RANK AND IS SUBORDINATED TO THE METROPOLITAN ARCHBISHOP OF QUITO. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, Those who are raised to a higher rank are worthy of being remembered in the Apostolic Vicariate, in which, through diligent preaching of the Gospel, the Christian religion has made remarkable progress. We have received this news with joy in the Apostolic Vicariate of Fluminense, in the Republic of Ecuador, which, although it has only been established for four years, has made such progress in matters pertaining to spiritual goods, with God's help, that it can no longer be considered a mission territory, but rather, a sacred hierarchy already seems to be established there, justly and deservedly. Therefore, gladly granting the petitions presented to Us, and considering that this will be for the benefit of the Christian faithful, with the favorable opinion of the venerable Brother Ephrem Forni, Archbishop in title of Darnitani and Apostolic Nuncio in the Republic of Ecuador, and with the necessary additions, and with the consent of those who may be concerned, We, having carefully considered all things, hereby raise the aforementioned Apostolic Vicariate of Fluminense, by Our Apostolic Letters, to the rank of



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Prelature Nullius, for the Christian people, in this year.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - The Official Commentary for the year nineteen hundred and forty-eight, established on the fifteenth day of the month of June, by Our supreme authority, We elevate the Prefecture without a Bishop, retaining the same name, namely, Fluminensis, and We remove it from the jurisdiction of the Holy Congregation of Propaganda Fide, and We wish to subject it to the jurisdiction of the Holy Congregation Consistorial. The boundaries of this Prefecture closely correspond to those with which the Apostolic Vicariate, from which it was formed, was already circumscribed, that is, to the north it borders the civil Provinces commonly called Pichincha and Cotapawè; to the east, the civil Province commonly called Bolivar; to the south and west, the Province of Guayas. Therefore, the newly established Prefecture without a Bishop will have neighboring the Archdiocese of Quito to the north; the Diocese of Bolivar to the east; and the Diocese of Guayaquil to the west and south. We establish the seat of the Prefecture and of the Bishop of Fluminensis in the city commonly called Babahoyo, and We elevate the church dedicated to God in honor of the Blessed Virgin Mary of Mercy, located in the same city, to the rank and dignity of a cathedral church of the Prefecture, and therefore We grant to it and to the Ordinary Bishops of Fluminensis all rights and privileges, and We impose upon it and upon the clergy and prelates of their churches all duties and obligations that are proper to cathedral churches and their prelates. We hereby establish this newly erected Prefecture as a suffragan of the Metropolitan Church of Quito, and We subject it and its temporary ordinaries to the metropolitan Archbishop of Quito for the time being. We also wish that a seminary for the training of indigenous clergy be established as soon as possible. The prelate's table shall consist of the revenues and offerings which the faithful, for whose benefit the Prefecture has been established, are accustomed to provide. Furthermore, with regard to the governance and administration of this Prefecture without a Bishop, We command that the election of a Capitular Vicar or Administrator, in the event of a vacancy, and the rights, duties, and other matters pertaining to the clergy and the faithful, be duly observed, as prescribed by the sacred Canons. For all of the above matters, in order that they may be carried out, We choose the venerable Brother mentioned above, the Apostolic Nuncio in the Republic of Ecuador, or whoever presides over the execution of the same Nunciature, and We grant him the necessary and appropriate powers, including the power to delegate to any person established in ecclesiastical dignity, for the purpose in question, and We impose upon him the authentic obligation of transmitting to the Holy Congregation Consistorial, as soon as possible, a copy of the acts of the completed execution. These present Letters are firm, valid, and effective, and shall have and obtain their



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full and complete effect, and shall be inviolably observed by all to whom they apply, and if anyone,

[*Latin ed. p. 211*]

211. We decree and declare, with full authority, that if, knowingly or unknowingly, anyone should attempt to alter, invalidate, or otherwise interfere with the Acts of Pope Pius XII, that such action is entirely null and void, and shall be so considered, notwithstanding any contrary provisions, and we annul all things to the contrary. Furthermore, we wish that copies, excerpts, or printed versions of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, shall have the same full force and effect as the original document. No one shall be permitted to infringe upon or contradict this decree, edict, concession, subjection, statute, mandate, commission, derogation, or our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the tenth day of the month of September, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary of State, Ernest Tissierant; Father A. Piazza, Prefect of the Sacred Congregation of the Consistory; Louis Kaas, Apostolic Protonotary; Joseph Caprio, Apostolic Protonotary; Loco Eg Plumbi Reg in Cane. Ap., vol. LXXXII, n. 58. APOSTOLIC LETTERS: Saint Gregory VII, Supreme Pontiff, is declared the Principal Patron, together with Saint Mamilius, Bishop and Martyr, and also Saint Paul of the Cross, Confessor, is declared the Secondary Patron of the entire Diocese of Soanensipitilianensis. PIUS PP. XII For the perpetual memory of this matter. — The notable deeds of our ancestors, both in families and in cities, and indeed in regions, constitute a valuable heritage, and a "monument more lasting than bronze," and their memory is carefully preserved, even over the course of time, and by everyone to whom it pertains. The abundant examples of glory always flourishing in the Christian people clearly demonstrate that...

[*Latin ed. p. 212*]

The provided text does not contain any Scripture quotations to be corrected. Therefore, the text remains unchanged.

212 Acta Apostolicae Sedis - An official commentary on its history, which, by teaching sound doctrine, promoting good morals, and raising minds to the heavenly homeland, truly deserves to be called "Mistress of Life." Therefore, the ancient city of Soana in Etruria can rightly boast, for it is said that the most celebrated Hildebrand, a monk, was born there in the eleventh century. Initiated into the strict discipline of Cluny, he was a wise advisor to the Roman Pontiffs; then, as a vigorous Pope himself, always



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forgetting himself, but never forgetting the rights, liberties, and true good of the Church, and most concerned about these, it is said that, after having dedicated himself throughout his life to electing suitable and holy bishops by the Apostolic See, and to improving the morals of the faithful, he exclaimed as he died: "I have loved justice, I have hated iniquity: therefore I die in exile!" The citizens of Soana have constantly embraced his glory; they carefully guard his remarkable relics, namely his right arm and hand; and finally, until the year 1790, they venerated his tutelage, as the principal patron of the city and diocese. Afterwards, he was succeeded by Saint Mamilian, Bishop and Martyr. But a fervent love for Saint Gregory the Seventh, the Pope, never deserted him, nor did it ever fail. Recently, the Venerable Brother Stanislaus Hamilcar Battistelli, Bishop of Soana-Pitilian, together with the Canons of his cathedral church, devoutly responding to the ancient and ever-burning devotion of his people towards the Saintly Pope, presented us with a petition that we might declare Saint Gregory the Seventh, the Supreme Pontiff, as equally the principal patron of the same diocese, together with Saint Mamilian. Moreover, the ancient diocese, as we have mentioned above, boasts another illustrious servant of God, Paul of the Cross, the founder of the Congregation of Clerics Regular of the Most Holy Cross and of the Passion of the Lord Jesus, He, as is known, began to spread abundant, albeit foreign, treasures of sanctity there in the eighteenth century, and within the boundaries of the diocese, on Mount Argentario, he first established a "retreat" for the pious and religious gathering of his followers. By his example and preaching, he so "evangelized" the people of Tuscany that his memory remains even now venerated and holy. Therefore, the Bishop himself, on behalf of the Canons and the faithful, recently requested that we deign to grant Saint Paul of the Cross the title of secondary patron of the Soana-Pitilian diocese. Furthermore, the petitions of the aforementioned Ordinary, the College of Canons, the entire clergy, and the entire people, having been received with benevolence, and having heard the Venerable Brother Charles, Cardinal of the Holy Roman Church, Bishop of Praeneste, and Prefect of the Sacred Congregation, we, by the tenor of these present letters,

[*Latin ed. p. 213*]

From the Acts of Pope Pius XII, page 213, and with perpetual validity, based on certain knowledge and mature deliberation concerning the fullness of the Apostolic power, We, Gregory the Seventh, Supreme Pontiff, the principal patron in Heaven together with Saint Mamilius, Bishop and Martyr, and also Saint Paul of the Cross, Confessor, the secondary patron of the entire diocese of Soana-Pitilia, confirm, establish, and declare, with all and each liturgical privileges that rightly belong to the patrons of the place, to all. Contrary to anything whatsoever, notwithstanding. We decree and establish these things, ordaining that these present letters shall forever



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remain valid and effective; that they shall fully produce and obtain their intended effects; and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be considered void and of no effect from this moment forward. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-fifth day of the month of May, in the year 1947, in the ninth year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal of the Secretariate of State, DOMINICUS SPADA, concerning the Basilica Minor with the title of "To the Holy Innocents" and the privileges granted to the Church of Saint Plechelmus in the place called ((OLDENZAAL)) within the boundaries of the Archbishopric of Ultraia. PIUS PP. XII For the perpetual memory of this event. The Apostolic See has customarily adorned churches of great size and beauty, celebrated by the devout people, with greater dignity; yet, it has especially striven to honor those which, after all other praises, have served as bulwarks of the Catholic Faith. Among these, the temple dedicated to Saint Plechelmus, venerable for its antiquity, must certainly be counted, as it is the head and seat of religion in the place called "Oldenzaal," within the territories of the Netherlands. For it was there that the followers of the Petrine See were most intensely persecuted by heretics, and there those most valiant and upright men, Sasbout Vosmeer and Philippus Rovenius,

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Official Commentary of the Apostolic Vicar, for many years, from this fortress of true faith, the sacred institutions protected the flock, and prevented enemies from ambushes and attacks, so that that Pago and the surrounding region were almost entirely preserved from the Catholic truth and the customs of the ancestors. Furthermore, as the very building, through the injuries of men or time, is never completely destroyed, but, whenever it collapses in ruins or suffers damage, it is restored and rebuilt better than before, through the wonderful generosity of the faithful. Therefore, this Church, which is also a parish church, holds great religious importance among that people, especially due to the cult of Saint Plechelmus, whose promoter was, above all, the aforementioned Philip Rovenius. After a thousand years since this Temple was dedicated, Our Beloved Son, John, Presbyter Cardinal of the Holy Roman Church, Archbishop of Ultraiectensis, receiving the prayers of the Curia and the faithful, whose interests are at stake, prayed to Us and implored Us to elevate the aforementioned building to the dignity of a Minor Basilica. These requests, considering the increase in piety and also the magnitude of Our office, We willingly decided to grant and fulfill. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature delib-



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eration, and by the fullness of Apostolic power, by the force of these letters, perpetually and in every respect, We elevate the Church dedicated to God in honor of Saint Plechelmus, in the place called "Oldenzaal," within the boundaries of the Archidiocese of Ultraiectensis, to the honor of a Minor Basilica, with all the privileges that rightfully belong to that title. Contrary to anything that may hinder. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, through any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal, Gildo Brugnola, Regent of the Office for Dispatching Pontifical Documents, to the public affairs of the Church.

[*Latin ed. p. 215*]

Acta Pii PP. XII 215. THE CHURCH IS DECORATED WITH THE TITLE OF MINOR BASILICA. THE CHURCH OF THE ROSARY, DEDICATED TO THE BLESSED VIRGIN MARY, IN THE PLACE CALLED (BERLIN - STEGLITZ), IN THE DIOCESE OF BERLIN, IS DEDICATED. POPE PIUS XII. FOR THE PERPETUAL COMMEMORATION OF THIS EVENT. — In this time of war, when discord has shaken almost the entire world, with airplanes attacking, the city of Berlin was struck by bombs and fire, and even by the emission of torments, so that almost everything collapsed into ruins. Nevertheless, in such devastation, the parish church, dedicated to the Blessed Virgin Mary of the Rosary, located in the region of the city called "Berlin-Steglitz," remained safe, as if a sublime fortress, which would be a visible testament to a refuge of salvation and the powerful protection of the Mother of God. This edifice, moreover, having replaced the former Church of Saint Hedwig, is called by that name, since in it the Bishop of Berlin is accustomed to celebrate sacred ceremonies. It is not unworthy of enjoying such honor, since in the years 1859 and 1900, it was constructed and decorated in a "Roman" style with paintings, in which the fifteen mysteries of the Rosary are expressed with abundance and art. Therefore, that the faithful, so burdened by anxieties, might turn their hearts more confidently to the Queen of Heaven, and that the Church, which we have mentioned, might have more splendor and dignity, Our Beloved Son, Conrad, Cardinal Priest of the Holy Roman Church, von Preysing, Bishop of Berlin, has urged us to deign to include this very church among the Minor Basilicas, ten lustra having been completed since its dedication. We, not omitting anything that is pertinent, in order to open a wider path to the religion of praying



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to the Blessed Mother through the Rosary, and to restore to Our children, who are laboring under misfortune, the hope of abundant consolation and heavenly help, have gladly received these supplications. Wherefore, after consultation with the Sacred Congregation of Rites, having carefully considered all the circumstances, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters and perpetually, We affix and adorn the parish church located in the place called "Berlin-Steglitz," within the boundaries of the Diocese of Berlin, dedicated to the Blessed Virgin Mary, Queen of the Most Holy Rosary, with the title and dignity of a Minor Basilica, with all the rights and privileges that rightly belong to churches bearing the same honor. Notwithstanding anything to the contrary. These things We decree.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Commentarium Officiale: We decree that these present Letters shall remain forever valid and effective, and shall fully and completely produce and obtain their intended effects; and that they shall fully suffice, now and in the future, for those to whom they apply, or may apply, and shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should occur. Given from the Palace of Gandulf, under the Fisherman's seal, on the twentieth day of the month of May, in the year 1950, in the twelfth year of Our Pontificate. Concerning the special mandate of the Most Holy Cardinal, Prefect of the Congregation for Public Affairs of the Church, to the Reverend Fathers Diplomats, regarding the appointment of SANCTUS GABRIEL ARCHANGELUS ((TELECOMMUNICATIONS)) as the patron of the heavenly patrons of that art and of its workshops and, in common parlance, of its ministers. PIUS PP. XII For the perpetual memory of this matter. — Since "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration." (Jas. I, 17), let us admire the divine wisdom, when men, having made use of so many inventions which the ingenuity of this age has produced, can now, through electrical power, transmit words to those who are distant with the greatest speed, and converse with each other from very distant places, and send messages through the ethereal waves, and finally, present before the eyes, even though they are far away, images of events, so that they may behold them as if present. Such instruments, made for the purpose of art, can be very harmful if not used with a right mind; but if they are used as they should be, they are of great, very great value in fostering and strengthening the fraternal communion of men, in promoting their lives, in widely spreading the liberal arts and the noble disciplines; and also in imparting the precepts of religion, in spreading the voice of the Supreme Pastor, issued from the Chair of Peter, throughout all nations, and in making public



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prayers, resounding everywhere on earth with a wonderful unity, to raise up the Divine Majesty. Therefore, the Holy Mother Church, proceeding—

[*Latin ed. p. 217*]

217 The Acts of Pope Pius XII demonstrate that he has not only never neglected the cultivation of these arts, but has taken care to nourish, promote, and protect them to the greatest extent possible; for whatever truth, whatever novelty is discovered through them, should be recognized as a certain trace of the divine mind and an indication of divine power. For this reason, we consider it highly fitting to bestow a special heavenly blessing and a special divine protection upon these remarkable arts and their practitioners and ministers. When several distinguished men, who practice these same arts in many nations, have humbly made supplications to Us, that the Holy Archangel Gabriel, who brought the message of human redemption to the human race, shrouded in darkness and almost despairing of its salvation, may be recognized as their heavenly Patron before God, and the intercessor of themselves and their colleagues, We have gladly decided to hear these supplications, as if they were given in accordance with Our own sentiments and in response to Our own desires, and We establish them with all due consideration for the importance of the matter and the present circumstances. Therefore, after having consulted with Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and the Pro-Prefect of the Sacred Congregation of Rites, after careful consideration by Us, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, for all time, the Holy Archangel Gabriel as the heavenly Patron before God of these arts and their practitioners and ministers, with all the honors and liturgical privileges that properly belong to such Patrons. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that they shall fully suffice, now and in the future, for those to whom they pertain, or who may pertain to them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of January, in the year 1952, in the twelfth year of Our Pontificate. PIUS PP. XII 15 - ACTS, vol. XIX, n. 4. — 30-3-1952.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis — Official Commentary

LETTER TO THE MOST REVEREND FATHER, ADELCHI ALBANESI, BISHOP OF VITERBO AND TUSCIA: MARKING THE SEVENTH CEN-



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TENARY FROM THE DEATH OF SAINT ROSE OF VITERBO.

**PIUS PP. XII**

Venerable Brother, greetings and the Apostolic Blessing.

As you have written to Us, this year, here in your esteemed diocese, the solemn commemorations of Saint Rose of Viterbo will be held, marking the seventh centenary since she exchanged her earthly exile for her heavenly homeland. It is fitting, on this occasion, to celebrate the memory of this great Virgin, not only for the citizens of Viterbo, not only for the members of the Third Franciscan Order, in whose ranks she served, not only for the young Italian women associated with the Catholic Action, of whom she is the patroness, but also for the entire Church, which sees in her a most splendid example of Christian virtue to be imitated.

Indeed, this most beautiful flower of sanctity shines brightly in the garden of the Church, to whom the divine sentiment aptly applies: "Being made perfect in a short space, he fulfilled a long time" (Wis 4:13). When we consider her life, so brief, as it was bounded by the limits of youthful age, although already brought to the maturity of evangelical perfection, we do not know whether we should marvel more at the purity of spirit that she preserved from her earliest years, or at her illustrious deeds and the most sacred battles she fought; for these indeed demonstrate a character truly worthy of admiration, endowed with natural strength and vigor, but also abundantly nourished and strengthened by divine grace.

This invincible fortitude of spirit shone forth most clearly when it was necessary to undertake lofty tasks, to which, scarcely having reached the threshold of adolescence, in such a tender age, she was called, not without divine inspiration, in order to curb the excesses of her fellow citizens, to reform morals, to combat heresies, and to defend the rights of the Church with fierce determination. Then, having left her paternal home, where, drawn by the love of solitude, she had embraced a certain harsh way of life through prayer and contemplation, she so eagerly, prompted by God, entered the field of the apostolate, that she might become a valiant soldier of Christ and an indefatigable herald of the divine word.

It was a truly magnificent and wholly worthy sight to behold this disciple of Saint Francis, uneducated in letters, and without any human means, but through divine grace,

[*Latin ed. p. 219*]

219 The acts of Pope Pius XII show him walking through the streets and villages, exhorting his citizens, refuting errors, and boldly opposing, with an open face, those who seemed to possess almost absolute power. The malicious efforts of stubborn enemies to silence his voice are in vain; they may harass the defenseless young man with insults, plots, and even exile,



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but they cannot overcome him. And so it happens that countless souls are drawn back to the path of truth, errors are dispelled, and that salutary renewal of morals is brought about in the homeland, which, with the help of God and through wondrous signs, the Blessed Rose so often and so effectively confirmed. For a short time, the flower of such unblemished beauty bloomed in this land, so quickly transported into the pleasant verdure of Paradise. The world, however, has preserved the fragrance of her virtue; still in the homeland, her sacred relics are cherished with the greatest devotion by citizens and visitors alike, and the traces of her virtues are so deeply imprinted on minds, that even now, within the walls of Viterbo, something of that most holy girl seems to remain and to inspire. Therefore, Venerable Brother, since nothing is more ancient to us than to encourage the zeal of the faithful by recounting the glorious deeds of our ancestors, and to urge them to a fervent profession of faith and a life of holiness, we gladly praise and commend the opportune initiatives to bestow secular honors upon the Blessed Rose, confident that, just as the voice and works of that innocent virgin wonderfully benefited both the older generations and those who came after, so too may the memory of her salutary example be beneficial to our younger generations. We believe that this was not done without a special prompting of Divine Providence, that our predecessor, the blessed Pope Benedict XV, in this recent age, appointed her as the heavenly patron of Italian young people, members of the Catholic Action, as if a radiant light were set before them, so that, by looking upon her, they might, in imitation of her, order their lives. Indeed, there are many things that we of this time can learn from this virgin, and the circumstances in which the Blessed Rose lived are not dissimilar to our own. For, as all can see, the trials facing the Christian commonwealth are not light, nor is the change in morals less significant; but controversies, hatreds, and the influence of false doctrines disturb the minds of many, especially the impressionable youth, and draw them away from the integrity of morals to the pleasures of corruption and vice. Therefore, let all Catholics, in the course of the upcoming celebrations, marvel at her, and let them strive to apply her exalted virtues to their own lives, according to their particular circumstances. Above all, let them learn from her, in these times of great difficulty, to zealously promote the works of the apostolate, which today, in particular, are not only for the clergy.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - The Commentary is official, and pertains, together with it, to the entire order of the laity, since access to the priesthood is no longer open to all, nor are the works of priests able to adequately assist in countless necessities. Moved by the example of St. Rose, who, when the good of souls was urgent, did not remain within the walls of the monastery, which she had long and fruitlessly desired, but offered herself diligently in the service of charity to the thronging multitude of the people; let all



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Catholics diligently remember the most holy duties which they have received through baptism, and, strengthened by the powerful power of divine Confirmation, let them not suffer their Christian military service to be in vain. Let those who are on the opposing side know that they strive with all their might to undermine the foundations of religion; therefore, it is not permitted to anyone to be idle, nor to anyone to be lukewarm, but let each one strive to be a helper in the administration of the sacred things, with whatever opportunity is presented to them, whenever the salvation of souls demands it. Let us now be refreshed with the sweet hope that this Heaven, so abundantly promised by the Almighty God, will be obtained. We earnestly pray to Him, with humble prayer, that He may continue to protect the people of Viterbo with His most sweet patronage; that He may regard with kindness the entire Franciscan family, which rejoices, justly and deservedly, in His name, as if in domestic glory; and finally, that He may be present with the young girls who serve in the orders of the Catholic Action; and that He may inflame the hearts of all with the same ardor with which He Himself burned for the pursuit of holiness and for the protection of the Catholic cause. We, meanwhile, that all things may turn out favorably for you, especially for the successful outcome of the upcoming celebration, impart to you, Venerable Brother, and also to the clergy and the entire people, the Apostolic Blessing, a witness of Our benevolence. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of February, in the thirteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 221*]

Acts of Pope Pius XII, 221, ADDRESSES I, To the Parish Priests of the City and the Preachers of the Sacred Lenten Season.

* With ever-renewed joy, we see our beloved sons, the parish priests and Lenten preachers of Rome, come to us during the Lenten season, under the guidance of our Venerable Brother, the most esteemed Cardinal Vicario, eager to receive from us, with some paternal advice, a special blessing for their apostolic labors. This year, we have already, in our Exhortation to the faithful of Rome of February 10th, expressed our most ardent desires, and we have raised a cry of awakening for the restoration of Christian life, and we know that our words have found the widest, the most prompt, and the most fervent response in the hearts of the Roman people. How many generous souls were waiting only to be called to such a holy work, and desired nothing more than that the field of labor be shown to them! It falls to you, beloved sons, to spread and prolong the resonance of our voice in your parishes. We know that you are doing this with such zeal, and we thank you for it. Therefore, this morning, we will briefly speak to you about two special matters, which are particularly important to us for the good of this diocese. One concerns its external development, the other its internal vitality; both are of paramount importance in making the religious



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and ecclesiastical life of Rome ever healthier and more flourishing.

1. Its external development. Do we need to explain to you at length the necessity and urgency of this, especially after what was so lucidly explained just four days ago by the zealous Cardinal Vicario? To you, who already know far too well, through your own daily experience, the difficulties and concerns of the pastoral ministry in our times? Behold, it is the middle of the twentieth century. If we turn our thoughts back to the beginning of this century, it brings to our mind the salutary work promoted by our Blessed Predecessor, Pope Pius X: the new and more appropriate distribution of the ancient parishes of Rome, the foundation of new parishes, and the construction of new churches. We ourselves were witnesses to such efforts and to...

[*Latin ed. p. 222*]

Acta Apostolicae Sedis - Official Commentary: 222 results obtained; the works undertaken by that holy Pontiff were continued with resolution by his Successors, and even today they are being pursued with ever greater scope and with the use of ever more resources. However, it suffices to take a look at the concrete state of the care of souls to recognize that it does not yet fully correspond to present needs. Indeed, what do we find? At the beginning of the century, the diocese of Roma was divided into 58 parishes; of these, 16 were suppressed in the new circumscription, and 5 were transferred to other churches. Today, the diocese of Roma numbers 127 parishes and 3 vice-parishes, dependent on the Vicariate; to which may be added 5 more that are about to be inaugurated, and 4 that will be ready within the current year. God be praised! And after Him, our gratitude goes to all those, Prelates, priests, and laymen, still living or already in possession of the eternal reward, who have collaborated in such a grand undertaking. The figures that we have cited testify to the impressive amount of foresight and energy, of prudence in conception and perseverance in execution, of careful calculation and of ardent zeal for the glory of God and for the good of souls, that these works of foundation and construction have required. What has been accomplished is undoubtedly magnificent. Nevertheless, with all the satisfaction and gratitude for what has been done, We have the duty to think about what still remains to be done. Much time has passed, and the city of Roma has grown, both in territory and in number of inhabitants, with such rapidity that the ecclesiastical organization has not been able to advance at the same pace. It is rightly considered that parishes with 10 or 20 thousand souls are already overburdened: what then must be said of those with 30 thousand and even more? Under such conditions, the activity of the parish remains as if immersed in the sea of an innumerable multitude. If only the number of priests corresponded better, in these giant parishes, to that of the faithful! Instead, in this respect, the disproportion between the two appears even more striking. When, for example, five or six priests



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of the parish clergy must bear the weight of 30 or 40 thousand faithful, how can they possibly suffice for such a mass of work? Such a state of affairs compels Us to accelerate and increase, to the greatest extent possible, the foundation of new parishes and the erection of new churches. In the meantime, it would be desirable to establish, within the largest and most populated parishes, temporary positions, where priests of Roma, secular or regular, not belonging to the parish clergy, could,

[*Latin ed. p. 223*]

Acta Pii PP. XII 223: Quoique occupati in aliis officiis, dedicent aliquantem partem temporis sui, praesertim die dominicis et festis, ad efficacem cooperationem in opere pastoralis, dummodo perseveret extrema necessitate praesens. Gaudeo addere quod multi Officii Curiae Romanae se iam paratos ad tam laudabilem collaborationem manifestaverunt. Haec extrema necessitate directim clero Romae attingit. Speramus tamen ut aliae dioeceses, quae meliora statum habent, possint fortasse auxilium praestare, exempli gratia, per modum patronage, quo dioeceses determinatae parochiam aliquam Romae adoptaverint, ut eam numero sacerdotum necessariorum praevenirent. Sed, super omnia, carissimi filii, confidimus ut spectaculum dedicationis vestrae et spiritus vestri sacrificii – qui in parochis vicorum saepe usque ad heroicismus pervenit – et exemplum vitae vestrae sancte sacerdotales, magnam seriem vocationum in eadem dioecesi Romana suscitent. Non possumus satis laudare zelum quorum se amore ad hanc operam dedunt. Sed non attinetne ad parochos, iure et officio, pars principalis? Igitur iustum est ut, ab ipso momento in quo parochia eis commissa est, consciis animis, coram Deo, examineant si omnia possibile fecerunt, et si fortasse etiam plus facere possunt, ut in pueris germen vocationis detegant, ut eam parant et curant, ut familias de officio eorum in hac materia convincant, ut ab parochianis suis omnem optimum auxilium, etiam pecuniarium, obtineant.

2. Reconstructio dioecesis, per multiplicationem parochiarum, aedificationem ecclesiarum, formationem cleri, erat primum argumentum quod vobis alloquendi desiderabamus. Sed quid prodest habere sufficiens numerum parochiarum, ecclesiarum, sacerdotum, si vita christiana parochianorum proportionalem incrementum in plenitudine et virtute non acciperet? Hoc est finis; reliqua sunt medium indispensabile et potens, sed quod vanum fieret, si non ordinetur ad finem ipsum, ad sanctificationem fidelium. Dubitatio non est quin, praesertim ab quinquaginta annis, multa etiam in campo spirituali facta sint. Sed, si magna resultata in praeterito ad implendas necessitates temporis obtenta sunt, hae non cessaverunt crescere cum semper maioritate. Necessarium est ut fideles, et praesertim iuvenes, omni loco in parochia, in associationibus, in organisatiis catholicis existentibus, satisfactionem inveniant aspirationibus



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suis legitimis; alioquin, abiunt.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Commentarium Officiale. They should seek it elsewhere, where their Christian life, and indeed the salvation of their souls, would be exposed to the gravest dangers. Thus, for example, We have approved that even to young women, within their organizations, the opportunity for wholesome physical activity be given. Otherwise, where might some of them be tempted to go? It is not dared to be said, but it is not understood that too much. No less than the parish and the church, the association, whatever name it may be called, is not an end in itself; the end is the spiritual good of the members who compose it. It is clear, someone will say, and we are all convinced of it. Certainly; but when the faithful, at every possible turn, come into contact with opinions and customs contrary to the most elementary Christian principles, it is fitting to remind them and to observe whether their ranks remain steadfast in the face of these reprehensible forms of life, or whether, on the contrary, they too often succumb. It is the warning that the Apostle Paul addressed to the nascent Christian communities of Roma: "Be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what is the good and acceptable and the perfect will of God" (Roma 12, 2). And so, We consider some essential aspects of Christian life and ask: Do our faithful pray sufficiently? Is their assiduity in prayer and the Holy Sacraments sufficient to keep them, in the turbulent vortex of modern cities, constantly in the life of grace? Is their veneration for the august Sacrifice of the altar such as to make them ready for some deprivation, in order to assist at it regularly? In particular, do they avail themselves of the many opportunities offered to them to hear Mass, before rushing into the crowds for their skiing and sports outings? Is their conjugal morality truly irreproachable, and is their family life exemplarily Christian? Do they admit without distinction into their homes people who live in a morally irregular condition, thus fostering, especially among the younger generations, a dangerous insensitivity and indifference between good and evil? Is the purity of youth so solid as to prevent it from slipping into the abyss? Do children and adults alike attend catechetical instruction?

2 Almost five years ago, We exhorted the members of the Italian Catholic Action to oppose a firm front to the encroaching corruption in economic and social life. How does this front make itself felt in Roma, and what is its strength? What has it done to...

[*Latin ed. p. 225*]

Acta Pii PP. XII 225: Quid est illud intolerabile contrastum inter luxum immodicum et paupertatem, quae interdum est pudenda, sed in omni casu, angusta? Poteremur diu de hoc argumento disputare. Sed vos, carissimi



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filii, bene scitis quam difficile sit ministerium pastorale, cum agitur de resistere declinationi vitae religiosa et de eam ad pristinam integritatem revocare. Dubium est quin hoc per unum diem perficiatur. Sed opus est statim ad rem agendam transire et eam omni vigore prosequi. Quod Ecclesia urgente indiget, sunt fideles et coetus fidelium, omnium conditionum, qui, liberi a servitute opinionis hominum, totam vitam suam et omnem activitatem conformant mandatis Dei et legi Christi. Nunc haec conformitas ordinarius non est possibilis nisi his qui, ab adulescentia, amore Dei, se ad abnegationem et sacrificium consueverunt. Nuper recordati sumus monitionem S. Pauli. Per omnes epistulas eius, lucet certamen contra peccatum, conatus constantes ad liberandos Christianos suos a servitute praejudiciorum et morum corruptorum mundi, qui eos circumdabant. In illis legimus et sentimus quam dura esset ista pugna. Percurrite mente historiam Ecclesiae in primis saeculis: non est hoc nisi initium illius progressus. Illa potestate paganismi, quae animas opprimebat, frangit, sed non in fulgurantibus triumphis, sed in lacrimis et sanguine, in prece implorantis fortitudinem et gratiam divinam, cum patientia sub ictibus inimicorum, in opere fatiguo, sed tenaci et fiduciali. Nunc historia procedit; vobis incumbit scribere próximas paginas. Hodie, sicut in praeteritis, Ecclesia est fermentum humanitatis. Opus eius non admittit nec faciles concessionem, nec otium, nec trutinam, sed semper potentem impetum ad correspondendum voluntatibus Christi et ad earum executionem in vita fidelium. Dominus sit dignus vos sustentare in tribulationibus vestis, vobis concedens fidem robustam, courageum immutabilem, sensum inconditum sacrificii, dum Nos, in nomine eius et cum effusione cordis, vobis omnibus, collaboratoribus vestris, parochianis et auditoribus, Apostolicam Nostram benedictionem impartimus.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Commentarium Officiale 226 II Ad Excellentissimum Virum Ioannem Emilianum, litteris publicis Reipublicae nem liberis mandatis, O'Leary, Oratorem Paraguayanae, extra ordines, Summo Pontiporrigentem.

Domine Ambasciator: Cum presentatione Litterarum Credentialium, per quas Excellentia Vestra, Dominus Praeses Republicae Paraguayensis, Vos ad Nos creditur ut Ambasciator Extraordinarius et Plenipotentiarius, praesidium representationis Paraguayanae, nuper elevatae ad gradum Legationis, committitur manibus, sicut firmiter putamus, validis et certis. Exhortationes, quae ad initium missionis vestrae magnae voluistis adjungere, nobis permittunt aliquid intuendi de sententiis et persuasione quae incipiunt novum iter vestrum, cui laudes communiter composere possent historia docta, poesis florida, prudentia politica, virtus civica et amor ardentis patriae carissimae. Hoc est iter, cui longo tempore semper consolatio erit nobis, quantum in nostris manibus est, et quod compatitur



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cum principiis quae praesidunt officium supremum pastorale nostrum, ad satisfaciendum nobilibus studiis Principis Civitatis et membrorum sui, praeter omnia, ad alta proposita missionis novae, simul cum desideriis populi Paraguayani boni, semper prope cordi nostro, tam divitis legitimis valoribus, sicut terra prospera et fertilis in qua vivit: colles risuentes ad Orientem Fluvii matris, qui in silvis densis praebent ligna pretiosa; praeria vasta ad Occidentem, quae populo copioso sunt; et omnia sub caelo pulcherrimo, uno ex clarissimis mundi, continuo pervolante turdo avium loquentium, avium pulcherrimarum continentis et fortasse totius universi. Sinceritas spiritualis credentis, ut Excellentia Vestra, cum ad summum vitae pervenit, sub auspiciis "Dei et Patriae", in hac vocatione ad centrum vitalis Christianitatis, praesertim in momento tam plenum problematibus et conflictibus, videt signum speciale amorosae manus Providentiae. Et anima nobile Christiani veteris vult respondere, se inundando gaudio.

[*Latin ed. p. 227*]

The Acts of Pope Pius XII, 227, deeply moved and spurred on to ever greater endeavors, to contribute here, in peaceful competition with the most worthy representatives of so many nations, to the development of the fruitful forces of the Religion, so urgently needed in all peoples – if they wish to resolve both their national and particular problems, as well as those that transcend nations and are universal – so that these forces may develop freely, becoming ever more present and consolidating themselves with ever greater depth in their beloved homeland. We cannot doubt that such lofty intentions will always find the certain approval and prudent support of the First Magistrate of their Nation, the same one who, on the day of the Holy Rosary in 1950, on a solemn occasion and in the city of Villeta, openly expressed his conviction that there is no other path to peace and to the triumph of charity among men, than the one traced by Jesus Christ and by His Holy Church, which is the Cattolica, Apostolica, and Romana. The moving phrases that Your Excellency, Mr. Ambassador, has just pronounced, will find a just echo in the believing people of Paraguay, always devoted to this Apostolic See; always faithful to its Catholic tradition, to the point of still repeating today, in the "guaraní" language, the prayers that the missionaries taught them at the end of the 16th century; always grateful to its great men, such as that famous Hernandarias de Saavedra, a link between two chapters of history, a great protector of the propagators of the faith and a great Christian; always most devoted, above all, to its Celestial Mother, under whose protection and with whose help it has written the finest pages of its glorious history. Precisely, to satisfy a filial desire expressed by their nation – one of those that has distinguished itself the most among all, showing its joy on the occasion of the recent dogmatic definition – We were greatly pleased, during the summer period of the past Universal Holy Year, to receive the unanimous desire of its ecclesiastical and civil au-



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thorities, proclaiming Our Lady of the Assumption, already the patroness of its capital, as the celestial patroness of the entire Republic. Under her powerful protection, as the common Father constantly and fervently prays to Heaven, the material and spiritual elevation of such a repeatedly and severely tested homeland will soon be a reality. Your Excellency, looking back, with an intelligent and grateful gaze, at the historical development of your great country, has brought to mind, with laudatory terms, the grand achievement that the children of the Patriarch of Loyola, spurred on by their ideal of the greatest glory of God, accomplished in Paraguayan lands, to the admiration of the world and to the honor of the Church. What the warm kiss of the sun of charity has done...

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis — Commentarium Officiale. Ad hoc, ut crescat, floreat, et tandem fructum parat, curaret frigido vento furoris, aviditatis et cupidae, iniuriarum et persecutionum, etiam contra eos qui generose sementem boni, sed ignis qui aliquando vitam infundit, illustravit, et calorem dedit tam vastis regionibus, numquam ad extinguendum venit, sed solum expectat flammam divinam, quae, cum auxilio Dei et collaboratione bonorum, iterum suscitabitur. O beatus dies, in quo totum Paraguay ardet hoc igne, penetrante omnia! Profunda penetratio Religionis in vita privata et publica omnia purificare potest; nihil destruit, nisi peccatum; nihil aufert iustitiam auctoritati regnantium; nihil libertatem rationabilem gubernatorum; sed et unum et alterum docet sententia responsabilitatis coram lege aeterna, quae terminos sacros statuit, ultra quos nec abusus potestatis, nec excessus libertatis ire possunt. Intra limites tam inviolabiles, quorum signa sunt principia solida, naturae singulorum populi et temporis, mutationes quae oritur ex diversis systematibus vel praerogativis – intra purum ambitum politicum – conservant et exercunt illam exactam libertatem agendi et movendi, sine qua, in campo temporale, numquam potest fieri aequilibrium opinionum, quae fortasse dissident, sed semper admittuntur, quae debent fluere sicut succus vitalis in venis complexi organism nationalis. Ita, populus religiosus, plenissima conscientia propriis facultatibus, et oculis immutabilibus ad ea summa universalia, quae eriguntur ultra angustos fines nationales, potest serenissime prospicere futurum, etiamsi dies tristes et nebulosos sicut nostri vivendi ei contigerint. Neque delusiones praeteriti cor eius amargant, neque pericula futura paralizant ad cras. Serenissime vivit diem suum hodiernum, conscientia pura et virili; scit quod progressus et potentia futura proportionales erunt firmitati cum qua nunc suam positionem tenet, vigilantia cum qua pericula conspicua et occulta observat et praevenit, et generositate cum qua ad implendum officium suum et omnia officia quae ei debentur, ut pars magnae familiae humanae, se dedicare potest. Omnibus studiis, quae in corde Patris possunt



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esse, paeniter, exhortabamus catholicos Urbis Aeterna, et in illis catholicos totius mundi, ut quam primum desperterent, et somnum finissent.

[*Latin ed. p. 229*]

229 The Acts of Pope Pius XII record, with valor, generosity, and resolute determination, all that is demanded of everyone and of each individual by the gravity of the moment. It is not a light consolation to Us, Most Reverend Ambassador, to believe that this appeal, motivated by reasons that are not of this world and directed towards ends that it is futile to attempt to limit or divert, has also been heard and heeded in your distant homeland. If this has been the case, it will be for your greater good, for your greatest prosperity in all respects, for the peaceful cultural and social progress of that beloved people, to whom, gladly acceding to all that Your Excellency has requested of Us, We impart, from the depths of Our heart, the Apostolic Blessing, as a pledge of divine protection and a manifestation of Our unwavering affection.

TO THE STUDENTS OF CATHOLIC SCHOOLS IN THE UNITED STATES OF AMERICA, CONCERNING THEIR CHARITABLE CONCERN FOR THE POOR CHILDREN OF OTHER NATIONS.

The little children are listening to Our voice, as We speak from Our home in St. Peter's in Rome, Our dear little children of America; and the thought makes Us very happy—happy as the gentle Savior was happy, when the children crowded around to hear His words and receive a blessing from Him. He loved stories. Did He tell them a story? You know, He was. Let Us begin with one today. Far away in a land across the sea, there once lived a man who loved children very much, and so many claimed him as their father. But disaster came upon the land, and some of his children were left without food, and cold and sick, and many without a home. They came crying to their father. "What can we do?" they said. "Father, look on our distress. Your other children, happier in their lot than we, surely would help us, if only they knew. Can you tell them about us, please; because they are far away and our cries cannot reach them." And the father said: "Of course, I will tell my other children." And he sent messengers to them; and those other children, when they heard all this, at once replied: "We are only too happy to help our brothers and sisters in need." They brought food and sweaters and blankets, and some brought medicines, and others brought money, their small allowances for candy.

*Given on the 27th day of February in the year 1952.

[*Latin ed. p. 231*]

Sacred Congregational Acts, SS. 231. SACRED CONGREGATION CONSISTORIAL. CIRCULAR LETTERS TO THE EXCELLENT AND REVEREND ORDINARIES OF ITALY. Rome, 12th of October, 1951.

Your Excellency, Reverend Sir,



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Acting as the interpreter of the august solicitude of the Holy Father, I feel it my duty to bring to your benevolent attention the growing need that many dioceses, both in Italy and even more so abroad, have for assistance through priests generously offered by others.

It is certainly commendable that each Ordinary strives to provide well-prepared clergy for parishes, educational institutions, and Catholic associations. However, it cannot be forgotten that, while some dioceses are so well provided that numerous priests are assigned to teaching and organizational tasks that could be admirably performed by good laymen, other dioceses have a clergy that is absolutely insufficient.

In His most recent address to the World Congress of the Lay Apostolate, the Holy Father emphasized that the number of priests has not increased in proportion to the needs of the Church. "Now," He added, "the clergy must first reserve themselves for the exercise of their strictly sacerdotal ministry, in which no one can replace them."

In order to achieve a better distribution of the clergy that is proportionate to the needs of the souls, I would like to point out that, given the progress and development of road communications and means of transportation, it no longer seems necessary, except in particular cases, for small localities of one or two hundred inhabitants to have their own priest, while there are regions with one priest for every twenty thousand, and even thirty thousand, Catholics, scattered over a territory as extensive as a diocese.

Bishops, weeping, see vast areas infested by materialism, populous centers that are lost in religious indifference, numerous immigrants exposed to all sorts of religious and moral dangers, without anyone being able to provide for them, due to the lack of priests.

[*Latin ed. p. 232*]

Acts of the Apostolic See - Official Commentary 232. Religious orders certainly provide valuable assistance: but this is not sufficient. Even while making use of their ministry, it is not possible to meet so many needs without the help of numerous priests from the secular clergy. Therefore, those initiatives that are arising to prepare seminarians to be sent, once ordained as priests, to other dioceses in Italy or abroad, particularly for the assistance of emigrants, deserve all support. But this is not enough. It is necessary that each Most Reverend Ordinary, fully aware of the grave problem, make available to the Holy See all those priests, well-prepared and animated by true zeal, who are not entirely necessary in the diocese. This is a sacrifice that this Sacred Congregation requests in the name of the Holy Father, Who, as Shepherd of the entire Church, while being comforted by the great spiritual fervor of some dioceses, laments with sorrow that so many others languish for lack of evangelical workers. While I implore Your Eminence to consider what I have felt it my duty to present to you, and to enable me to respond to the pressing questions posed by so many



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Bishops to the Holy See, I confirm my deep respect for Your Eminence, as a brother. [Signature] Fr. A. G. PIAZZA, Bishop of Sabina and Poggio Mirteto, Secretary Giuseppe Ferretto, Counselor.

## SACRED CONGREGATION

CIRCULAR LETTERS TO THE MOST REVEREND ORDINARIES OF ITALY: CONCERNING THE HOLY DAYS TO BE OBSERVED.

Rome, March 25, 1952.

Most Reverend Eminence,

It is deeply sad and painful to note that even in Italy, not a few faithful, without any restraint and with public scandal, transgress the grave divine-ecclesiastical precept, founded on natural law, of the sanctification of the feast day. This precept, as is well known, implies two obligations. First, the observance of the festive rest, which, in addition to benefiting physical health, also...

[*Latin ed. p. 233*]

The Sacred Congregation for the Glory of the Moral and Spiritual Life of the Individual and of Society. Secondly, attendance at the Holy Mass, by which due external worship is rendered to God (canon 12 of the Code of Canon Law). It is not unknown to anyone that, for some time now, the violation of the sanctity of the Lord's Day has been increasingly widespread, often even with manual labor performed publicly without any justifiable necessity and at times of such widespread unemployment. Moreover, it is not uncommon to find cases of non-urgent work, tolerated, if not even ordered, by those who ought to give a good example in the observance of the relevant legal provisions. All of this, besides causing scandal, makes it practically difficult, if not entirely impossible, for many workers to fulfill their religious duties. Finally, if one considers that, unfortunately, there are not a few who neglect to attend Holy Mass on holidays, and who often profane them with sinful displays and amusements, it becomes clear the necessity of leaving nothing undone in order to seek to remedy such a deplorable state of affairs, which not only prejudices the eternal salvation of individuals and harms the community of the faithful, but cannot fail to provoke even in this land the divine chastisements. This Sacred Congregation, therefore, with the present Circular Letter, makes a heartfelt appeal to the Most Reverend Diocesan Ordinaries, so that, with their pastoral solicitude and their proven zeal, they may diligently strive to this end, adopting appropriate measures and promoting suitable initiatives. In particular, the parish priests, preachers, and confessors of both the secular and regular clergy must diligently instruct the people on the grave precept of the sanctification of the Lord's Day, and insist on its faithful observance, according to the teachings of the Roman Catechism for Parishes (Part III,



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Chapter IV), the dispositions of the Holy See, and the prescriptions of the same Diocesan Ordinaries, without neglecting to work to persuade employers and to exhort the members of the Catholic Action and other pious Associations to give a good example and to promote the cause. In this spirit, with particular deference, I profess myself of the Excellence of Your Reverence, your brother, G. Card. BRUNO, Prefect. F. 16 - ACTA, vol. XIX, n. 4. — March 30, 1954. Robert, Secretary.

[*Latin ed. p. 234*]

Acts of the Apostolic See – Official Commentary 234. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. LIBREVILLE-DE FORT ROUSSET. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF APOSTOLIC VICARIATES.

In order to better regulate the activity of missionaries in equatorial Africa, petitions were presented to the Sacred Congregation for the Propagation of the Faith, requesting that the region of Souanké be separated from the Apostolic Vicariate of Libreville and attached to the Apostolic Vicariate of Fort Rousset. This decision, having been reported by the undersigned Secretary of the aforementioned Sacred Congregation for the Propagation of the Faith, in a meeting on December 13th, in the year 1951, was ratified and confirmed by His Most Holy Name, Pope Pius XII, who ordered that the region of Souanké be separated from the Apostolic Vicariate of Libreville and attached to the Apostolic Vicariate of Fort Rousset, and furthermore, that this Decree be promulgated.

Given at Rome, from the offices of this Sacred Congregation for the Propagation of the Faith, on December 13th, in the year of Our Lord 1951.

P. Card. FUMASONI BIONDI, Prefect.

L. Í& S. t C. Costantini, Archbishop, titular of Theodosius, Secretary.

[*Latin ed. p. 235*]

Sacred Penitentiary Apostolic. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOSTOLIC (OFFICE FOR INDULGENCES). DECREE. ENCHIRIDION OF INDULGENCES.

Whereas the volume, again published, which is entitled "Enchiridion of Indulgences," and which was published in the year 1950, no longer exists, this Sacred Penitentiary Apostolic has decided to reprint it, so that this useful and salutary work may come into the hands of Bishops, Priests, and the Christian faithful. However, before this undertaking is brought to fruition, it has seemed fitting to carefully review the entire matter, to make some changes, and to add a few things. The norms by which this Enchiridion is composed and has been brought into its present form are the same, and the same purpose: namely, to present an authentic work which gathers together all the papal grants in this matter into a single volume, which indeed corresponds safely to the common piety. Therefore, this volume includes



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prayers and pious works, up to the present day, which have been enriched with indulgences by the Supreme Pontiffs, and which are still in force; then, those specifically, which are for the benefit of all the Christian faithful, and also those which are for the benefit of certain groups of persons who have been distinguished with these spiritual benefits, having repealed all other general grants of indulgences which are not contained in this Enchiridion. It is therefore to be hoped that this work will bring abundant fruits of spiritual utility, and that it will contribute greatly to fostering sincere and solid piety. As it was entirely necessary, the entire matter was submitted to the judgment of the August Pontiff, Pope Pius XII, who, in an audience granted in writing to the Cardinal Penitentiary Major on March 1st of the current year, approved this Collection of prayers and pious works, printed by the Vatican Press.

[*Latin ed. p. 236*]

The *Acta Apostolicae Sedis* – Official Commentary, number 236, approved it; and, having abrogated the general grants of indulgences contained therein which were not included in the same Collection, it was ordered that only the aforementioned [Collection] should be considered authentic. Notwithstanding any contrary provisions, even those of the most special kind. Given at Rome, from the aforementioned Apostolic Penitentiary, on the 3rd day of March, 1952. N. L. Cardinal CANALI, Major Penitentiary. To His Holiness, Saint Luzio, King.

[*Latin ed. p. 237*]

## DIARY OF THE ROMAN CURIA

## DIARY OF THE ROMAN CURIA

237

### MONDAY, MARCH 10, 1952.

His Holiness received in solemn audience His Excellency, Mr. GIOVANNI EMILIANO O'LEAKY, Extraordinary and Plenipotentiary Ambassador of the Republic of Paraguay, for the presentation of his Credentials.

## SACRED CONGREGATION OF RITES

TUESDAY, JANUARY 15, 1952, in the Vatican Apostolic Palace, the Ordinary Session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals and the Reverend Prelate Officials discussed:



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1. The introduction of the Cause of the Servant of God, Francesco Spinelli, Priest, founder of the Institute of the Adorers of the Most Holy Sacrament;

2. Regarding the cult of the Servants of God: Giuseppe Maria Yerovi, Bishop of Cidonio, of the Order of the Friars Minor, and Maria Elena Bettini, foundress of the Daughters of Divine Providence;

3. Regarding the writings of the Servants of God: Pietro Maria Giuseppe Coudriit, Priest, founder of the Congregation of the Sacred Hearts of Picpus; Augusto Cheppì, Priest, founder of the Little Daughters of the Sacred Hearts of Jesus and Mary; Guido Negri; Vittoria Rosoamarivo, widow, and Carlo Steeb, Priest.

TUESDAY, JANUARY 29, 1952, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Session of the Sacred Congregation of Rites was held, in which the Eminent Lords Cardinals, the Reverend Prelate Officials, and the Reverend Theological Consultors gave their votes:

1. Concerning the miracles of the Venerable Servant of God, Antonio M. Pucci, priest of the Order of the Servants of Mary, parish priest of Viareggio.

2. Concerning the process for the beatification of the Venerable Servants of God:

a) Rosa Venerini, foundress of the Pious Teachers.

b) Raffaella Maria del Sacro Cuore, foundress of the Institute of the Handmaids of the Sacred Heart.

[*Latin ed. p. 238*]

Acts of the Apostolic See - Official Commentary 238 c) Bertilla Boscardin, of the Institute of the Ladies of Saint Dorothy, Daughters of the Sacred Hearts. On Tuesday, February 12, 1952, in the palace of the Congregations at San Callisto, the Sacred Congregation of Rites, in its preparatory session, was convened in the presence of the Most Reverend Cardinal Tisserant, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic nature of the virtues of the Venerable Servant of God, Jeremiah of Wallachia, a lay professed member of the Order of Friars Minor Capuchins. - On Tuesday, February 26, 1952, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates discussed the introduction of the cause of the Servants of God: 1. John Baptist Turpin Du Cormier, Mary Lhuilier, James Burin, and thirteen priests killed in hatred of the faith, as is affirmed, in the year 1794. 2. Raphael of Saint Joseph, a professed priest of the Order of Discalced Carmelites. They also examined the report on the writings of the Servants of God: 1. Charles De Foucauld, a priest. 2. Louis Scrosoppi, a priest of the Congregation of the Oratory, founder of the Sisters of Providence. 3.



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Dionysius Pamplona, of the Pious Schools, and his companions, killed, as is affirmed, in hatred of the faith. On Tuesday, March 4, 1952, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates discussed: a) The resumption of the cause of canonization of the Blessed: 1. John of Avila, Confessor. 2. Giles Mary of Saint Joseph, Confessor, a lay professed member of the Order of Friars Minor. 3. Dominic Savio, Confessor. 4. Vincent Mary Lopez Vicuña, foundress of the Daughters of Mary Immaculate for those engaged in domestic service. 5. Joanna De Vedruna De Mas, foundress of the Discalced Carmelites of Charity. b) Concerning the cult of the Servants of God: 1. Alphonse Mary Fusco, a priest, founder of the Institute of the Sisters of Saint John the Baptist. 2. Joseph Freinademetz, a priest of the Society of the Divine Word. 3. Joseph Toniolo, a professor at the University of Pisa.

[*Latin ed. p. 239*]

Diarium Romanae Curiae 239, 4. Lodovico Necchi, a physician, professor at the University of the Sacred Heart in Milan. 5. Maria Rosa, of Molas Valve, foundress of the Congregation of the Sisters of Our Lady of Consolation. c) Examination of the report of the experts concerning the writings of the Servants of God: 1. Giuseppe Clotet, a priest of the Claretians. 2. Margarita Ebner, a professed nun of the Order of Saint Dominic. On Tuesday, March 18, 1952, in the palace of the Congregations at San Callisto, in the presence of the Most Reverend Cardinal Clemente Micara, Promoter or Relator of the Cause of the Servant of God Maria of Jesus (d'Oultremont), foundress of the Society of Mary Reparatrix, the preparatory Congregation of Rites was assembled, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

October 22, 1951. His Excellency, the Most Reverend Monsignor Norberto Perini, Archbishop of Fermo.

December 23, 1951. His Excellency, Monsignor Vigilio Federico Dalla Zuanna, Bishop of Carpi.

Apostolic Protonotaries, with the same privileges as those participating:

February 22, 1951. Monsignor Pietro Tommaso Montañana, of the archdiocese of Valencia.

May 26, 1951. Monsignor Gualtiero Furlong, of the archdiocese of Boston.

August 9, 1951. Monsignor Guglielmo Reinhard, of the archdiocese of Friburg.



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September 6, 1951. Monsignor Luigi Miller, of the diocese of Pueblo.

October 17, 1951. Monsignor Giovanni Murphy, of the archdiocese of Newark.

October 21, 1951. Monsignor Guglielmo G. Hawkswell, of the diocese of Leeds.

October 25, 1951. Monsignor Ronald Knox, of the archdiocese of Westminster.

October 27, 1951. Monsignor Gerardo Chirichella, of the diocese of Campagna.

November 19, 1951. Monsignor Giuliano Fuentes Figueroa, of the archdiocese of Caracas.

November 23, 1951. Monsignor Saverio Cinque, of the archdiocese of Amalfi.

[*Latin ed. p. 240*]

Acts of the Apostolic See - Official Commentary 240 Domestic Prelates of His Holiness: February 25, 1949. Monsignor Taylor Thomas, of the diocese of Motherwell. August 19, 1950. Monsignor Kirk John Colombo, of the diocese of Savannah-Atlanta. October 26. Monsignor Newman Alfred Gilbey, of the diocese of Brent. November 15. Monsignor Connor George, of the diocese of Springfield, Massachusetts. November. Monsignor Dunphy Edward P., of the same diocese. November. Monsignor Hurley George, of the same diocese. November. Monsignor Leclaire William, of the same diocese. November. Monsignor Shea George, of the same diocese. November. Monsignor Tomikowski Joseph, of the same diocese. Monsignor Crea Joseph Richard, of the diocese of Southwark. December 29, 1950. Monsignor Cunningham John G., of the diocese of Hexham and Newcastle. February 19, 1951. Monsignor Grant Paul, of the same diocese. March 4. Monsignor Mullins Anthony, of the archdiocese of Glasgow. March 9. Monsignor Keenan Joseph, of the diocese of Dunkeld. April 14. Monsignor Natterer Louis, of the diocese of Augusta. April 21. Monsignor Meinertz Gustav, of the archdiocese of Koln. May 13. Monsignor Rampp Andrew, of the diocese of Augusta. May. Monsignor Vierbach Albert, of the same diocese. May 29. Monsignor Bujanda Ciordia Fernando, of the diocese of Calahorra y la Calzada. May 30. Monsignor del Amo Pachón Leo, of the diocese of Malaga. May. Monsignor Bugallo Pita Diego, of the diocese of Orense. June 10. Monsignor Dinn John, of the diocese of Leeds. June. Monsignor Levesque Louis, of the archdiocese of St. Germain of Rimouski. June 19. Monsignor Johnson Vernon O, of the archdiocese of Westminster. June 21. Monsignor Hayes Dionysius A., of the archdiocese of Detroit. June. Monsignor O'Brien James E., of the same archdiocese. June. Monsignor Odio Herrera Ruben, of the archdiocese of San Giuseppe of Costa Rica. July 12. Monsignor Clerico John, of the diocese of Natchez.



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July. Monsignor Kerr Arthur R., of the diocese of Pueblo. July. Monsignor Walsh Joseph, of the same diocese. July. Monsignor McGuire Paul, of the diocese of Sioux Falls. July. Monsignor Reilly James A., of the same diocese.

[*Latin ed. p. 241*]

From the Roman Curia Diary, July 24, 1951.

Most Reverend Angelo Guevara Horcas, of the Archdiocese of Granada.

Most Reverend Timoteo Sweeney, of the Diocese of Fall River.

August 9:

Most Reverend Teobaldo Schrems, of the Diocese of Ratisbon.

August 21:

Most Reverend Giacomo Troy, of the Archdiocese of Saint Paul, Minnesota.

Most Reverend Andrea Arsenault, of the Diocese of Gaspé.

Most Reverend Carlo Eugenio Roy, of the same diocese.

Most Reverend Guglielmo A. Renner, of the Diocese of Saint Clodoald.

Most Reverend Giorgio Biskup, of the Archdiocese of Dubuque.

September 2:

Most Reverend Salvatore Licata, of the Diocese of Agrigento.

Most Reverend Ugo A. Dolan, of the Diocese of Raleigh.

Most Reverend Cornelio E. Murphy, of the same diocese.

Most Reverend Francesco O'Brien, of the same diocese.

September 31:

Most Reverend Leonida Primeau, of the Archdiocese of Saint Bonaventure.

October 5:

Most Reverend Valentino D. Saverio Elwes, of the Archdiocese of Westminster.

Most Reverend Francesco Wosnitza, of the Archdiocese of Breslau.

October 10:

Most Reverend Carlo Eichen, of the Archdiocese of Colonia.

Most Reverend Teodoro Guelker, of the Archdiocese of Paderborn.

Most Reverend Francesco Balzarmi, of the Diocese of Bobbio.

October 14:

Most Reverend Ruggero Bancalà, of the Diocese of Sovana and Pitigliano.

October 22:

Most Reverend Alberto Middels, of the Archdiocese of Malines.

October 26:



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Most Reverend Tommaso Brosnan, of the Diocese of Bathurst.

Most Reverend Guglielmo Patrizio Clark, of the Archdiocese of Sydney.

Most Reverend Palmario Marazzi, of the Archdiocese of Genoa.

Most Reverend Giuseppe Fabbri, of the Diocese of Montefeltro.

November 3:

Most Reverend Mario Brini.

November 6:

Most Reverend Raffaele Dávila Vilchis, of the Archdiocese of Mexico.

Most Reverend Albino Galletto, of the Diocese of Pinerolo.

Most Reverend Giovanni Ingendael, of the Diocese of Ruremonda.

[*Latin ed. p. 242*]

Acta Apostolicae Sedis - Commentarium Officiale 242, 10 Novembris 1951. Reverendissimus Dom Augusto Corradi, ex archidioecesi Modenensi. 26

Reverendissimus Dom Arturo Giuseppe Conway, ex dioecesi Porti Piriei. 29

Reverendissimus Dom Mario Natalucci, ex archidioecesi Anconitana.

Reverendissimus Dom Paulus Rabini, ex eadem archidioecesi.

Reverendissimus Dom Nicola Fortunato, ex archidioecesi Bariensi.

Reverendissimus Dom Petrus Raphael, ex dioecesi Eliopoli de Maronitis.

12 Decembris 20

Reverendissimus Dom Giuseppe Gironella Corominas, ex dioecesi Geronensi.

Reverendissimus Dom Alfonso Casas Villanueva, ex dioecesi Tayensis.

Reverendissimus Dom Andreas De Bonis, ex archidioecesi Gaietana.

1952.

Reverendissimus Dom Luciano Martin, ex dioecesi Sancti Ioannis de Quebec.

1.2

Reverendissimus Dom Ludovicus Punzólo, ex dioecesi Pozzuolensi.

Martii

Camerieri secreti supranumerarii Sanctitatis:

1947.

Reverendissimus Dom David J. Cashman, ex archidioecesi Birminghamensis.

Reverendissimus Dom Cyrillus Taylor, ex archidioecesi Liverpoliensis.

1949.

Reverendissimus Dom Riccardus Morganti, ex administratione apostolica Luganensi.



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12 Novembris 5

Reverendissimus Dom Hugo Lattanzi, ex archidioecesi Fermensis.

Mai

Reverendissimus Dom Petrus Lewen, ex archidioecesi Coloniensi.

Augusti

Reverendissimus Dom Taddeus Hornung, ex dioecesi Augustensi.

Reverendissimus Dom Stanislaus Grims, ex dioecesi Lubianensi.

5 Septembris

Reverendissimus Dom Felix Vukovié, ex dioecesi Spalati.

6

Reverendissimus Dom Eliodorus Bios, ex dioecesi Socorro et Sancti Gii.

13

Reverendissimus Dom Giuseppe Alberto Beaudry, ex archidioecesi Sancti Bonifacii.

Reverendissimus Dom Giuseppe Robert, ex eadem archidioecesi.

21

Reverendissimus Dom Michael D. O'Connell, ex dioecesi Monterey-Fresno.

23

Reverendissimus Dom Giuseppe Carata, ex dioecesi Lech.

26

Reverendissimus Dom Italo Ciulli, ex dioecesi Volterranensi.

Octobris

Reverendissimus Dom Edwardus Galloway Dunderdale, ex archidioecesi Westmonasteriensis.

10

Reverendissimus Dom Giuseppe Lenkewitz, ex archidioecesi Coloniensi.

12

Reverendissimus Dom Dominicus Fornaciari, ex archidioecesi Modenensi.

Reverendissimus Dom Arturo Romani, ex dioecesi Pesciensi.

14

Reverendissimus Dom Giuseppe Muzio, ex dioecesi Bobbiensi.

Reverendissimus Dom Vincentius Tassi, ex eadem dioecesi.

[*Latin ed. p. 243*]

Diarium Romanae Curiae, October 30, 1951. Monsignor Eras Uberto J. A. M., of the diocese of 's-Hertogenbosch.

November 6: Monsignor Mampaey Alfred, of the archdiocese of Malines.



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November 6: Monsignor Mega Peter, of the archdiocese of Panama.

November 7: Monsignor Chiesa Charles, of the diocese of Tortona.

November 7: Monsignor Leidi Camillus, of the same diocese.

November 22: Monsignor Centra Joseph, of the suburbicarian diocese of Velletri.

November 22: Monsignor Fagiolo Dominic, of the same diocese.

November 22: Monsignor Marafini Joseph, of the same diocese.

November 23: Monsignor Ammanito Frederick, of the archdiocese of L'Aquila.

November 23: Monsignor Cipollone Ernest, of the same archdiocese.

November 23: Monsignor Dionisi Peter, of the same archdiocese.

November 23: Monsignor Orpelli Alfred, of the same archdiocese.

November 23: Monsignor Quaianni Joseph, of the same archdiocese.

November 23: Monsignor Custodi Louis, of the diocese of Orvieto.

November 29: Monsignor Jonna Victor, of the archdiocese of Ancona.

November 29: Monsignor Leoni Olindo, of the same archdiocese.

December 4: Monsignor Fumi Joseph, of the diocese of Montepulciano.

December 6: Monsignor Di Marco John, of the diocese of Ragusa.

December 20: Monsignor Antinolo Márquez Francis, of the archdiocese of Granada.

March 12: Monsignor Botella Valor John, of the diocese of Madrid.

1952: Monsignor Ausiello Lanieri Renato, of the diocese of Ventimiglia.

1952: Monsignor Cantagalli Gaspare, of the diocese of Faenza.

1952: Monsignor Cherubini Sante, of the diocese of Gubbio.

1952: Monsignor Chiaurri Francis, of the diocese of Cesena.

1952: Monsignor Norese Francis, of the diocese of Alessandria.

1952: Monsignor Novarese Louis, of the diocese of Casale Monferrato.

1952: Monsignor Vighetti Oreste, of the diocese of Susa.

1952: Monsignor Zanera Oscar (Rome).

Honorary Chaplains, wearing the purple cassock of His Holiness:

October 29, 1951: Monsignor Amato Joseph, of the diocese of Campagna.

October 29, 1951: Monsignor Cammardella Anthony, of the same diocese.

December 2: Monsignor Pizzinato Angelo, of the diocese of Vittorio Veneto.

January 9, 1952: Monsignor Sacco Francis, of the diocese of Campagna.

[*Latin ed. p. 244*]

Acta Apostolicae Sedis, - Official Commentary 244, Honorary Chamberlain of the Order of the Sword and Mantle, Supernumerary: 8: 23 Novem-



*Translated by churchlatin.ai, a product of Boyne Archives*

ber 1951. Mr. Pierre Merillon, of the diocese of Bayonne. Secret Honorary Chamberlain to His Holiness: 23 November 1951. Monsignor Lorenzo Valente, of the archdiocese of L'Aquila. HONORS: With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Pius: 5 December 1951. Upon His Excellency, Mr. Massimo Etchecopar, Ambassador of the Republic of Strasbourg to the Holy See. 13 ″ ″ Upon His Excellency, Mr. Alfonso Forcade y Jorrin, Ambassador of Cuba to the Holy See. ″ ″ ″ Upon His Excellency, Mr. Leone Théband, Ambassador of Haiti to the Holy See. ″ ″ ″ Upon His Excellency, Mr. Pietro Troncoso Sánchez, Ambassador of the Dominican Republic to the Holy See. The Grand Cross of the Order of Saint Gregory the Great, civil class: 18 June 1951. To Mr. Giovanni Claudio Güell, of the diocese of Barcelona. 25 September ″ ″ To Mr. Giuseppe Pholien, President of the Council of Ministers of Belgium. ″ ″ ″ To Mr. Paolo van Zeeland, Minister of Foreign Affairs of the Kingdom of Belgium. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: 16 February 1951. To Mr. Giovanni Giuseppe Barcia Goyanes, of the archdiocese of Valencia. ″ ″ ″ To Mr. Giuseppe Maria Haro Salvador, of the same archdiocese. ″ ″ ″ To Mr. Gregorio Molina Ribera, of the same archdiocese. 24 August ″ ″ To Mr. Paolo Froeschl, of the diocese of Kansas City. 20 November ″ ″ To Mr. Francesco Teulings, Vice President of the Council of Ministers of the Netherlands.

[*Latin ed. p. 245*]

Diarium Romanae Curiae 245. The Insignia of the Order of Saint Gregory the Great, civil class. May 7th, July 2nd, 1951. To Mr. Vittorio Michiels, of the Archdiocese of Malines. To Mr. Costantino Lobo Montero, of the Archdiocese of Santiago de Compostela. November 8th. To Ms. Maria Emilio Lejeune, of the Diocese of Namur. The Insignia of the Order of Saint Gregory the Great, civil class: March 31st, April 10th, 1951. To Mr. Rodolfo Brenninkmeijer, of the Archdiocese of Utrecht. To Mr. Giovanni T. M. Smits van Oyen, of the Diocese of Bois-le-Duc. May 5th. To Mr. Antonio Philips (Netherlands). May 19th. To Mr. Mario Canino (Italy). August 5th. To Mr. Enrico Pharaon, of the Melkite Archdiocese of Beirut. To Mr. Mitri Sehnaoui, of the same Archdiocese. September 2nd. To Mr. Pietro Cialian (Constantinople). To Mr. Giovanni Giuseppe Cunningham, of the "nullius" Abbey of Saint Mary Ausiliatrice of Belmont. October 29th, November 4th, November 6th. December 14th. January 20th. To Mr. Giuseppe Spedaliere, of the Diocese of Acireale. To Mr. Giovanni Moruzzi (Rome). To Mr. Rodolfo Biancorosso, of the Archdiocese of Catania. To Mr. Vittorio De Riso, of the Diocese of Ascoli Satriano. To Mr. Giusto Pintado Robles, of the Diocese of Madrid. 1952. To Mr. Pietro Montuschi, of the Diocese of Faenza. To Mr. Antonio Colini (Rome). To Mr. Italo Colombo (Rome). To Mr. Alberto Grenier (Rome). To Mr. Pietro Romanelli (Rome).



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The Knighthood of the Order of Saint Gregory the Great, civil class: March 17th, April 10th, 1951. To Mr. Gerardo P. M. Dikötter, of the Diocese of Breda. To Mr. Antonio Kersten, of the Diocese of 's-Hertogenbosch. May 5th. To Mr. Giovanni Uberto Maenen, of the Diocese of Rure. To Mr. Giovanni Antonio Middelhuis, of the Archdiocese of Utrecht. August 9th. To Mr. Khalil Khoury, of the Melkite Archdiocese of Beirut. To Mr. Carlo Nehmen, of the same Archdiocese. To Mr. Nicola Zabbal, of the same Archdiocese. To Mr. Barry Heer Dorsey, of the Diocese of Kansas City.

[*Latin ed. p. 246*]

Acta Apostolicae Sedis - Official Commentary 246, August 24, 1951. To the Reverend Mr. Welsb Thomas N., of the same diocese. To Mr. Claeys-Botiuaert Alfred (Belgium). September 25th: To Mr. Valli of Rome. October 15th: To Mr. Boyle Walter, of the diocese of Brooklyn. October 20th: November 8th: November 20th: To Mr. Timperi Cesare (Rome). December 4th: To Mr. Dauby Maurice, of the archdiocese of Malines. To Mr. de Gruyter Lewis Gerard, of the diocese of 's-Hertogenbosch. To Mr. Bonavita Joseph Mary (France). December 12th: To Mr. Consoli Salvatore, of the archdiocese of Catania. To Mr. Bernard D'Amico, of the same archdiocese. January: To Mr. Pérez López Charles, of the diocese of Madrid. January 1952: To Mr. Pages Marcello (France). To Mr. Sauvageol John (France). To Mr. Nobiloni Nello, of the suburban diocese of Frascati. To Mr. Celli Gaetano, of the same diocese. To Mr. Wallet Charles Leo, of the archdiocese of Malines. December 25th: The Cross of the Order of Saint Sylvester the Pope: September 25, 1951. To Mr. Dequae Andrew (Belgium). December 20th: To Mr. Wigny Peter (Belgium). To Mr. Basagoiti Ruiz John Anthony, of the same diocese. To Mr. De Luis Francis, of the same diocese. To Mr. García Pablos Anthony, of the same diocese. To Mr. López Martínez Alfred, of the same diocese. December 25th: The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: September 25, 1951. To Mr. Laude Norbert (Belgium). To Mr. Domenico Magri, of the archdiocese of Catania. January 6, 1952: To Mr. Cappelletti Joseph, of the archdiocese of Trento. December 6, 1951: The Plaque of the Order of Saint Sylvester the Pope: To Mr. Spitz Eric (Austria). July 21st and August 9th, 1951: To Mr. Geara George (France). To Mr. Costanzi Decius (Rome). To Mr. Olbreehts Francis (Belgium). To Mr. van den Abeele Marcello (Belgium). September 25th: To Mr. Calabro Sebastian (Rome). To Mr. Pierotti Edmond (Rome). To Mr. Count Riccardi di Lantosca Leopold (Rome).

[*Latin ed. p. 247*]

From the "Diarium" of the Roman Curia, October 2, 1951.

To Mr. Bruno Banchini, of the diocese of Montalcino.

October 10.

To Mr. Pietro De Matte, of the archdiocese of Trento.



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October 25.
To Mr. Vico Mossa, of the archdiocese of Sassari.
To Mr. Enrico Pisano, of the same archdiocese.
October 26.
To Mr. Ferdinando Regoli, of the archdiocese of Siena.
October 29.
To Mr. Arcangelo Benedetti, of the diocese of Veroli.
October 31.
To Mr. Michele Solano y Aza (Spain).
November 4.
To Mr. Alceste Bozuffi (Rome).
November 7.
To Mr. Vittorio Golia (Rome).
November 8.
To Mr. Stefano Lamarche, of the diocese of Liegi.
To Mr. Bo F. Gorthon (Sweden).
To Mr. Piero Compagna, of the archdiocese of Rossano.
November 14.
November 16.
November 24.
To Mr. Giuseppe Di Palma, of the archdiocese of Ancona.
To Mr. Guido Mantovani, of the same archdiocese.
November 20.
To Mr. Giuseppe Martino Stieger, of the diocese of Breda.
December 1.
To Mr. Cornelio Njo Tiong Tjiat, of the apostolic vicariate of Semarang.
December 2.
To Mr. Romeo Termignone (Rome).
December 11.
To Mr. Jorge Cid Proença de Andrade (Portugal).
December 12.
To Mr. Carlo Achille Tommasini, of the archdiocese of Milan.
To Mr. Michele Calbucci (Rome).
December 14.
To Mr. Giacomo Gaglione, of the diocese of Caserta.
To Mr. Sabatino Sarnella, of the diocese of Cerignola.
To Mr. Giuseppe Pedrone, of the same diocese.
To Mr. Pompilio Calabrese, of the archdiocese of Taranto.



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December 18.
To Mr. Pietro Buquet, of the archdiocese of Paris.
December 20.
To Mr. Cassiano Scribano, of the archdiocese of Catania.
To Mr. Raffaele Leone, of the same archdiocese.
To Mr. Alessandro Abate, of the same archdiocese.
To Mr. Santiago Corral y Pérez, of the diocese of Madrid.
December 23.
To Mr. Giuseppe Parolin, of the diocese of Treviso.
The Knighthood of the Order of Saint Sylvester the Pope: May 5, 1951.
To Mr. Corrado Gerard Bekkering, of the archdiocese of Utrecht.
To Mr. Federico Keesen, of the same archdiocese.
To Mr. Norberto M. van Dommelen, of the same archdiocese.
September 18.
To Mr. Pierino Pierucci, of the archdiocese of Urbino.
September 25.
To Mr. Robert Bagage (Belgium).
To Mr. Giuliano de Ridder (Belgium).
To Mr. Giuseppe van den Haute (Belgium).

[*Latin ed. p. 248*]

Acta Apostolicae Sedis - Official Commentary 248, September 28, 1951. To the Reverend Mr. Boyer Luigi, of the Archdiocese of Montreal. To the Reverend Mr. Daoust Aurelio, of the same Archdiocese. October 10. To the Reverend Mr. Caneparo Francesco, of the Diocese of Biel. October 18. To the Reverend Mr. Somm Agostino Fridolino, of the Apostolic Vicariate of Rajaburi. October 26. To the Reverend Mr. Ricci Cesare, of the Archdiocese of Siena. To the Reverend Mr. Houle Giovanni Luigi, of the same Archdiocese. November. To the Reverend Mr. Chiarelli Bortolo, of the Diocese of Belluno and Feltre. To the Reverend Mr. De Mas Annibale Nicolò, of the same Diocese. To the Reverend Mr. Tognetti Sante, of the same Diocese. To the Reverend Mr. Menchi Oliviero, of the Diocese of Città di Castello. To the Reverend Mr. Basilico Augusto, of the Archdiocese of Milan. To the Reverend Mr. Zalzal Emilio, of the Patriarchate of Antioch of the Melchites. To the Reverend Mr. Trigalet Giuseppe, of the Archdiocese of Malines. November 11. To the Reverend Mr. Matthys Giorgio Maria, of the same Archdiocese. November 12. To the Reverend Mr. Manente Stanislao, of the Archdiocese of Trani. To the Reverend Mr. Schiess Robert, of the Diocese of Basle. To the Reverend Mr. Giot Maurizio, of the same Archdiocese. November 16. To the Reverend Mr. Fragnelli Carlo, of the Diocese of Como. To the Reverend Mr. Delbuono Stefano, of the Diocese of Savona. Decem-



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ber 1. To the Reverend Mr. Maturbongs Giulio, of the Apostolic Vicariate of Amboina. December 2. To the Reverend Mr. Pellizzari Romano, of the Diocese of Bergamo. To the Reverend Mr. Vaghi Riccardo, of the Diocese of Lodi. December 6. To the Reverend Mr. Dutra Faria Francesco di Paola, of the Patriarchate of Lisbon. December 12. To the Reverend Mr. Escolano Antonio, of the Apostolic Vicariate of Rabat. To the Reverend Mr. Caruso Giuseppe, of the Archdiocese of Catania. To the Reverend Mr. Dell'Acqua Andrea, of the same Archdiocese. December 20. To the Reverend Mr. Di Mauro Giuseppe, of the same Archdiocese. December 22. To the Reverend Mr. Musumeci Pietro, of the same Archdiocese. December 23. To the Reverend Mr. Tropea Giacomo, of the same Archdiocese. To the Reverend Mr. Genzini Ferruccio, of the Diocese of Cremona. To the Reverend Mr. Piglia Enrico, of the Archdiocese of Turin. To the Reverend Mr. Ruggiero Benigno, of the Archdiocese of Gaeta. 1952. To the Reverend Mr. Torcellan Giovanni, of the Diocese of Faenza. To the Reverend Mr. Brusà Beniamino (Rome). To the Reverend Mr. Friz Robert, of the Archdiocese of Udine. To the Reverend Mr. Peratoner Giovanni Battista, of the same Archdiocese.

[*Latin ed. p. 249*]

A.D. et Vol. XXXIV, 12 Aprilis 1952 (Ser. II. v. XIX) — N. 5

## ACTA APOSTOLICAE SEDIS

## COMMENTARIUM OFFICIALE

## ACTA PII PP. XII

## EPISTULA APOSTOLICA

## AD VENERABILE FRATRES AC DILECTOS FILIOS EPISCOPOS

## CETERUMQUE CLERUM AC POPULUM ROMANIAE

## PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES.

### PIUS PP. XII

Venerabiles Fratres ac Dilecti Filii, salutem et Apostolicam Benedictionem.



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"Veritatem... facientes in caritate," 1 dum tristissimas consideramus condiciones, in quibus Catholica Ecclesia apud vos versatur, contineri non possumus quin et christianam vestram, qua in exemplum praestatis, fortitudinem dilaudemus, et maerenti animo conqueramur, quod sacra catholicae religionis iura, imprimisque eidem debita libertas, in gravissimum sint discrimen adducta.

Quamobrem paterna postulat voluntas, qua omnes, quotquot habemus in Christo Fratres et filios, ac vos praesertim amplectimur, ut ea vobis impertiamur solacia, quae in praesentibus rerum angustiis possumus; ut nempe per has litteras vos quasi praesentes alloquamur, vobisque asseveremus Nos aerumnas, aegritudinesque vestras participare, atque ad Deum misericordiarum Patrem Nostras pro vobis admovere preces, quibus quidem totius catholici orbis supplicationes coniunguntur.

At apostolici officii, quo tenemur, conscientia postulat ut vocem extollamus Nostram, Dei Ecclesiaeque causam defendentem; "non enim possumus aliquid adversus veritatem, sed pro veritate." 2

Siquidem ea Nobis perspecta sunt, quae quantaque hactenus tolerastis mala:

1 Eph. 4, 15.

2 Cor. 13, 8.

17 - Acta, VOL. XIX, n. 5. — 12-4-1952.

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250. There are now no sacred ministers among you who can freely govern their dioceses, direct their priests, and impart suitable instructions and norms to their lay children. For all have been removed from their seats, and either imprisoned or banished far from their flocks. Therefore, it happens, to our great sorrow: "I will strike the shepherds, and the sheep of the flock shall be scattered." 3 Furthermore, we have learned that the Eastern Rite Church, which flourishes among you in number and virtue, is considered to be abolished by public law, and its sacred buildings and institutions have been destined for other purposes, as if this were in the wishes and desires of those very Catholics; that many religious congregations of men and women have been dissolved, and that schools of literature and discipline, in which young people were instructed by these congregations in the light of human and Christian wisdom, and in which their integrity of morals and strength of virtue were fostered, have been prohibited as harmful and pernicious to the state and transferred elsewhere; that many priests, because they maintained the closest connection with this Apostolic See and with their ancestral faith, because in no way did they wish to relax their Christian constancy, have been slandered, their consciences defiled, their office betrayed, or have been deported to unknown regions, or forced to work in mines, or



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finally thrown into prison, where they still lead a miserable, but before the eyes of God and the good, a glorious life. Moreover, in this flood of books, newspapers, and ephemeral writings, no opportunity is given to Catholics to extol their faith in writing; so that the truth may shine forth, and the sacred rights of the Church may be defended in its light and preserved as far as possible. Therefore, the Catholic Church itself is so described and portrayed as if it were hostile and an enemy of the state. But it is quite clear that those who rightly follow Christian precepts and apply them to the best of their ability will yield to no one in patriotic charity, in civil obedience, or in compliance with established norms, provided that these norms do not command anything that is contrary to natural, divine, or ecclesiastical laws. Therefore, you, Venerable Brothers and beloved sons, are persecuted and afflicted in every way because you defend the Catholic faith in your hearts; and this, indeed, is not a disgrace, but an honor, not infamy, but glory. You appear to us, and to all who can recognize the truth, to be renewing the traditions of the ancient Church; and therefore, We, who have a paternal love for your people, and who 3 MATTH. 26, 31; cfr. Zach. 13. 7.

[*Latin ed. p. 251*]

The Acts of Pope Pius XII, page 251, with most singular charity, we exhort those "who suffer persecution for righteousness' sake," 4 and we desire to embrace those who, unjustly detained in prisons, weep and are afflicted, not only for the private sufferings and loss of liberty of each one, but also because they are persecuted for the ancestral religion, for the sacred institutions undermined, and for the eternal salvation of their peoples, which is now in danger. Turn your eyes, your minds, and your trust to Heaven; remember, Venerable Brothers and beloved sons, that a reward is reserved for you there, namely, the splendor of blessedness, which knows no setting; remember that all Catholics, united with us in the same Father, everywhere on earth, should raise their prayers to God, that He Himself may quickly bring an end to so much sorrow and distress; and that He may grant peace to minds, peace to peoples, and peace to all nations; that peace which we mean, which securely safeguards the most holy rights of religion, which protects the dignity and liberty of the conscience of each individual, which unites all peoples in a friendly bond, without any unjust disparity. We desire this peace, and we have long recommended it by speaking, advising, and acting; not that peace by which the Church is reduced to servitude, for we know well that, if religion is oppressed or destroyed, the very foundations of the state are undermined, and citizens cannot attain true prosperity and happiness. Indeed, in the annals of your homeland, there are illustrious examples of Christian faith, constancy, and fortitude. From the most ancient times, as tradition has it, "at Durostorum, at Axiopolis, and at Tomis, there are martyrs who shed their blood for the name of Christ. And although, apart from the martyrdom, we know



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nothing else about their lives, this alone, since it is undoubtedly certain, speaks volumes." 5 You are, in a certain sense, the sons of these martyrs; and therefore, <(my beloved brothers, be steadfast and immovable; always abound in the work of the Lord, knowing that your labor is not in vain in the Lord)>. 6 And just as your land has already been purified by the sacred blood of martyrs, so too it has been irrigated by apostolic toil. Among those who, with no sparing of effort, introduced the Christian name and the cultivation of human and divine wisdom among you, Saint Niceta, Bishop of Remesiana, shines with a special light, who, at the end of the fourth century and the beginning of the fifth, was an indefatigable apostle of this people. Through him, your ancestors learned "to resonate Christ in the Roman heart, and to live a peaceful and chaste life."

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary 252 7 cem ) ) . Furthermore, he not only cultivated your people with the precepts of the Gospel and Christian virtue, but also left behind for posterity documents of his excellent teaching, since he "composed writings of considerable importance, in simple and clear language." 8 And although, due to very serious circumstances, access to this Apostolic See was almost closed to your people over time, the Catholic faith was never extinguished among you; rather, it scarcely ceased to exist, and it has begun to revive again, as if responding faithfully to the voice of ancient times. Today, Venerable Brothers and beloved sons, it belongs to you to hear that same voice, to imitate those same examples. Difficulties, obstacles, and distinctions are undoubtedly present for you; but they were not lacking for your ancestors, who overcame them with the same fortitude. Therefore, continue, as you do, to endure trials, sorrows, and tribulations with unwavering spirit; continue to suffer exile, imprisonment, and the loss of all things, rather than to renounce your faith, or to break or weaken the bond with this See of the Apostles. And be certain that the divine help, implored by your prayers, will never fail you. We are confident that these exhortations of ours, these testimonies of our fervent charity, may reach you, and that you may draw from them all beneficial strength and heavenly consolation; so that, as is your custom, you may strive and excel with undaunted courage. As it is easily seen, the cause of God, of the Church, and of souls is at stake; therefore, one must never lose heart; never should those things commanded by Christian conscience, those divine precepts, be neglected or overlooked, but with the utmost constancy and tireless zeal, they must be preserved at all times and, as far as possible, brought to fruition. Indeed, the most present protection and the most powerful patronage are with you, those Saints of Heaven, of whom your homeland boasts; first of all, the Virgin Mary, the Mother of God, whom you venerate with fervent piety, who will obtain for you, her children, who are in such a grave situation, those



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heavenly favors from her only-begotten Son, which you so greatly need; finally, together with us, the prayers of the entire Catholic world will be with you, which, as if in a sacred struggle, will implore from the Father of mercies that which is desired by us, by you, and by all good people: namely, the free and full opportunity to privately and publicly profess your religion, and to observe, guard, and preserve its institutions, norms, and precepts.

[*Latin ed. p. 253*]

Acta Pii PP. XII 253. The Council proclaims to you the blessings of heaven and is a witness to the paternal will of Our Most Holy Father. The Apostolic Benediction, which We impart with the greatest love to you individually and to all of you, Venerable Brothers and beloved sons, in the Lord. Given in Rome, at Saint Peter's, on the twenty-seventh day of the month of March, in the fourteenth year of Our Pontificate, 1942. PIUS PP. XII. APOSTOLIC CONSTITUTIONS. I. CONCERNING THE VICARIATE APOSTOLIC OF ADDIS ABEBA. A NEW APOSTOLIC EXARCHATE OF THE ALEXANDRINE ETHIOPIAN RITE IS ESTABLISHED IN ETHIOPIA, TO BE CALLED THE VICARIATE APOSTOLIC OF ADDIS ABEBA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. The Roman Pontiffs have always shown paternal benevolence towards the Eastern Churches, among which the Ethiopian Church of the Alexandrine rite is to be reckoned, which, according to tradition, arose at the end of the third century. At that time, the Ethiopians embraced the Christian religion, which they faithfully preserved afterwards, although, as the years passed, their country, surrounded on all sides by pagans and by the Medes, and almost cut off from other Christian peoples, could scarcely have any intercourse, except rarely, with the Apostolic See. Nevertheless, Our predecessors, turning their thoughts to those distant territories, did not fail, when it was possible, to send heralds of the Gospel to Eritrea and Ethiopia, who there, day by day, expanded the kingdom of Christ and sought to bring back to unity with the See of Peter those regions inhabited by schismatics. Among these heralds of the Gospel, two are particularly worthy of mention: namely, the most illustrious Blessed Justin De Jacobis, from the Congregation for the Propagation of the Faith, and William Massaia, of the Order of the Friars Minor Capuchin, who was later invested with the Roman purple. Following in their footsteps, many other missionary men have endeavored to introduce civil order along with the Catholic religion into Ethiopia. We, considering these territories, in the year 1942, while a war raged almost throughout the world, granted to the Christian Ethiopians the right to be under the jurisdiction of a Venerable Brother.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis — Official Commentary. We have made sub-



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ject the Chidané Maryam Cassa, Bishop in the titular see of Tmarita and Ordinary for the Catholics of the Alexandrian rite residing in Eritrea. In the preceding year, for all the Ethiopian Christians of the Alexandrian rite, we appointed the esteemed son Hailè Maryam Cahsay as Apostolic Administrator at the direction of the Holy See. Now, we have decided to erect an Apostolic Exarchate in Ethiopia. After due deliberation with our venerable brother, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Eastern Churches, and the Secretariates, and with the consent of those whose interests are involved, and after mature consideration, with certain knowledge and supreme authority, we erect and establish a new Apostolic Exarchate in Ethiopia, to be called "de Addis Abeba." The boundaries of this new Exarchate shall be the same as the civil boundaries of the Ethiopian Empire. We establish its seat in the city of Addis Abeba, from which it derives its name, and the church which has hitherto served as the cathedral for the Latin Apostolic Vicariate shall henceforth be the cathedral for the new Exarchate of the Alexandrian Ethiopian rite; and we grant to it all the rights, privileges, honors, and prerogatives enjoyed by other cathedral churches, provided that they are exercised in accordance with the approved rite and discipline. Furthermore, we grant to the Exarch, for the time being, all the rights, insignia, and privileges that are proper to other Exarchs of the Eastern rites in the Catholic world, and we subject them to all the burdens and obligations to which others are subject, according to the sacred canons and the particular discipline of the Alexandrian rite of the Ethiopian Church. In order that the Exarch may be able to perform not only jurisdictional but also disciplinary functions within the boundaries of his Exarchate, as a Bishop in his diocese, he shall be designated with the episcopal insignia; and therefore, a titular church will be assigned to him by the Apostolic See. We desire that this new Exarchate of Addis Abeba be immediately subject to Us and to the Apostolic See. We further decree that the Exarch shall take care to choose six or at least four Consultors, priests commended for their piety, prudence, and learning, residing in the seat of the Ordinary or in nearby places, who will be available to assist him with counsel and work in the governance and administration of the Exarchate, and who will assist him in the celebration of pontifical functions. The Exarchate's sustenance shall be constituted, until stable revenues are established, by contributions similar to those of a cathedral chapter, which the Ordinary, after hearing his Consultors, shall establish to be paid by each parish and community, and by collections from the faithful, for the benefit of which the Exarchate itself has been established. We also hope that, as soon as possible, an Exarch will take care to establish a small seminary in the new Exarchate, for the purpose of training all Ethiopian clerics in the hope of the Church, so that a seminary for all Ethiopian clerics may be



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established.

[*Latin ed. p. 255*]

255 The acts of Pope Pius XII shall be considered valid, and shall be established. Regarding all other matters, namely concerning the rights and obligations of clergy and the faithful, concerning controversies, should any arise, between the Exarch and the clergy and the faithful of the Latin rite, concerning the use of the Alexandrian Ethiopian rite in the sacred ceremonies, we most strictly command that those sacred canons and norms already established by the Apostolic See be observed. For all of these matters, as has been stated and established above, we entrust the execution to our beloved son Theodore Monnens, the special Legate of the Apostolic See in Ethiopia, and we grant him all and singular powers, even the power to delegate to any man established in ecclesiastical dignity, to carry out the aforementioned purpose, and we impose upon him the obligation to transmit the authenticated copy of the executed acts to the Holy Congregation for the Eastern Church as soon as possible. We declare these present letters to be valid and efficacious, and to obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain, and that, if anyone, by any authority, knowingly or unknowingly, should attempt to violate these matters, it shall be entirely null and void, and we decree it so, notwithstanding any contrary provisions, even those worthy of special mention, to which we derogate. Furthermore, we decree that copies, extracts, or even printed versions of these letters, provided they are signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity, shall have the same validity as these present letters themselves. To no one shall it be permitted to infringe or contradict this page of our erection, constitution, concession, delegation, derogation, mandate, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the thirty-first day of the month of October, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our pontificate.

For the Holy Roman Church:
[Signature]
Cardinal.
For the Holy Roman Church:
Cardinal Secretary
[Signature]
Cardinal TISSERANT
CLEMENS
Cardinal MICARA



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A. Carinci, Archbishop, titular of
Iosephus Caprio, Protonotary
£B Plumbi Reg. in Cane. Ap., vol. LXXXII. n. 69.
Seleuc, Dean
Proton. Apost.
Apost.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary II

FROM THE DIOCESES OF SYRACUSE AND RAGUSA: A CHAPTER OF CANONS IS ESTABLISHED IN THE CATHEDRAL CHURCH OF RAGUSA FOR THE PERPETUAL REMEMBRANCE OF THE SERVANTS OF GOD.

According to the ancient discipline of the Church, especially in metropolitan and cathedral churches, Colleges of Canons are to be established, in accordance with the norms of the Code of Canon Law, primarily for the purpose of forming a senate of sacred ministers, that is, a body of clergy, who may offer more solemn worship to God in the temples, and who may be present to assist Bishops, whether they request counsel or are engaged in pontifical rites, and who may perform their duties in the governance of the diocese in the absence of the Bishop. It pertains to the Apostolic See to erect and establish these colleges. Therefore, by Apostolic Letters sealed with the leaden seal, given to the faithful flock on the sixth day of the month of May of the past year, in which the new Diocese of Ragusa was established and also primarily united to the Archdiocese of Syracuse, among other provisions, it was stipulated that a Cathedral Chapter should be established in this new diocese in Ragusa as soon as possible.

Now, the venerable Father Hector Baranzini, Archbishop of Syracuse and Bishop of Ragusa, as we have just stated, recently requested from Us the erection of a Chapter in the cathedral church of St. John the Baptist in Ragusa, in order to fulfill the aforementioned precept. We, knowing that this would be of no small benefit to the splendor of the divine worship and to the advantage of the faithful, deemed it fitting to grant our approval after due deliberation.

Therefore, after consulting with our venerable Brother, Our Most Reverend Cardinal, Prefect of the Sacred Congregation of the Consistorial Secretariat, and after obtaining the necessary consents, and after mature consideration of all matters, by the fullness of Our Apostolic authority, We establish a Cathedral Chapter in the church of St. John the Baptist in Ragusa,



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consisting of four dignities: namely, an Archdeacon, a Dean,

[*Latin ed. p. 257*]

Acta Pii PP. XII 257: To the Cantor and Treasurer, eight Canons, of whom one shall hold the office of Theologian, and another the office of Penitentiary, and furthermore, six beneficiaries of lower rank or mansionaries. The assignment of offices shall pertain only to the Apostolic See, while the Canonicates and Mansionaries shall belong to the Bishop, with the legally established rights being observed, and after consultation with the Very Reverend Chapter of the Cathedral of Grado, provided that the assignment of benefices in any case does not pertain to the Apostolic See at that time. Furthermore, since it is fitting that those who participate in the Bishop's council and senate should be distinguished by certain insignia, by which they may be distinguished from the rest of the diocesan clergy, we decree that, within the boundaries of the diocese of Grado and during liturgical ceremonies of the Chapter, the Dignitaries and Canons shall wear a rochet and pallium (commonly called a "mozeta") with a violet-colored hood, while the mansionaries shall wear a violet-colored cotta and mozeta without a hood, with the legally established rights being observed. Finally, we desire that as soon as the Chapter's constitutions are drawn up in accordance with the law and according to what We have established herein, and after they have been approved by the Bishop, they be religiously observed by all members of the Chapter. Regarding all other matters pertaining to the Chapter, namely, the offices, the choral service, the duties and privileges, the prescriptions of common law shall be strictly observed. To ensure the execution of all that has been established and decreed above, we choose the Most Reverend Archbishop of Syracuse and the Bishop of Grado, whom We have mentioned above, as necessary and suitable for this purpose, granting them the necessary faculties, and also authorizing them to delegate to any man holding an ecclesiastical office, to carry out the aforementioned purpose, and to transmit to the Sacred Congregation of the Consistory, as soon as possible, a certified copy of the acts of the execution carried out. We declare these present Letters to be firm, valid, and effective, and to obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain, and if anyone, knowingly or unknowingly, should attempt to violate or contradict them in any way, We will and decree that it be entirely null and void, with all contrary provisions, even those worthy of special mention, not hindering this in any way, which We hereby revoke. We also desire that these present Letters, even printed copies, shall have the same full faith, as these present Letters themselves, provided that they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office. To no one shall it be permitted to infringe or contradict this page of our erection, constitution, concession, statute, mandate, commission, and will.



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If anyone should presume to attempt such a thing with reckless audacity, let him incur the wrath of all.

[*Latin ed. p. 258*]

Acta Apostolicae Sedis - Official Commentary 258. The powerful God and the blessed Apostles Peter and Paul may know of the events. Given from the Palace of Gandulf near Rome, on the tenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, His Eminence Cardinal Tisserant; Father A. I. Card. Piazza, Dean of the Sacred College; Secretariate, Ludo vicus Kaas; Apostolic Protonotary, Bernardus De Felicis; Apostolic Protonotary, Loco Ig Plumbi Reg. in Cane. Ap., vol. LXXXII, n. 73. III. The diocese of SYDNEY, CAMBERRA, and GULBURN (WOLLONGONG) is newly erected from the territories separated from the Archdioceses of Sydney and Canberra and Gulburn. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter. We believe that a suitable division of dioceses is indeed conducive to the religious benefit of the faithful, since they can then be administered more properly and conveniently by the sacred pastors with regard to Christian affairs. For this reason, we readily accepted the requests which our beloved Son, His Eminence Cardinal Thomas Gilroy, Archbishop of Sydney, and our venerable Brother Terence Bernard McGuire, Archbishop of Canberra and Gulburn, commonly made to Us, that We might separate certain territories from their respective jurisdictions and establish a new diocese. Wherefore, with the counsel of our venerable Brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We, supplementing what is necessary, and with the consent of others whose interests are involved or who are presumed to have their interests, having considered all things carefully, with certain knowledge and by the fullness of Our power, We separate certain territories from the eastern parts, either from the Archdiocese of Sydney or from the Archdiocese of Canberra and Gulburn, and from which We form and erect a new Diocese, to be called Wollongong.

[*Latin ed. p. 259*]

259 The acts of Pope Pius XII concerning the establishment of this territory. This territory, which we hereby designate, is separated from the archdioceses that we have mentioned, those which are clearly indicated below, by a boundary line. That line runs straight from the northern part of Carie Beach to Ecklin, and following the courses of the Woronora and Iluka rivers, touches the road between Bulli and Appin. From there, proceeding to Cordeaux Dam and Broughton Pass, it continues to the railway bridge over the Nepean River, within Menangle and North Menangle, following the courses of the Cataract and Nepean rivers. From that bridge,



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the line proceeds to Razorback Mountain and Burragorang, and then to the place where the Guineacor and Wollondilly rivers converge. Following the course of this latter river, and subsequently the rivers Poddy and IJrangalla, Barber, Shoalhaven, and Corang, it reaches the Budawang Mountains, and, following those same mountains, it is carried to the place where the rivers Deua and Araluen converge. Then, following the course of the Deua River, it reaches the Great Dividing Range, that is, the Great Dividing Mountains, up to Badja Mountain, from where it proceeds along the southern boundary of the Eurobodalla Shire, over the Tuross River. From here, following the course of that same river, it reaches the place where it flows into the Wadbilliga River, and then proceeds straight to Corunna Lake. Thus, we establish the Wollongong Diocese, a suffragan of the metropolitan Church of Sydney, and therefore, "for the time being," we make its Bishops subject to the metropolitan jurisdiction of the Archbishop of Sydney. We establish the Bishop's seat in the city of Wollongong, and therefore we honor that city with the title of episcopal city, granting it the rights and privileges that are customary for such cities. We place the Bishop's cathedral in the sacred curial church dedicated to St. Francis Xavier in that city, and for that reason, we adorn that cathedral with the dignity of a cathedral, and we endow it with all the rights, insignia, privileges, honors, favors, and graces with which other cathedral churches are commonly endowed. Likewise, we grant to the Wollongong Bishops, "for the time being," the rights, honors, and privileges, and also the obligations and duties, by which other prelates of the same rank are distinguished or held accountable. Furthermore, we decree that until a Chapter of Canons can be established, diocesan consultants should be chosen and appointed provisionally. As for the administration of this new diocese, we order that a seminary, at least a small one, be established as soon as possible, according to the norms laid down by the Sacred Congregation for the Propagation of the Faith, so that young men may be trained for the service of the Church. The episcopal table of the Curia will be supported by the revenues and offerings of the faithful, for the benefit of which this diocese has been established. As for the governance of the diocese, it will be entrusted to a Capitular Vicar or Apostolic Administrator, with a vacant seat.

[*Latin ed. p. 260*]

Acts of the Apostolic See – We command that, concerning the election, rights and duties of clergy and laity, and other matters of this kind, all things be observed according to what the sacred canons prescribe. Concerning the clergy in particular, we decree that, as soon as these Letters of Ours are brought to effect, they shall be considered to be, by that very fact, assigned to the Church in whose territory they legitimately reside. Finally, we wish that all documents and acts pertaining to the new diocese, and its clergy and faithful, be transmitted as soon as possible by the Chancellors



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of Sydney, Canberra, and Goulburn to the Curia of Wollongong, and be preserved in its archives. All these things, as above established and decreed, shall be carried out by the Most Reverend Paul Marella, Archbishop with the title of Doclea, Apostolic Delegate in Australia, or by those who, at the time of execution, preside over that Delegation, to whom, for this purpose, we grant the necessary and appropriate power to delegate to any man constituted in ecclesiastical dignity, and we impose upon them the duty of transmitting a faithful account of the execution to the Sacred Congregation for the Propagation of the Faith. We declare and ordain that these Letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain, and that, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, it shall be entirely null and void, and shall be so declared, with all contrary things, even those worthy of special mention, not hindering in any way, to which we derogate from all things. Furthermore, we wish that the same faith be given to copies or extracts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as would be given to these Letters themselves presented here. To no one shall it be permitted to infringe or contradict this page of division, erection, constitution, commission, concession, statute, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandolfo, near Rome, on the fifteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For the Holy Roman Church: Cardinal Tisserant, Prefect of the Sacred Congregation for the Propagation of the Faith. Cardinal Fumasoni Biondi. Registered in the Apostolic Register, Volume LXXXII, Nos. [followed by names: Hannibal Serafini, Ferretti, Protonotary Apostolic, Protonotary Apostolic].

[*Latin ed. p. 261*]

Acta Pii PP. XII 261 APOSTOLIC LETTERS: A PAROCHIAL CHURCH DEDICATED TO THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, IS BESTOWED WITH THE TITLE OF MINOR BASILICA. IN THE CITY OF ILLICITANA, WITHIN THE TERRITORY OF THE DIOCESE OF ORIOLA. POPE PIUS XII, for the perpetual memory of this event: The Roman Pontiffs, from ancient times, have been accustomed to bestow a special honor upon sacred buildings, which, due to their size, beauty, and renown, are worthy of it. And in the Diocese of Oriola, there exists a distinguished church, dedicated to the most holy Virgin Mary, assumed into heaven, which greatly ennobles the city of Illieitana. This dwelling of religion, according to the institutions of the noble family of



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Baroci, was begun to be built in the year 1673, but was not completed until more than a century later. There are within it a magnificent facade, distinguished by columns, high arches, and a large dome, and an altar of great size, adorned with mosaics and carvings. In the interior, one can see an image of the Blessed Virgin Mary, assumed into heaven, which is excellently crafted from an artistic point of view, and is especially venerated by the faithful of Tournus. This church, however, was wickedly burned and destroyed during the recent civil war in Spain, but, with the restoration of peace, it was restored to its former splendor, or even improved. Furthermore, the cult of the Mother of God, raised in body and soul to heavenly glory, has long been deeply rooted in the hearts of the people of Illieitana, so that they have vowed, by solemn promise, to defend the truth of the Assumption of the Blessed Virgin Mary every three years, a truth which We have recently solemnly defined by certain pronouncements. Therefore, moved by the prayers of the Senate and the people of the city, which We have mentioned, the Venerable Brother Joseph García y Goldáraz, Bishop of Oriola, requested Us to bestow upon this church, so richly adorned with praise, the title and status of a Minor Basilica. These requests, gladly received, and after hearing the Venerable Brother Clement, Cardinal Micara, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, by these Letters, and in perpetuity, grant to the sacred church of the Blessed Virgin Mary, assumed into heaven, located in the city of Illieitana, within the territory of the Diocese of Oriola, the dignity and honor of a Minor Basilica.

[*Latin ed. p. 262*]

Acts of the Apostolic See – We hereby publish the official record, with all the rights and privileges that rightfully belong to this document. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall produce and obtain their full and complete effects; and that they shall fully and completely apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions, by any authority whatsoever, knowingly or unknowingly, should occur. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-sixth day of the month of May, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect of the Congregation for Public Affairs of the Church, to the Pontifical Diplomats: SANCTA MARIA GORETTI, VIRGIN AND MARTYR, OF THE PLACE COMMONLY CALLED "MASI DI LARINO," WITHIN THE TERRITORY OF THE ARCHDIOCESE OF TRENT, IS HEREBY PROCLAIMED



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PATRONESS. PIUS PP. XII For the perpetual memory of this event. — The inhabitants of the place commonly called "Masi di Larino," within the territory of the Archdiocese of Trent, especially venerate the Holy Martyr and Virgin, Mary Goretti, so that, by common consent, they desire her as a singular protector. These desires, obtained from the local council and supported by the ample recommendation of the Most Reverend Father Charles De Ferrari, Archbishop of Trent, we gladly fulfill, so that the faithful, whom we have mentioned, entrusted to the protection of the invincible Martyr and the flourishing honor of chastity, may cultivate virtues with greater devotion, and, above all, that young people may be more encouraged to preserve the integrity of their morals. Therefore, having heard the Most Reverend Father Clement, Cardinal of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Congregation for Sacred Rites, and having considered all the circumstances, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, we hereby, by these Letters, establish and ordain, in perpetuity, that—

[*Latin ed. p. 263*]

We hereby establish, as the Principal Celestial Patroness, before God, the Blessed Mary Goretti, Virgin and Martyr, of the locality called "Masi di Larino," within the territory of the Archdiocese of Trent, granting to her all those liturgical honors and privileges which rightly belong to the principal patrons of a place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever valid and effective; that they shall fully and completely produce their intended effects; and that those to whom they pertain, or who may pertain to them, shall fully and completely benefit from them, now and in the future; and that it shall be duly judged and determined, and that it shall be declared void from this moment and forever, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twenty-sixth day of the month of May, in the year 1951, in the thirteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, to the officials entrusted with the dispatch of Pontifical documents. III. THE BASILICA OF THE MINORITE FRIARS (known as "Castrum Sancti Elias"), within the territory of the Dioceses of Nepesina and Sutrina, is established as a titular basilica, together with Saint Joseph, the Virgin Mary's Spouse. PIUS PP. XII. For the perpetual memory of this event. — Near the town of "Castrum Sancti Elias," within the territory of the Dioceses of Nepesina and Sutrina, there exists a magnificent building known as "Beatae Mariae ad Rupes," entrusted to the Franciscan religious community of the province of Saxonia. Since this church could not accommodate the increasing numbers of faithful who came for religious



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purposes, a second church, dedicated to Saint Joseph, the Virgin Mary's Spouse, and containing a monastery, was built in 1920, which Our Predecessor, Pope Pius X, who was recently raised to the ranks of the Blessed in Heaven, granted the title and status of a Minor Basilica. Furthermore, by decree of the same Supreme Pontiff, both buildings were received into the jurisdiction of the Apostolic See, and legitimately form one entity. Therefore, prayers were presented to Us, so that the Blessed Virgin Mary...

[*Latin ed. p. 264*]

284 Acta Apostolicae Sedis — Official Commentary: We deem it fitting to announce, together with the Basilica of Saint Joseph, which We mentioned, the following. After having heard these matters with a willing heart and after having received counsel from Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Congregation for Sacred Rites, and after having carefully considered everything, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We choose, establish, and declare, in perpetuity, the Most Blessed Virgin Mary, together with Saint Joseph, her Spouse, as the titular patrons of the Basilica of the Brothers Minor, located in "Castro Sancti Eliae," within the territories of the dioceses of Nepesina and Sutrina, granting it all the liturgical rights and privileges that rightfully belong to titular churches. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and in the future, fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of June, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect for Public Affairs of the Church, to the Pontifical Diplomats: The Most Blessed Virgin Mary of Mount Carmel, patroness of the city and diocese of Tricarico, is declared the principal celestial patroness together with Saint Potitus. PIUS PP. XII For the perpetual memory of this event. — We have observed that the devotion to the Most Blessed Virgin Mary, the Carmelite, has taken deeper root in the hearts of the Christian faithful of the diocese of Tricarico, especially after her image, among the people's votive offerings, was adorned with a golden diadem in the year 1938.

[*Latin ed. p. 265*]

The Acts of Pope Pius XII, page 266, record that such significant growth had occurred that the inhabitants of that region adopted the Blessed Virgin



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Mary, the ornament of Carmel, as their heavenly Patroness; and so that this might be confirmed by Our authority, the Venerable Father Raphael of Noc, who, as the Bishop of that place, presented to Us, in the name of the clergy and all those entrusted to his care, petitions. We, not doubting in the least that the citizens of Tricarico would derive the greatest benefit from this solemn declaration, readily resolved to grant their supplications. After hearing the Venerable Father Clemente Micara, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and after careful consideration by all, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, We hereby, in perpetuity, confirm and establish, and declare, the Blessed Virgin Mary of Mount Carmel as the heavenly Patroness, equally principal, of the city and diocese of Tricarico, together with Saint Potitus, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully benefit from them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of June, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, for public affairs of the Church. Office of Pontifical Acts, volume XIX, number 5, pages 12-4-1352. For dispatch to the Diplomats.

[*Latin ed. p. 266*]

366 Acta Apostolicae Sedis - Official Commentary V. TITLE AND PRIVILEGES OF THE BASILICA AND ROYAL CHURCH, WHICH ARE GRANTED TO THE COLLEGIATE PARISH CHURCH DEDICATED TO THE BLESSED VIRGIN MARY, IN HEAVEN ASSUMED, AND TO SAINT MARTIN, IN THE TOWN OF (TREVIGLIO), WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MILAN. PIUS PP. XII. For the perpetual memory of the matter. — After having declared the certain truth that the Blessed Virgin Mary was received into Heaven, both in body and soul, temples dedicated to her honor have become even more prominent as a reminder. Among these, we have the parish church of the town called Triviglio, which holds a certain position within the territory of the Archdiocese of Milan. This edifice, dating back to ancient times, is said to have been consecrated in the seventh century in honor of the Most Holy Virgin, who was assumed into heavenly glory, as can be gathered from ancient monuments. In the year 1908, the name of Saint Martin was



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added to this title, so that the temple was thenceforth protected by the patronage of two saints. When, with the increase in the number of citizens, the building could no longer accommodate the multitude, a great effort was made, and in the year 1981, a new church was built in the same place, with a structure of the (Baroque) style. The hall, divided into three parts, shines with exquisite decoration; especially noteworthy is the main altar, to which a small shrine with six columns has been added, and the panels, painted according to the principles of art and placed on both sides of the nave, which depict with remarkable colors the Lord at the Last Supper and the manna falling in the desert; in the interior apse, the Mother of God assumed into Heaven and Saint Martin are depicted in a splendid image; the choir stalls, since the church is also a collegiate church, are illuminated with inlaid work, and six smaller altars, located along the walls, are worthy of admiration for their beauty. The musical organ also corresponds perfectly to the majesty of the church, and the sacred tower is counted among the most important in the Lombard region. Of great admiration is a series of ten paintings, in which artists of some renown, Bernardus Zenale and Bernardinus Buttinone, have depicted Saint Martin and other saints. Furthermore, several priests diligently attend to the divine services there, and the faithful frequently attend, and the temple is so rich in sacred furnishings and the relics of saints that...

[*Latin ed. p. 267*]

From the Acts of Pope Pius XII, page 267, it appears that nothing is lacking in the adornment of the houses of God. Therefore, that the church, so richly adorned with praise, might also receive the honor of the Papacy, the Prefect of that place, having gathered the desires of the clergy and the Christian faithful, humbly prayed that We might grant it the title and status of a Minor Basilica. These desires, confirmed with ample commendation by Our beloved sons, Ildefonsus Alafridi, Presbyter of the Holy Roman Church, Cardinal Schuster, Archbishop of Mediolanensis, were received with a willing heart, and We have decided to fulfill them. Therefore, having heard Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and with certain knowledge and mature deliberation concerning the fullness of Our Apostolic power, by the authority of these letters, and perpetually, We consecrate the collegiate and parochial church, dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven, and Saint Martin, Bishop and Confessor, located in the town of Trivilio, within the boundaries of the Archdiocese of Mediolanensis, and We elevate it to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full



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and complete effect; and that those to whom they pertain, or may pertain, shall fully observe them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of June, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal in charge of the public affairs of the Church, Gildo Brugnola, Office for the Issuance of Pontifical Diplomas.

[*Latin ed. p. 268*]

Acts of the Apostolic See – Official Commentary 268. ADDRESS To the Most Excellent Person bearing Letters of Credence, together with the Rector of Escobar, entrusted with the public affairs of the Republic of El Salvador, "EI Orador Salvador," presented extraordinarily to the Supreme Pontiff.

Your Excellency, Ambassador: With the greatest satisfaction, We have heard from the lips of the new Representative of the Republic of El Salvador, that the elevation to the rank of Embassy of the already existing mission has its origin and its reason for being in the firm will of a people, almost entirely Catholic, which desires thus to manifest the profound veneration and the filial devotion that it professes to this Apostolic See, recognized by it as that singular institution, the work of the hand of the Lord, whose destiny is to facilitate to all of humanity the attainment of its highest ends; an institution which "in these times of turmoil in the world – as Your Excellency has so truthfully and accurately stated – represents a bright path of peace and concord."

Such an attitude is in accord with the quality that befits the worthy Representative of a nation, which bears in its name the highest religious evocation, and in its history the indelible imprint of the most deeply rooted Catholicism; for – if We were to set aside the obscure times of the mythical Votan or the prehistoric era of the heroic Quezalcoatl – no one can ignore that your chronicles begin with that Pedro de Alvarado, who in 1524 placed his conquests under the protection of the Most Holy Trinity, and in 1528 gave the name of San Salvador to your capital, and enter into the present times with a list of illustrious figures, Fathers of the nation, in which the surnames of the priests Delgado (although he failed to show due obedience to the Vicar of Christ), Rodríguez, Aguilar, and Arce cannot be omitted.

Therefore, it was only a natural consequence that the people of El Salvador adhered openly and clearly to a mission that is fundamental in the Church of Jesus Christ, and to whose exercise and success its visible Head would remain steadfastly faithful – and in fact remained so – even if all others – men or institutions – wavered in their purposes of peace or even forgot them.



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But it must be confessed that this agreement acquires a special significance in the present times, *Habita die 25 Martii mensis a. 1952.

[*Latin ed. p. 269*]

Acta Pii Pp. XII 269, when the unfolding of events and the course of international discussions increasingly point towards new discord and more grievous tensions; and at the same time, He imparts a profound moral content to His first official intervention in this center of Christendom, which we cordially acknowledge to the esteemed President of the Republic, whose confidence has sent him before Us, to all the beloved Salvadoran people, and, especially, to Your Excellency, who has so admirably expressed such exquisite sentiments. Your Excellency, recalling the words, not unknown to Us, of the inaugural message of Your Head of State, has expressed his desire that the ultimate goal of harmonious and fruitful relations between the Church and the State in your country be the extension, to all categories of your good people, of a high level of intellectual and moral development, while simultaneously expressing confidence in being able to count on Our benevolent support for this purpose. Our paternal heart, overflowing with joy and hope, assures you of this, and we implore you to avail yourself of it generously and constantly. If, with a retrospective gaze encompassing recent times, we consider the life of your country, without, however, turning our eyes away, with care and vigilance, from the present times, it could easily be predicted that, through mutual understanding and serenity, sustained by purity of intention and a genuine desire to succeed, opportunities will not fail to arise in which the faithful people of the Savior, in all its classes, can be shown the effective understanding, by your Government, of all that pertains to the attainment of their most legitimate religious and cultural aspirations. As for the Church, the development of the constitutional and legislative situation has not always, as in other nations, been in your homeland in accordance with the principles and criteria that seemed to be required by the religious sentiments of the people and the inviolable postulates of a rightly understood common good. Under the pernicious influence of certain ideas, the futility of which is becoming increasingly evident, setbacks and frictions have occurred in your nation, following some well-intentioned enactments, and a significant portion of your people still suffer from the effects of these today. Nevertheless, We understand well that it is always easier to observe the existence of such deficiencies than to overcome them with serenity and prudence, and to embark on a new and beneficial path. But it is equally certain that every government willing to draw appropriate lessons from past experiences and to take into account...

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis — The legitimate aspirations of the vast majority of the population invariably find, precisely in the combination of



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these very elements, the surest means of at least beginning the work of correction and initiating the execution of the desired program, whose salutary effects will soon be noticeable with lasting fruits. The Savior, Most Reverend Ambassador, cannot fail to take into account the prominent and transcendental position that its situation and geographical characteristics confer upon it. To some, it may appear to be a small country; but, on the contrary, all agree to recognize its remarkable and strong singularity in that kind of fervor of life that is indicated by its high population density, the industrious character of its children, and the rugged and varied nature of its soil—thereby all the more picturesque, attractive, and rich—; without forgetting the unmistakable beauty of its valleys open to the sea, from whose headlands the view is delighted by an unlimited horizon of greenery, full of charms and promises. For, as in the material realm, so much more in the spiritual. The latent forces of the Catholic people of El Salvador, once the impediments recognized by all are resolutely removed, especially in the field of education, must surge forth powerfully and be beneficent to all the vital centers of the nation, already prepared for this moral, cultural, and spiritual ascent, and of such a resurgence, no prudent administration need fear anything, but rather, much to expect. With the assurance, Most Reverend Ambassador, that your mission, so happily begun today, will achieve, for the common good and in the direction indicated by Us, to pave the way for increasingly higher results, We impart the Apostolic Blessing to all Our most beloved children of your magnificent country, united to Us by the bond of faith. NUNTIUS RADIOPHONICUS DE CONSCIENTIA CHRISTIANA IN IUVENIBUS RECTE EFFORMANDA * The family is the cradle of the birth and development of a new life, which, in order not to perish, needs to be cared for and educated: this is a fundamental right and duty immediately given and imposed by God to parents. The content and purpose of education in the natural order is the development of the child to become a complete man: * Given on the 28th day of March in the year 1952.

[*Latin ed. p. 271*]

Acta Pii PP. XII 271: Content and purpose of Christian education is the formation of the new man, reborn in baptism, into a perfect Christian. This obligation, which has always been the custom and pride of Christian families, is solemnly sanctioned by canon 1113 of the Code of Canon Law, which reads as follows: "Parents are bound by a most serious moral, and also physical and civil, obligation to care for the education of their children with all their strength, and also to provide for their temporal well-being."

The most urgent issues of this vast subject have been clarified on several occasions by Our Predecessors and by Ourselves. Therefore, We propose now not to repeat what has already been extensively explained, but rather to draw attention to an element that, although it is the foundation and the



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core of education, especially Christian education, seems to some, at first glance, almost foreign to it. We wish to speak of that which is deepest and most intrinsic in man: his conscience. We are led to this by the fact that some currents of modern thought are beginning to distort its concept and to challenge its value. We will therefore treat of the conscience as an object of education.

The conscience is like the most intimate and secret core of man. There he retreats with his spiritual faculties in absolute solitude: alone with himself, or rather, alone with God – of whose voice the conscience echoes – and with himself. There he determines himself for good or for evil; there he chooses between the path of victory and that of defeat. Even if he wished, the man would never be able to rid himself of it; with it, whether he approves or condemns, he will traverse the entire path of life, and equally with it, as a true and incorruptible witness, he will appear before the judgment of God.

The conscience is, therefore, to use an image that is as ancient as it is worthy, a *sanctuary*, on whose threshold all must pause; even, if it is a child, the father and mother. Only the priest enters there as a shepherd of souls and as a minister of the Sacrament of Penance; nor for this reason does the conscience cease to be a jealous sanctuary, of which God Himself wishes to guard the secrecy with the seal of the most sacred silence.

In what sense, then, can we speak of the education of the conscience?

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Commentarium Officiale. The Essence of Christian Conscience. It is necessary to refer to some fundamental concepts of Catholic doctrine in order to fully understand that conscience can and must be educated. The Divine Savior brought His truth and His grace to the ignorant and weak man: the truth to show him the path that leads to his goal; grace to give him the strength to reach it. To follow that path means, in practice, to accept the will and the commandments of Christ, and to conform one's life to them, that is, the individual acts, internal and external, which the free human will chooses and determines. Now, what spiritual faculty, in particular cases, points out to the will itself, so that it may choose and determine the acts that are in conformity with the divine will, if not conscience? It is therefore a faithful echo, a clear reflection of the divine norm of human actions. Thus, the expressions "the judgment of Christian conscience," or "to judge according to Christian conscience," have this meaning: the norm for the ultimate and personal decision regarding a moral action must be taken from the word and the will of Christ. For He is the way, the truth, and the life, not only for all men taken together, but for each individual: He is such for the mature man, He is such for the child and the young man. Consequently, forming the Christian conscience of a child or a young person consists first of all in illuminating their mind regarding the will of Christ, His law, His way, and also in acting upon their



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soul, as much as this can be done from the outside, in order to lead them to the free and constant execution of the divine will. This is the highest duty of education. Prerequisites and Sources of the Education of Conscience. But where will the educator and the student find, in concrete terms, and with ease and certainty, the Christian moral law? In the law of the Creator impressed in the heart of each, and in the revelation, in its entirety, that is, the truths and precepts taught by the Divine Master. Both, whether it be the law written in the heart, that is, the natural law, or the truths and precepts of supernatural revelation, the Redeemer Jesus entrusted to His Church, as a moral treasure of humanity, so that she may preach them to all creatures, illuminate them, and transmit them, intact and defended from all contamination and error, from one generation to the next. 1 2 Cf. Jn. 14:6. Cf. Rom. 2:14-16.

[*Latin ed. p. 273*]

Acts of Pope Pius XII, 273: Errors in the formation and education of the Christian conscience. – The claim for a revision of moral norms. Against this doctrine, which has been unchallenged for centuries, difficulties and objections now arise that must be clarified. Just as with dogmatic doctrine, so too with the Catholic moral order, a radical revision is sought in order to derive a new evaluation from it. The primary step, or rather, the first blow to the edifice of Christian moral norms, should be to detach them – as is claimed – from the narrow and oppressive oversight of the authority of the Church, so that, freed from the subtle sophistry of the casuistic method, morality is reduced to its original form and simply entrusted to the intelligence and determination of individual conscience. Everyone can see to what disastrous consequences such a disruption of the very foundations of education would lead. Without pointing out the manifest incompetence and immaturity of judgment of those who hold such opinions, it will be beneficial to highlight the central flaw of this "new morality." By entrusting every ethical criterion to the individual conscience, jealously closed in on itself and made an absolute arbiter of its own determinations, it would, far from facilitating its path, divert it from the right path, which is Christ. The Divine Redeemer delivered His Revelation, of which essential obligations are moral, not to individual men, but to His Church, to which He gave the mission of leading them to faithfully embrace that sacred deposit. Likewise, the divine assistance, ordered to preserve the Revelation from errors and distortions, has been promised to the Church, and not to individuals. This, too, is a wise providence, for the Church, as a living organism, can thus, with security and agility, both illuminate and deepen truths, even moral ones, and apply them, while maintaining their essence intact, to the changing conditions of places and times. Consider, for example, the social doctrine of the Church, which, having arisen to respond to new needs, is in essence nothing more than the application of the perennial Christian



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morality to the present economic and social circumstances. How, then, is it possible to reconcile the provident arrangement of the Savior, who entrusted the Church with the protection of the Christian moral heritage, with a kind of individualistic autonomy of conscience?

[*Latin ed. p. 274*]

Acta Apostolicae Sedis — Commentarium Officiale 27.4 This [new morality], being removed from its natural context, can only produce poisonous fruits, which will be recognized only when compared with certain characteristics of traditional Christian conduct and perfection, the excellence of which is proven by the incomparable works of the Saints. The "new morality" claims that the Church, rather than fostering the seventh commandment of human liberty and love, and insisting upon it as a worthy dynamic of moral life, instead relies, almost exclusively and with excessive rigidity, on the firmness and intransigence of Christian moral laws, often resorting to phrases such as "you are obligated" and "it is not permitted," which have too much of a depressing flavor of pedantry. The moral precepts of the Church for the education of conscience in personal life... Now, instead, the Church desires – and makes this expressly clear when it comes to forming consciences – that the Christian be introduced to the infinite riches of faith and grace in a persuasive manner, so as to feel inclined to penetrate them deeply. However, the Church cannot refrain from warning the faithful that these riches cannot be acquired and preserved except at the price of precise moral obligations. A different conduct would end up causing a fundamental principle to be forgotten, upon which Jesus, His Lord and Master, has always insisted. Indeed, He taught that to enter the Kingdom of Heaven, it is not enough to say "Lord, Lord," but one must do the will of the Father. 3 He spoke of "How narrow is the gate, and strait is the way that leadeth to life." 5 He set as the standard and distinguishing mark of love for Himself, Christ, the observance of the commandments. Similarly, to the young man who questioned Him, He said: "If you want to enter into life, observe the commandments," and to the new question, "Which ones?" He replied: "Do not kill! Do not commit adultery! Do not steal! Do not bear false witness! Honor your father and mother! And love your neighbor as yourself!" He set as a condition for those who wish to imitate Him, to renounce themselves and to take up their cross daily. 7 He demands that man be ready to leave everything for Him and for...

**3 Cf. MATTH. 7, 21.**

**4 Cf. MATTH. 7, 13-14.**

5 Luke 13, 24.



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6 John 14, 21.
7 Cf. Luke 9, 23.

[*Latin ed. p. 275*]

275 The acts of Pope Pius XII regarding his cause mention what he held most dear: his father, his mother, his eight children, and ultimately, his own life. For He adds: "I say to you, my friends, do not fear those who kill the body, and after that can do no more. But I will show you whom you should fear: fear Him who, after killing the body, has power to cast into hell." 9 Thus spoke Jesus Christ, the divine Teacher, who certainly, better than men, penetrates the souls and attracts them to His love with the infinite perfections of His Heart, filled with goodness and love. And did the Apostle of the Gentiles, St. Paul, preach otherwise? With his fervent accent of persuasion, revealing the mysterious charm of the supernatural world, he unfolded the greatness and splendor of the Christian faith, its riches, its power, its blessings, its happiness, offering them to souls as a worthy object of Christian liberty and an irresistible goal of pure love. But it is equally true that the following admonitions are also His: "Work out your own salvation with fear and trembling," 1 and that from the same pen flowed lofty moral precepts, intended for all the faithful, whether of common intelligence or of elevated sensibility. Therefore, taking the words of Christ and the Apostle as a strict norm, should it not be said that the Church of today is inclined more towards leniency than towards severity? Thus, the accusation of oppressive harshness, leveled against the Church by the "new morality," in reality strikes first and foremost the adorable Person of Christ Himself. Aware, therefore, of the right and duty of the Apostolic See to intervene, when necessary, authoritatively in moral matters, We, in a discourse on October 29 of last year, proposed to enlighten consciences regarding the problems of conjugal life. And with the same authority, We declare today to educators and to the youth themselves: the divine commandment of the purity of soul and body holds true without diminution even for the youth of today. They also have the moral obligation, and, with the help of grace, the possibility of remaining pure. We therefore reject as erroneous the assertion of those who consider falls during the years of puberty to be inevitable, which, they say, do not deserve so much attention, as if they were not a grave sin, because, they add, ordinarily, passion takes away the necessary freedom for an act to be morally imputable. 8 Cf. MATT. 10, 37-39. 9 Luke 12, 4-5. Lit. de Sacro Corde Iesu. 10 Phil. 2, 12.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Commentarium Officiale. Al contrario, è un dovere e una saggezza che l'educatore, pur non trascurando di rappresentare ai giovani i nobili pregi della purezza, in modo da invogliarli ad amarla e desiderarla per se stessa, insegni tuttavia chiaramente il



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comandamento come tale, in tutta la sua gravità e serietà di ordinazione divina. Egli così spronerà i giovani ad evitare le occasioni prossime, li consolerà nella lotta, di cui non nasconderà loro la durezza, li indurrà ad abbracciare coraggiosamente quei sacrifici che la virtù esige, e li esorterà a perseverare e a non cadere nel pericolo di deporre le armi fin dal principio e di soccombere senza resistenza alle perverse abitudini... e nella vita pubblica. Anche più che nel campo della condotta privata, vi sono oggi molti che vorrebbero escludere il dominio della legge morale dalla vita pubblica, economica e sociale, dall'azione dei pubblici poteri all'interno e all'esterno, nella pace e nella guerra, come se qui Dio non avesse nulla da dire, almeno di definitivo. L'emancipazione delle attività umane esterne, come le scienze, la politica, l'arte, dalla morale viene talora motivata in sede filosofica dall'autonomia che ad esse compete, nel loro campo, di governarsi esclusivamente secondo leggi proprie, benché si ammetta che queste collimano d'ordinario con quelle morali. E si reca ad esempio l'arte, alla quale si nega non solo ogni dipendenza, ma anche ogni rapporto con la morale, dicendo: l'arte è solo arte, e non morale né altra cosa, da reggersi quindi con le sole leggi dell'estetica, le quali, peraltro, se sono veramente tali, non si piegheranno a servire la concupiscenza. In simile maniera si discorre della politica e dell'economia, che non hanno bisogno di prendere consiglio da altre scienze, e quindi dall'etica, ma, guidate dalle loro vere leggi, sono per ciò stesso buone e giuste. È, come si vede, un sottile modo di sottrarre le coscienze all'impero delle leggi morali. In verità, non si può negare che tali autonomie siano giuste, in quanto esprimono il metodo proprio di ciascuna attività e i confini che separano le loro diverse forme in sede teorica; ma la separazione di metodo non deve significare che lo scienziato, l'artista, il politico siano liberi da sollecitudini morali nell'esercizio delle loro attività, specialmente se queste hanno immediati riflessi nel campo etico, come l'arte, la politica, l'economia. La separazione netta e teorica non ha senso nella vita, che è sempre una sintesi, poiché il soggetto unico di ogni specie di attività è lo stesso uomo, i cui atti liberi e coscienti non...

[*Latin ed. p. 277*]

277 The acts of the Popes, even Pius XII, may escape moral evaluation. Continuing to observe the problem with a broad and practical perspective, which sometimes eludes even the most distinguished philosophers, these distinctions and autonomies are, by the fallen nature of man, intended to represent as laws of art, politics, or economics that which, in reality, serves concupiscence, egoism, and greed. Thus, theoretical autonomy from morality becomes, in practice, rebellion against morality, and the harmony inherent in the sciences and the arts is also broken, which the philosophers of that school keenly observe, but consider accidental, whereas it is, in fact, essential, when considered from the perspective of the subject, which is



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man, and from the perspective of his Creator, who is God. Therefore, Our predecessors and We ourselves, amidst the turmoil of war and the troubled events of the post-war period, have not ceased to insist on the principle that the order willed by God embraces the entire life, not excluding public life in all its manifestations, convinced that there is no restriction of true human freedom in this, nor any intrusion into the competence of the State, but rather an assurance against errors and abuses, from which Christian morality, if properly applied, can protect. These truths must be taught to the young and instilled in their consciences by those, whether in the family or in the school, who have the obligation to attend to their education, thus planting the seed of a better future. Final Exhortation. Here is what We intended to say to you today, beloved sons and daughters who listen to Us, and in saying this, We have not concealed the anxiety that grips Our heart for this formidable problem, which touches the present and the future of the world and the eternal destiny of so many souls. How much comfort it would give Us to be certain that you share this Our anxiety for the Christian education of youth! Educate the consciences of your children with steadfast and persevering care. Educate them to both the fear and the love of God. Educate them to truthfulness. But be truthful yourselves first, and banish from the work of education everything that is not sincere or true. Imprint in the minds of the young the genuine concept of freedom, true freedom, worthy and proper to a creature made in the image of God. It is quite different from dissolution and licentiousness; rather, it is proven suitability for good; it is that self-determination to will and to accomplish; it is the mastery over one's faculties, over instincts, over events. Educate them to pray. Cf. Cal. 5, IS.

[*Latin ed. p. 278*]

From the Acts of the Apostolic See - Official Commentary 278, drawing from the sources of Penance and the Most Holy Eucharist that which nature cannot give: the strength not to fall, the strength to rise again. Let them feel even from their youth that without the help of these supernatural energies, they would not be able to be either good Christians, nor simply honest men, to whom a peaceful life is a legacy. But thus prepared, they can aspire to the best, that is, they can dedicate themselves to that great endeavor, the fulfillment of which will be their pride: to embody Christ in their lives. To achieve this goal, We exhort all Our beloved sons and daughters of the great human family to be closely united among themselves: united for the defense of truth, for the spread of the Kingdom of Christ on earth. Let all division be banished, let all dissent be removed; let every particular view, every subjective preference, be generously sacrificed – whatever the cost – to this higher good, to this supreme ideal; "if evil desire cries out to you," may your Christian conscience overcome every trial, so that the enemy of God "may not laugh at you among yourselves."



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13 Par. 5, 79. 81.

May the vigor of sound education be revealed in its fruitfulness in all peoples, who tremble for the future of their youth. Thus, the Lord will pour forth upon you, upon your families, the abundance of His graces, of which We impart, with paternal affection, the Apostolic Blessing.

[*Latin ed. p. 279*]

Sacred Congregational Acts, 27th Session, 88. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. Our Most Holy Lord, Pope Pius XII, by the Divine Providence, and through successive decrees of the Sacred Congregation Consistorial, has deigned to provide new pastors for the following churches: on February 6, 1952, he appointed the Reverend Father Francis Marty, General Vicar of the dioceses of Ruthenensis and Vabrensis, as Prefect of the Cathedral Church of Saint Fiora. on March 4th, he appointed the Reverend Monsignor Maurice Baudoux, formerly Bishop of Saint Paul in Alberta, as Titular Archbishop of the Preslavensi Church, and constituted him Coadjutor with the right of succession to the Reverend Monsignor Arcturus Béliveau, Archbishop of Saint Boniface. He also appointed the Reverend Monsignor Joseph Edward McCarthy, Bishop of Portlandensis, as Coadjutor with the right of succession to the Reverend Monsignor Daniel Feeney, Titular Bishop of Sitensem. on March 5th, he appointed the Reverend Monsignor Emmanuel Yap, formerly Bishop of Capicensem, as Prefect of the Cathedral Church of Bacolodensi. He also appointed the Reverend Father Joseph Frondosa, Apostolic Protonotary and General Vicar of the archdiocese of Jarensis, as Prefect of the Cathedral Church of Capicensem. on March 7th, he appointed the Reverend William Escobar Vélez, of the archdiocese of Medellensis, as Titular Bishop of the Attudensi Church, and designated him Auxiliary to the Reverend Monsignor Aloysius Andrade Valderrama, Bishop of Antioquiensis. on March 11th, he appointed the Reverend Sergius Méndez Arceo, director of spiritual affairs in the major seminary of the Mexican archdiocese, as Prefect of the Cathedral Church of Cuernavacensi. on March 18th, he appointed the Reverend Monsignor Peter Mariam Puech, formerly Titular Bishop of Dolichenum, as Prefect of the Cathedral Church of Carcassonensi. on March 19th, he appointed the Reverend Francis Orozco Lomelin, of the Mexican archdiocese, as Titular Bishop of the Vitensi Church, in the major seminary.

[*Latin ed. p. 280*]

Acts of the Apostolic See - Official Commentary 280, a professor whom the Auxiliary, Reverend Father Aloysius Martínez, Archbishop of Mexico, appointed. On March 28th – To the Archiepiscopal Church of Santa Severina, Reverend Father John Dadone, archpriest and vicarius forane of the place of Murazzamo in the diocese of Montis Regalis in Pedemonte. – To



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the titular episcopal Church of Gunela, Reverend Father John Joseph Boardman, Bishop Urban, parish priest of the Church of the Most Holy Name of Jesus in the diocese of Brudiniensis, and diocesan director of the Pontifical Missionary Societies. THE HOLY CONGREGATION FOR THE SACRAMENTS and DECREE concerning the assignment of tribunals for the examination of causes of nullity of marriage in the Islands of Novae Terrae. By Decree of March 28, 1946 (reported in the Acts of the Apostolic See, volume XXXVIII, pages 281 and following), the Holy Congregation for the Sacraments, by order of the Most Holy Lord Pope Pius XII, the Divine Providence, in the Canadian Dominion, established seven Provincial Tribunals of first instance and four of second instance for the examination of causes of nullity of marriage. Since, however, the Island of Novae Terrae entered into the Canadian Confederation on April 1st of the year, the Archbishop of St. John's, Novae Terrae, and his two suffragan Bishops of Portus Gratiae and Sancti Georgii, Novae Terrae, requested that the causes of nullity of marriage in their dioceses be examined by the Provincial Tribunal of Halifax, so that the jurisdiction of said Tribunal of Halifax should henceforth consist not only of the two provinces of Halifax and Moncton, as is stated in the aforementioned Decree, but also of the entire territory of the Island of Novae Terrae. Since the Tribunal of Quebec acts as a tribunal of second instance for causes examined in first instance before the Provincial Tribunal of Halifax, the same Bishops requested that the same be established for the causes of their dioceses.

[*Latin ed. p. 281*]

The Sacred Congregation for the Discipline of the Sacraments, 281. After having duly considered, on June 28, 1950, the matters concerning which this Sacred Congregation for the Discipline of the Sacraments was convened, and also having taken into account the opinion of the Most Reverend Apostolic Delegate for the Canadian Territory, the same were presented by the undersigned Cardinal Pro-Prefect to His Holiness, Our Most Holy Father Pius XII, by the Divine Providence, Pope, in an audience graciously granted on August 7, 1950. His Holiness, having considered all that follows, deigned to establish these matters, ordering that they be carried out, notwithstanding any contrary provisions, even those deserving of special mention.

1. From August 15, 1950, causes concerning the nullity of marriages in the archdiocese of St. John's, Newfoundland, and in the dioceses of Le Havre and St. George's, Newfoundland, shall be heard in the first instance before the Provincial Tribunal of Halifax, so that, from that time forward, the jurisdiction of said Tribunal shall extend not only to the provinces of Halifax and Moncton, but also to the entire island of Newfoundland.

2. Consequently, causes concerning the nullity of marriages in the island of Newfoundland, which have been heard in the first instance before the



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Provincial Tribunal of Halifax, shall be appealed in the second instance to the Appellate Tribunal of Quebec City, always preserving the faculty of appealing directly to the Most Holy Roman Rota, according to canon 1559, § 1.

3. In all other respects, with regard to the three aforementioned dioceses, all that has been established in the aforementioned Decree, as well as in its Executive Norms of May 14, 1946 (A.A.S., XXXVIII, pp. 283 ff.), shall be observed fully.

Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on August 7, in the year of Our Lord 1950.

B. Card. ALOISI MASELLA, Pro-Prefect.

L. ® S. F. Bracci, Secretary.

DECREE CONCERNING THE ASSIGNMENT OF TRIBUNALS FOR THE EXAMINATION OF CAUSES OF NULLITY OF MARRIAGE IN THE NEW ECCLESIASTICAL PROVINCE.

By Decree of January 28, 1946, SHERBROOKENSIS (in Acta Apostolicae Sedis, vol. XXXVIII, pp. 281 ff.).

The Sacred Congregation for the Sacraments, by order of His Holiness, Our Most Holy Father Pius XII, by Divine Providence, Pope, in the Canadian Territory, established seven Provincial Tribunals of the first instance and four of the second instance for the examination of causes of nullity of marriage.

[*Latin ed. p. 282*]

Acts of the Apostolic See ●●- Official Commentary 282. Moreover, by the Constitution *Universi Dominici Gregis*, dated March 2, 1951 (A. A. S., vol. XLIII, p. 449), a new ecclesiastical province, Sherbrooke, was established, with the suffragan dioceses of Saint-Jacques and Nicolet. Hitherto, matrimonial cases for these dioceses had been referred in the first instance to the Tribunal of Montreal for the ecclesiastical circumscriptions of Sherbrooke and Saint-Jacques, and to the Tribunal of Quebec for the ecclesiastical circumscription of Nicolet. The aforementioned Ordinaries petitioned: 1) that the Tribunal of Montreal should consist of the two ecclesiastical provinces of Montreal and Sherbrooke for the examination of cases of nullity of marriage; 2) and therefore, that cases of nullity of marriage of the Diocese of Nicolet, from now on, should be referred in the first instance not to the Tribunal of Quebec, but to the Tribunal of Montreal, and in the second instance to the Tribunal of Ottawa. These requests, having been duly considered by this Sacred Congregation for the Discipline of the Sacraments in a meeting on February 14 of the current year, 1952, were presented by the undersigned Cardinal Pro-Prefect to His Holiness, Our Most Holy Father Pius XII, Divine Providence, in an audience on March 24, 1952, and were graciously granted by him. His Holiness, having considered



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all that follows, deigned to establish them, ordering that they be carried out, notwithstanding any contrary provisions, even those particularly worthy of mention: 1) From June 1, 1952, the matrimonial Tribunal of Montreal shall serve the two ecclesiastical provinces of Montreal and Sherbrooke, and therefore also the Diocese of Nicolet, so that these cases shall no longer be referred to the Tribunal of Quebec in the first instance. 2) In all other respects, let what has been established in the aforementioned Decree, as well as in its Executive Norms of May 14, 1946, be fully observed. 3) Let the present Decree, as well as the preceding one of August 7, 1950, concerning the causes of the Island of Newfoundland, be published in the Acts of the Apostolic See. Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on March 25, in the year of Our Lord 1952. B. Card. Aloisi MaseLLA, Pro-Prefect. L. © S. F. Bracci, Secretary.

[*Latin ed. p. 283*]

The Sacred Congregation for the Propagation of the Faith 283. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH DECREES CONCERNING THE APOSTOLIC VICARIATES OF ZAMORA, OF MÉNDEZ, AND OF NAPO, AND THE APOSTOLIC PREFECTURES OF CANELOS AND OF SAINT MICHAEL OF SUCUMBIOS. Whereas, through a convention between the Republics of Ecuador and Peru, initiated on January 29, 1912, in the city of São Sebastião do Rio de Janeiro (commonly known as Rio de Janeiro), and ratified in 1950, a new definition of the boundary between the two Republics was established, this Sacred Congregation for the Propagation of the Faith deemed it opportune also to adapt the boundaries of certain missions located in the eastern regions of Ecuador to the current political boundaries, and to make certain corrections to the boundaries of the territories of these missions. Therefore, the Most Reverend Fathers Cardinals, members of this Sacred Council dedicated to the Christian name of Christ, having held plenary meetings on the ninth day of the month of April of the current year, and after considering the vote of His Excellency, Ephraem Forni, Archbishop titular of Darnitani and Apostolic Nuncio in Ecuador, and having also obtained the consent of those whose interests are involved, of the Ordinaries, they have judged it fitting to determine the boundaries of the missions, as follows:

I. The Apostolic Vicariate of Zamora: To the north, its boundary extends along a line that, starting from the eastern Andes, follows the watershed of the Cuyes River, then the watershed of the Bomboiza River on one side and the Chuchumbleza River on the other, up to the confluence of this last with the Zamora River, and then follows the course of the Zamora River up to the boundary of Peru; to the west, the Apostolic Vicariate of Zamora is bounded by the Andes and by that line which separates the civil province of Santiago-Zamora from the western provinces of Loja and Azuay, by



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which part the Apostolic Vicariate of Zamora is contiguous to the dioceses of Ecuador, Lojanae and Conchensi; to the east and south, the Apostolic Vicariate of Zamora is bounded by the new boundary established between Ecuador and Peru.

II. The Apostolic Vicariates of Méndez and Gualaquiza, which will henceforth be called the Apostolic Vicariate of Méndez, have the following boundaries: To the north, a line that, starting from the Altar mountain, follows the course of the Pa...

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Official Commentary, extending as far as the confluence of the Pastaza River, following this river to the east, it terminates the Vicariate of Méndez up to the border of Peru; thence, the same line, inclined towards the South, maintains the established boundary between the Republics of Ecuador and Peru, and to the south, it passes into a line that terminates the Vicariate of Zamora, proceeding, as stated, from the eastern Andes through the bifurcation of the Cuyes River, and afterwards through the division of the waters of the Bomboiza River on one side and the Chuchumbleza River on the other, through the Zamora and Santiago rivers, up to the entrance of this Santiago River into Peruvian territory; to the west, the Vicariate of Méndez is bounded by those mountains commonly called "Cordillera Oriental de los Andes," forming a boundary separating the western civil provinces of Azuay, Cañar, and Chimborazo from the eastern province of Santiago-Zamora; and from this side, the Apostolic Vicariate of Méndez borders the dioceses of Coche and Bolívar.

III. The Apostolic Prefecture of Canelos is closed to the north by the territory of the Apostolic Vicariate of Napo, that is, a line which, starting from the place called "Cerro Hermoso," located in the "Cordillera Oriental," follows the division of the waters, flowing on one side into the Napo River, and on the other side, the Pastaza and Bononaza rivers, so that the entire valley of the Napo River and its entire river system belong to the Apostolic Vicariate; this line runs through the Curaray River, while it touches Peru, the right bank of that river belonging to the Apostolic Prefecture of Canelos, while the parts located on the left bank of the same belong to the Apostolic Vicariate of Napo; to the east, the Prefecture of Canelos is bordered by the new boundary between Ecuador and Peru, as described in that convention; that part of the Prefecture of Canelos which extends to the east and south is terminated by the Pastaza River up to the border of Peru; finally, the southern boundary of the Prefecture of Canelos is the Palora River, from its sources in the Andes to its confluence with the Pastaza River.

IV. The Apostolic Vicariate of Napo is thus limited: to the north, by a line drawn through the bed of the Guepi River, from the border of Peru to its source; thence, it follows the division of the waters of the Aguarico River and the confluence of those waters on the right up to the sources of the



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Conejo River, or to the meridian circle 77°; from that place, a line ending the Vicariate of Napo descends along the same meridian circle to the place where it intersects the equatorial circle (0°), which it follows up to the place called Cerro Lumbaqui, from where, with a slight bend towards the north, it follows the division of the waters up to the mountain ridges that...

[*Latin ed. p. 285*]

The Sacred Congregation for the Propagation of the Faith, 285, "Grande Cordillera de los Andes" is called, to that point where the civil provinces of Pichinca and Imbabura touch each other; to the east, it is bounded by the Vicariate Apostolic of Napo, which marks the boundary separating Ecuador from Peru, from the confluence of the Cononaco River with the Curaray River, up to the Napo River, and from that river up to the Guepi River; to the south, it is surrounded by the northern boundaries of the Apostolic Prefecture of Canelos, as mentioned above; to the west, by the mountains which they call "Cordillera de los Andes." The Apostolic Prefecture of St. Michael of Sucumbios, to the north and to half the east, is contained within the boundaries of the Republic of Colombia, according to the political boundary that separates that Republic from Ecuador; to the east, it is bounded by that new boundary established between Peru and Ecuador; to the west, that Prefecture is closed off by the mountain ranges of the Andes; to the south, by the northern boundaries of the Apostolic Vicariate of Napo, as has been said. The opinion of the Most Eminent Fathers, reported to His Holiness, our Lord Pope Pius XI, in an audience on the tenth day of the same month and year, by the undersigned Secretary of this Sacred Congregation for the Propagation of the Faith, was approved in its entirety by the Supreme Pontiff, who declared it valid, and ordered that it be published for the common good. Given in Rome, from the offices of the same Sacred Congregation for the Propagation of the Faith, on the tenth day of the month of April, in the year of Our Lord 1951. P. Card. EUMA SONI BIONDI, Prefect. L. 5$¡ S. f C. Costantini, Archbishop titular of Theodosius, Secretary II.

## CONCERNING THE DIVISION AND UNION OF APOSTOLIC VICARIATES.

The Most Reverend Father Alphonse Lanfranconi, titular Bishop of Zertensis and Apostolic Vicar of Toungoo, requested that the territory of the Apostolic Vicariate of Kengtung, which lies to the south of the twentieth parallel, be separated from the same Vicariate of Kengtung, and that it be united with the territory adjacent to the State of Kayah, and included between the Salwen River and the borders of the Kingdom of Thailand, which has not yet been subject to any ecclesiastical jurisdiction,



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to the Apostolic Vicariate of Toungoo.

[*Latin ed. p. 286*]

Acts of the Apostolic See – Official Commentary 286. The following petitions, presented to His Most Holy Lord Pope Pius XII in an audience on February 14th of the current year, by the undersigned Secretary of this Sacred Congregation for the Propagation of the Faith, were graciously received by His Holiness, with the favorable consent of His Excellency, Father Ferdinand Guercilena, titular Bishop of Hadrianopolis ad Olympum and Apostolic Vicar of Kengtung, and with the favorable vote of His Excellency, Father Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Republic of India. His Holiness, therefore, deigned to unite the aforementioned territories, as described above, with the Apostolic Vicariate of Toungoo, and ordered that a decree be drawn up and made publicly known regarding this matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th day of the month of February, in the year of Our Lord 1952. P. Cardinal Fumasoni Biondi, Prefect. L. C. Costantini, Archbishop titular of Theodosiopolis, Secretary. SACRED CONGREGATION FOR RITES, CAUSES OF THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARIA BERTILLA BOSCARDIN, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE SACRED HEART. REGARDING THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES THERE IS EVIDENCE, IN THE CASE AND FOR THE PURPOSE IN QUESTION. How pleasing to the Lord is the visitation and, all the more, the care of the sick, as He Himself deigned to affirm: "For I was hungry, and you gave me food; I was thirsty, and you gave me drink" (Matthew 25:35). Moved by the love of God, the Venerable Maria Bertilla Boscardin undertook the care of the sick with all her heart, and she performed this task so completely and diligently that she not only earned the highest praise from doctors and other hospital staff, but, which is the greatest thing, while performing this duty, she demonstrated heroic virtues, as decreed by this Sacred Congregation on July 31, 1949, which has been confirmed by God Himself through miracles, which He deigned to grant to her.

[*Latin ed. p. 287*]

The Sacred Congregation of Rites, in its deliberation number 287, has considered the following. Two cases, among many that are said to have occurred, are presented by the proponents for the purpose of obtaining beatification, and they are reported here.

I. Sebastian Fasan, a resident of the town of St. Martin "di Lupari" in the Diocese of Treviso, began to suffer from severe and excruciating pain in his palate in the year 1925. Three physicians, who at least suspected the diagnosis of osteosarcoma, administered appropriate treatments, includ-



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ing surgical interventions, but without success. Finally, on November 26th, he was discharged from the hospital as incurable and near death. At that time, a Sister of the infirmary urged him and his son to offer nine days of prayers, so that through the intercession of Sister Bertilla, a miracle might be obtained from God. On the same evening, these prayers were begun by family members and friends: Sebastian, although unable to speak, prayed with great hope in his heart. After these prayers were completed, all the symptoms of the disease were immediately banished; Sebastian regained perfect health, as all witnesses testify.

II. Octorinus Grigolato, born in the village commonly called Piana di Valdagno, within the boundaries of the Diocese of Vicenza, was afflicted with a meningeal disease on May 5th, 1923, as attested by three attending physicians, official experts, and the Medical College. This disease progressed to such an extent that on May 14th, the Sacrament of Extreme Unction was administered to the sick man, with the judgment of the physicians that all hope of healing was lost. With the help of Venerable Bertilla implored, the symptoms of the disease began to disappear: Octorinus recovered, healthy and sound. With unanimous agreement, the Medical College recognized that the healing had occurred beyond the laws of nature: to which judgment the Consultor Fathers and the Most Reverend Cardinals adhered.

Regarding the first healing, an Apostolic process was conducted, and regarding the second, an Informative process followed by a double Apostolic process, both in the Tarvisina Curia. For the legal validity of these processes, the Sacred Congregation decreed on April 24th, 1942. The Medical College discussed these matters on June 27th, 1950, and on March 27th of the following year. The Most Reverend Cardinals, together with the Consultors, were convened on February 27th and April 17th, 1951, in the Preparatory and New Preparatory meetings. Finally, the General Congregation was held on December 11th, before the Most Holy Pope Pius XII, in which the Most Reverend Cardinal Alexander Verde, the Relator of the cause, proposed a question for discussion: concerning which miracles consist in the case and to what effect it pertains. The Most Reverend Cardinals, official prelates, and Consultor Fathers each expressed their opinion; the Most Blessed Father, however, refrained from revealing his thoughts, so that he might offer prayers to better discern the divine will.

[*Latin ed. p. 288*]

Acta Apostolicae Sedis – Official Commentary 288. This day was chosen for issuing the final judgment. Therefore, having summoned the Cardinals present, the Relator, and the undersigned Pro-Prefect, as well as Reverend Mr. Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, the Most Holy Host was presented, and the following was decreed: concerning the case of the miraculous and perfect healing of a patient suf-



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fering from osteoperiosteitis, named Grigolato, from Constare, who was afflicted with acute traumatic meningitis of the left maxilla, through the intercession of the Venerable Sebastian Fasan, Mary, and Bertilla Boscardin. This decree was ordered to be duly promulgated and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on the 13th of January, 1952, the Octave of the Epiphany of the Lord.

[Signature] C. Card. E. œ MIGARA, Archbishop, Prefect.

[Signature] A. Carinci, Archbishop, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ROSA VENERINI, FOUNDRESS OF THE INSTITUTES OF PIAR TEACHERS, NOW NAMED AFTER HER.

ON THE MATTER OF WHETHER AND ABOUT WHICH MIRACLES THERE IS EVIDENCE IN THE CASE, AND TO WHAT EXTENT THEY ARE OF THE UTMOST IMPORTANCE.

It is of the greatest importance and weight to cultivate the minds of the young and to shape their morals towards piety and virtue. These duties belong by natural right to the parents, but in their place, it is the duty of teachers. And these teachers, in order that they may properly fulfill this duty, must not only possess knowledge, reason, and the method of teaching and instruction, but above all, they must be endowed with virtues. Therefore, those who are outstanding in this task are those who shine through the sanctity of their lives. For as Chrysostom writes, "It is the duty of good teachers to teach by their example what they preach" (Hom. 20 on 1 Corinthians). And among these are those who, through their incomparable virtue, have the honor of having students who, by undertaking the same task and following in their footsteps, have reached the pinnacle of Christian perfection. The Venerable Rosa Venerini presents us with a wondrous and astonishing example, whose heroic virtues, Most Blessed Father, you approved on March 6th of the year 1949. This, the Mother of the Piar Teachers, with her...

[*Latin ed. p. 289*]

289 The Sacred Congregation of Rites cultivated the precious flower of sanctity, Lucy Filippini, who, understanding the manner and form of instructing according to her Mother, attained such perfection that she received the honors of canonization; now, as a sign of gratitude, she seems to have obtained from God a glory similar to that which she so quickly received. For two miracles, with the intervention of the Venerable Rosa, God deigned to work, which pave the way for her Beatification. I. The first miracle occurred in the village of Poggio Picense in the year 1929. Sister Agatha Bonomo, born in the same village in the year 1901, when she was nineteen years old, was freed from an adenoma in her chest through a surgical operation. Two years later, she entered the Institute of the Daugh-



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ters of St. Paul, and in the year 1926, she was afflicted with a disease commonly known as bursitis in her left knee, from which, as she herself affirms, she was immediately healed in 1927, shortly after placing her body in the coffin of the Venerable Rosa. These events clearly demonstrate a certain morbid predisposition. Indeed, in the year 1924, she began to suffer from some bodily heaviness, headaches, loss of appetite, and weakness, to which was added a fever and pain in the lung, especially the left lung. As these symptoms worsened day by day, and, according to the judgment of the doctors, all hope of healing was lost, Agatha was sent in the month of August to her native village, among her relatives, in order that she might at least obtain some relief. But in vain: for although she experienced some relief, the phenomena of the disease increased. Meanwhile, many prayers were offered by Agatha, by her companions and students, and indeed in the parish church of the same village, during a triduum at the end of the month of August, and these were efficacious. On the morning of September 2nd, Agatha suddenly felt herself perfectly healed, all the phenomena of the disease having vanished. This healing was confirmed by the doctors and by radiographic examinations. II. The second miracle occurred in the village of "Marino" near Rome in the year 1920. Sister Lavinia Verchiani, born in the year 1885 in the locality of Baschi in the Diocese of Tudertha, a professed member of the Daughters of St. Paul, according to the testimony of all the doctors, suffered from a severe glaucoma which began in July of the year 1919. The disease worsened daily, so that the doctors who treated her declared that there was no hope of healing, indeed, that almost certain blindness would result, unless, perhaps, but not safely, through a surgical operation. In addition to these circumstances, fervent prayers were offered to the Venerable Mother, and a particle of her relics was placed on her eyes, which were afflicted by the disease. Suddenly, in the month of March of the following year, all the phenomena of the disease vanished, and they did not return. When the Apostolic investigations were carried out in the Roman Curia, before the General

[*Latin ed. p. 290*]

Acts of the Apostolic See - Official Commentary 290. The proceedings concerning the cause were completed in the years 1932-1934. On November 12, 1948, the Supreme Pontiff dispensed with the requirement of examining the juridical validity of these matters. However, on February 25 of the following year, He graciously granted that only two miracles, instead of four, would be sufficient for the Venerable's Beatification. Regarding each healing, the first was examined by the medical college of Our Congregation on November 14, 1949, and the second on May 29, 1950; on January 23, 1951, the Preparatory Congregation considered the matter, in which the proposition concerning the second healing was approved. However, since certain doubts remained concerning the nature of the illness, or concerning



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the point in time when the healing of Sister Agatha occurred, these were presented to the medical college. With the consideration of new documents, on April 18 of the same year, these doubts were resolved. Therefore, a new Preparatory meeting was held, in which the Most Reverend Cardinals and the Reverend Consultors, with moral unanimity, also approved the proposition concerning this miracle. Finally, the General presented the case before His Holiness Pope Pius XII on November 27 of the recently elapsed year, in which the Most Reverend Cardinal Alexander Verde, Promoter of the Faith, or Relator, raised the question for discussion: Concerning which miracles does the case consist, and to what effect, does it pertain? The Most Reverend Cardinals, officials, and Fathers Consultors freely expressed their opinions. The Blessed Father attentively listened to these opinions, and He postponed expressing His own judgment in order to implore greater light from God through the prayers of those present. He chose January 13 as the date to deliver the final judgment. Therefore, the Most Reverend Cardinals Alexander Verde and the undersigned, S.R.C. Pro-Prefect, as well as the Reverend Father Salvatore Natucci and myself, the Secretary, were summoned to Him, and in a most sacred and pious ceremony, He decreed: That there are two miracles, namely, the healing of the Venerable, through the intercession of Blessed Rosa Venerini, from a perfect and complete inflammation of the lungs, and the healing of Sister Agatha and Sister Lavinia Bonomo Verchiani from bilateral glaucoma. He ordered that this decree be duly promulgated and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on January 13, 1952, the Octave of the Epiphany of the Lord.

[Signature] Card. MICARA, E p. Velitern., Pro-Prefect

[Signature] L. S. t A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 291*]

The Sacred Congregation of Rites, 291, III, ROMA, SEU CÓRDUBENSI. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, RAPHAELA MARIA OF THE HOLY HEART OF JESUS, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF THE MOST SACRED HEART OF JESUS. REGARDING THE DOUBT: "For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts," says the Lord: "For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts" (Is. 55. 8).

The Venerable Raphaela Maria of the Holy Heart of Jesus (from Porras), who, having duly founded the Institute of the Handmaids of the Most Sacred Heart of Jesus, was, for thirty-two years, separated from the community of Sisters and from all offices, and lived a precious life before God, constantly devoted to prayer and mortification, until her death, passed away



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on the holy day of January 6, in the year 1925, as she had lived. Immediately after her death, her reputation for holiness became known, and it was decreed that she had exercised heroic virtues, and the Most Holy Pope Pius XII, on May 13, in the year 1949, decreed this. After investigations were completed in the episcopal curias of Palentina and Cordubensi concerning two healings, which were presented as miracles by those involved, the legal proceedings were carried out. This was recognized on February 28, in the year 1943. In order to obtain greater evidence, two additional proceedings were instituted, which were approved on September 12, in the year 1940. These are the healings which were submitted to the judgment of the Sacred Congregation:

I. Maria de la Annunciación Docio Iturbide, born and residing in the town of "Guaza de Campos" in the diocese of Palentina, was afflicted with a severe phlegmon in the femoral segment of her right lower limb, which originated from a purulent bursitis near the kneecap. In this medical diagnosis, the experts, by profession and the entire medical college of our Congregation, unanimously agree; and these same doctors also attest that the severity of the illness, the perfect healing, occurred instantaneously, beyond the powers of nature, on November 13, in the year 1939, and that it has persisted.

II. Another miracle also demonstrates itself with no less evidence. Sister Antonia...

[*Latin ed. p. 292*]

2i2 Acta Apostolicae Sedis - Commentarium Officiale. Murillo, nata in oppido "Hinojosa del Duque," in dioecesi et provincia Cordubensi, post operationem, a peritonite purulenta diffusa, ex appendicite, affecta fuit. In hac quoque sanatione, plena est concordia inter medicos, peritos ex officio, et Collegium iudicii, in diagnosi, in gravissima prognosi – Extrema Unctio infirmae fuit collata – atque in instantánea et perfecta sanatione praeter vires naturae. Venerabilis Raphaela Maria a S. Corde Iesu fuit unice invocata, eius itaque interventui utraque sanatio est tribuenda. De his, Collegium medicorum diebus 6 Octobris anno 1950 et 17 Ianuarii sequentis anni, sedulo disceptavit. Die 15 Maii, Praeparatoria Congregatio habita est: die demum 11 Decembris eiusdem anni, Generalis coram SSmo Domino Nostro Pio Papa Duodecimo, in qua Rmus Cardinalis Fridericus Tedeschini, Episcopus Tusculanus, Causae Ponens, dubium proposuit: An et de quibus miraculis constet in casu et ad effectum de quo agitur. Rmi Cardinales, Officiales Praelati, Patresque Consultores, suum aperuerunt suffragium. Beatissimus tentationem edere aliquantisper distulit, vero Pater ut gravem supremam hanc causam coram Deo attentius perpenderet. Hunc autem diem selegit ut proferret iudicium. Arcessitis itaque Binis Cardinalibus Friderico Tedeschini et infra-scripto S. R. C. Pro-Praefecto, R. P. Salvatore Natucci, Fidei Promotore Generali, meque Secretario, sacrosancto



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Missae sacrificio religiose celebrato, edixit: "Constare de duobus miraculis, nimirum: sanatione cum phlegmone in veniente e praerotulea ritonite post-operatoria borsite, Raphaela Maria a S. Mariae segmento ab femorali purulenta, purulenta diffusa, Annunciatione artus tum eœ inferioris Antoniae de instantanea sanatione ex appendicite, a prope Venerabili Corde Iesu intercedente." Hoc autem decretum rite promulgari et in acta S. Rituum Congregationis referri mandavit. Datum Romae, die 13 Ianuarii 1952, Octava Epiphaniae Domini.

E.B. C. Card. MIGARA, Episcopus Velitern., Pro-Praefectus.

L. S. f A. Carinci, Archiep. Seleuc, Secretarius.

[*Latin ed. p. 293*]

The Sacred Congregation of Rites, 293, IV LUCEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ANTHONY MARY PUCCI, PRIEST, OF THE ORDER OF THE SERVANTS OF MARY, PARISH PRIEST OF SAINT ANDREW IN THE CITY OF VIAREGGIO. REGARDING THE DOUBTS AND CONCERNING WHICH MIRACLES ARE ESTABLISHED IN THE CASE AND TO WHAT EXTENT, the distinguished Order of the Servants of Mary is blessed by the same Most Holy Virgin, to whose constant meditation of her sorrows, according to the rules of the Order, they are dedicated. This meditation is so pleasing to the heart of the Divine Redeemer, that His most beloved Mother has, with royal generosity, from the very beginning of the Order, poured forth the grace of sanctity upon them abundantly through the Holy Spirit. Therefore, rightly and deservedly, Saint Louis de Montfort, expounding the Catholic doctrine, affirms: "When the Holy Spirit finds Mary in a soul, He immediately rushes to her and works wonders in her." This is confirmed by the fact that almost countless members of the first and second orders have attained the summit of perfection and are venerated by the Christian people. Among these, Anthony Mary Pucci, parish priest of the town of "Viareggio," deserves to be mentioned, who, having diligently and heroically exercised this sacred ministry in the church of Saint Andrew for almost half a century, peacefully passed away in the year 1892. With the fame of his sanctity spreading, and after the ordinary investigations were conducted, followed by proceedings initiated by the Apostolic authority, and after the legal order was observed and his virtues were approved in the year 1948, two miracles, which occurred through his intercession and were attributed to God, were brought before this Sacred Congregation, so that they might be duly examined.

I. Elvira Mallegni, wife of Henry De Angelis, was afflicted with a severe, chronic, organic arthropathy of the left shoulder. The illness began to trouble Elvira in the month of February of the year 1941, and it worsened to such an extent that, in the month of September, the movement of the arm was greatly impaired, because the epiphysis of the shoulder



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was deformed by arthritis with chronic endo-articular lesions and with the danger of ankylose, if it had not already begun. The severity of the illness is evident, since no remedy had been effective, and the symptoms of the illness were worsening. Faced with the ineffectiveness of medical treatments, at the beginning of the month of October of the same year, the intercession of the Venerable Parish Priest was invoked, and a particle of his relics was applied to the shoulder. On the third day after the prayers began, Elvira...

[*Latin ed. p. 294*]

The Acts of the Apostolic See - Official Commentary 294. She felt herself healed, and was able to freely move her arm, which proved that the use of the balsam had restored her; although a certain stiffness remained, which completely disappeared within eight days and did not return, as experts affirmed after an examination eight years later.

11. Another healing occurred in the year 1934. Maria Zappelli, the widow of Adulfi Lippi, at the beginning of December, while caring for her son who was afflicted with scarlet fever, herself contracted the same disease, to which was added a hemorrhagic glomerulonephritis, along with uremia. The illness progressed to such an extent that it brought her to the very threshold of death. Through the intervention of the Venerable Anthony Mary Pucci, Maria felt herself perfectly healed during the night of December 22nd and 23rd of the same month; this perfect healing persisted, as attested by experts during an examination on October 6th, 1949.

Regarding these healings, the Medical College of Our Sacred Congregation discussed the matter on May 4th, 1950, and on June 26th of the following year, and issued a judgment stating that both exceeded natural powers.

The Most Reverend Cardinals, with Consultors, discussed these matters in the Preparatory and New Preparatory Congregations on April 17th and November 13th of the past year, and finally, in the General Congregation before His Holiness on January 29th of this year: on that occasion, the Most Reverend Cardinal Alexander Verde, Promoter of the Cause, raised the question: Whether and concerning which miracles there is proof in the case, and to what effect.

They freely expressed their votes; however, in order that His Holiness might more maturely and before God consider this important matter, He postponed the decision until the First Sunday of Lent, which was also the anniversary of His birth, and also the anniversary of his creation as Supreme Pontiff.

Therefore, having summoned the Most Reverend Cardinals Alexander Verde and the undersigned, Pro-Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the



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Faith, and Secretary, and after the most devout celebration of the Eucharistic Sacrifice, He decreed: That there is proof of two miracles, through the intervention of the Venerable Anthony Mary Pucci, namely, the healing of Elvira Denica, who suffered from chronic pain in the left shoulder and glomerulonephritis, and the perfect healing of Maria Zappelli, the widow of Lippi, who suffered from a severe hemorrhagic, toxic, instantaneous arthropathy, and uremia, all connected. This decree was duly promulgated and ordered to be recorded in the acts of the Sacred Congregation of Rites.

Given in Rome, on March 2nd, the First Sunday of Lent, in the year of Our Lord 1952.

[Signature] Card. MIGARA, *Ep.* [Title] Pro-Prefect

[Signature] L. S. t A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 295*]

Diarium Romanae Curiae 295 DIARIUM ROMANAE CURIAE Tuesday, March 25, 1952. The Holy Father received in a solemn audience His Excellency, the Most Reverend Doctor Serrano, Ambassador of the Extraordinary Republic of El Salvador, and Ettore Escobar, Plenipotentiary, for the presentation of their credentials.

## SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father, Pope Pius XII, happily reigning, has appointed:

To the office of Assistant at the Papal Throne:

October 18, 1951. His Excellency, Monsignor Alfonso P. Desiderato, Bishop of Evreux.

Protonotaries Apostolic, with the same privileges as those participating:

September 19, 1950. Monsignor Antonio Frondosa, of the archdiocese of Jaro.

June 12, 1951. Monsignor Alberto Carneira Masquita, of the patriarchate of Lisbona.

October 26. Monsignor Enrico J. Wientjes, of the diocese of Reno.

November 10. Monsignor Giovanni Gallissaires, of the diocese of Agen.

February 26, 1952. Monsignor Alfredo Mille, of the diocese of Lussemburgo.

Prelates Domestic of His Holiness:

December 9, 1948. Monsignor Guglielmo Boehler, of the archdiocese of Colonia.

January 10. Monsignor Enrico Lautner, of the diocese of Seckau.

December 30, 1949. Monsignor Ignazio Gioia, of the diocese of Taubaté.



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September 5, 1950. Monsignor Gaetano Martínez y Sánchez, of the diocese of Pinar del Rio.

October 15. Monsignor Giovanni E. Berwanger, of the archdiocese of Portalegre.

November. Monsignor Giovanni Quíntela Raeder, of the diocese of Niterói.

. Monsignor Giuseppe Antonio Teixeira, of the same diocese.

October 25. Monsignor Vito Brander, of the diocese of Würzburg.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis — Official Commentary, December 9, 1950. Monsignor Giuseppe Ferracci, of the diocese of Ajaccio.

Monsignor Luciano Gros, of the archdiocese of Marseille.

Monsignor Giuseppe Artufel, of the same archdiocese.

23

Monsignor Giovanni McCormack, of the diocese of Meatìi.

31

Monsignor Protasio Bricon, of the diocese of Séez.

January 3

Monsignor Robert Charland, of the same diocese.

1951.

Monsignor Giuseppe Bourgeois, of the diocese of Mcolet.

Monsignor Emilio Lauzière, of the same diocese.

18

Monsignor Oscar Graber, of the diocese of Seckau.

Monsignor Andrea Posch, of the same diocese.

24

Monsignor Giovanni Edoardo Rupp, of the archdiocese of Pa-

February 18

Monsignor Giuseppe Hlavati, of the archdiocese of Vienne.

19

Monsignor Giorgio Queval, of the diocese of Arras.

Monsignor Ulisse Vittu, of the same diocese.

March 7

Monsignor Silverio Jackson, of the diocese of Goccino.

NECROLOGY

March 8

13

1952.



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Monsignor Cirillo Rodolfo Jarre, Archbishop of Tsinan.

Most Reverend Cardinal NASALLI ROCCA DI CORNELIANO GIOVANNI BATTISTA, of the titular church of St. Mary in Traspontina, Archbishop of Bologna.

Monsignor Gennaro Méndez del Rio, Bishop of Huajuàpam.

16

Monsignor Guglielmo Bürger, titular Bishop of Thebae de León.

19

Monsignor Vittorio Bieler, Bishop of Sion.

20

Monsignor Albino Morera, titular Bishop of Gurza.

29

Monsignor Francesco Steinmetz, titular Bishop of Adriani.

April 3

Monsignor Carmelo Patanè, Archbishop of Catania.

6

Monsignor Oscar Morin, titular Bishop of Utina.

8

Monsignor Francesco Kamprath, titular Archbishop of Car-

12

Monsignor Augusto Cogneau, titular Bishop of Tabraca.

Monsignor Alfredo Le Pailleur, titular Bishop of Oiparissia.

pato.

[*Latin ed. p. 297*]

Year and Volume XXXIV, April 28, 1952 (Series IT, Volume XIX) - No. 6

## ACTA APOS TOLICAE SEDIS

## OFFICIAL COMMENTARY

## ACTS OF THE SACRED ROMAN ROTA

I. Causes which were heard in the Sacred Roman Rota in the year 1951, of which the definitive judgment is published only in the dispositive part.

### I. BERYTEN.-MARONITES - JURISDICTIONAL.

Rota Panel: A. Wynen, Presiding; A. Canestri; P. Mattioli.

Promoter of Justice: I. Pendola.



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Advocates: C. Corsanego, P. Ciprotti, for the plaintiff; P. Guidi, R. Romano, for the defendant.

Question: "Whether and what sum of money, in what denomination, and by what title, is owed to Mr. Jamil El-Khazen by the Most Reverend Ignatius Mobarak."

II. "Whether the provisional execution of the judgment should be decreed, and under what conditions, according to canon 1917, § 2, no. 2."

Judgment of January 2:

To I: "The Most Reverend Archbishop Mobarak is to be compelled to pay in gold, according to the contract, or in as many paper banknotes as were required to purchase gold Turkish lira, on the day when the dispute was initiated, in Berytus."

To II: "Negatively."

II. ROMAN - NULLITY OF MARRIAGE due to the exclusion of the good of posterity, good faith, and the good of the sacrament.

Rota Panel: J. Teodori, Presiding; H. Caiazzo; A. Fidecicchi.

Defender of the Bonds appointed: M. Camera.

Advocate: I. Spinelli.

Question: "Whether the nullity of the marriage can be established in this case."

Judgment of January 3: "Negatively."

III. ROMAN - NULLITY OF MARRIAGE due to total simulation and the exclusion of the good of posterity.

Rota Panel: F. Brennan, Presiding; I. Pasquazi; P. Felici.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary on the Appointed Defender of the Bond: V. The Advocate: R. of Rome. Doubts: I. "Whether the Most Holy Tribunal renders judgment concerning the malice of intent of those entering into marriage against the good of the offspring, in the first instance, or in the second." II. "Whether, in this case, the nullity of the marriage can be established." Sentence of January 3rd: Regarding I. "Negatively, concerning the first part; affirmatively, concerning the second." Regarding II. "Negatively." I V. ROME - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Court: A. Fidecicchi, Presiding; I. Pasquazi; P. Felici. Appointed Defender of the Bond: F. Romita. Advocates: M. A. Pacelli; I. Torre. Doubt: "Whether the sentence of the Rotalian Court of July 16, 1949, should be confirmed or overturned, in this case." Sentence of January 4th: "It is to be confirmed; therefore, the nullity of the marriage cannot be established, in this case." V. ROME - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Court: D. Staffa, Presiding; I. Pasquazi; P. Felici. Defender of the Bond: I. M. Pinna. Advocate: A. Merlo. Doubt: "Whether



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the nullity of the marriage can be established, in this case." Sentence of January 9th: "Negatively." V I. ROME - NULLITY OF MARRIAGE due to simulated consent. Rotalian Court: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Appointed Defender of the Bond: P. Tocanel. Advocate: C. Bernardini. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of January 9th: "Negatively." V I I. TURIN. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Court: A. Jullien, Dean; P. Felici, Presiding; B. Filipiak. Appointed Defender of the Bond: C. Berutti. Advocate by mandate of gratuitous patronage: I. Galassi. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of January 10th: "Negatively." VIII. ROME - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Court: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Appointed Defender of the Bond: I. Parisella. Advocate: R. Fiamingo. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of January 13th: "Negatively." IX. ROME - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalian Court: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi. Appointed Defender of the Bond: P. Tocanel. Advocate: F. Cartoni. Doubt: "Whether the sentence of the Rotalian Court of October 26, 1940, should be confirmed or overturned, in this case."

[*Latin ed. p. 299*]

299. On January 13th, the following judgment was rendered: "The marriage is to be declared invalid, and therefore is deemed null, in this case." ROMA. Nullity of marriage due to the exclusion of the good of the offspring. Rotale Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond: P. Capobianco. Advocate: I. Spinelli. Question: "Does it definitively appear that the marriage is null, in this case?" Judgment on January 15th: "Negative."

XI. ROMA. Nullity of marriage due to the exclusion of the good of the offspring and the good of faith. Rotale Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Promoter of Justice: I. Pendola. Defender of the Bond: I. Sima. Advocate: R. Szenwic. Question: "Does it definitively appear that the marriage is null, in this case?" Judgment on January 16th: "Negative."

XII. ROMA. Nullity of marriage based on coercion and fear. Rotale Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond: I. Parisella. Advocate: H. Graziani. Question: "Does it definitively appear that the marriage is null, in this case?" Judgment on January 16th: "Negative."

XIII. NOTTINGHAM. Nullity of marriage due to the exclusion of the good of the sacrament and due to clandestine circumstances. Rotale Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond: I. Casoria. Advocate: E. Ruffini. Question: "Does it definitively appear that the marriage is null, in this case?" Judgment on January 20th: "Affirma-



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tive."

XIV. ROMA. Nullity of marriage due to total simulation. Rotale Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond: O. Bejan. Advocate, by mandate of gratuitous legal aid: R. Romano. Question: "Does it definitively appear that the marriage is null, in this case?" Judgment on January 22nd: "Negative."

XV. SAGINAW. Nullity of marriage due to clandestine circumstances and a prior bond. Rotale Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond: I. Trezzi. Advocate, by mandate of gratuitous legal aid: C. Bernardini. Question: "Does it definitively appear that the marriage is null, in this case?" Judgment on January 23rd: "Negative."

XVI. LAPAYETTE, in INDIANA. Nullity of marriage due to the exclusion of the good of faith and the good of the sacrament. Rotale Tribunal: P. Felici, presiding; B. Filipiak; P. Mattioli. Defender of the Bond: C. Vijverberg.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary by the Advocate: R. Ottaviani. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of January 24th: "Affirmative."

XVII. PARISIAN. - Nullity of marriage based on coercion. Rotalian Tribunal: A. Wynen, presiding; A. Canestri, P. Mattioli. Substitute Defender of the Bonds: A. Del Corpo. Advocate: M. Mantovani. Question: "Whether the sentence of the Rotalian Tribunal of March 26, 1945, should be confirmed or overturned, in this case." Sentence of January 27th: "It is to be confirmed, and therefore, in this case, the nullity of the marriage does not exist."

XVIII. SOUTHWARK. - Nullity of marriage due to the excluded good of the sacrament. Rotalian Tribunal: A. Canestri, presiding; I. Teodori, H. Caiazzo. Defender of the Bonds appointed: F. Romita. Advocate: R. Romano. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of January 30th: "Negative."

XIX. ROMAN. - Nullity of marriage based on coercion. Rotalian Tribunal: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bonds appointed: I. Parisella. Advocate: A. De Luca. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of January 30th: "Negative."

XX. ADMINISTRATIVE OFFICE OF THE BULGARIAN CHURCH. - Nullity of marriage based on coercion. Rotalian Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bonds appointed: A. Cairoli. Advocate, by mandate of gratuitous legal aid: H. Serafini. Question: "Whether the sentence of the Rotalian Tribunal of November 16, 1943, should be confirmed or overturned, in this case." Sentence of February 3rd: "It is to be confirmed, or, in this case, the nullity of the marriage does not exist."



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XXI. N. N. - Nullity of marriage due to the husband's impotence. Rotalian Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bonds appointed: P. Tocanel. Advocate: R. Fiamingo. Question: "Whether the sentence of the Rotalian Tribunal of May 6, 1949, should be confirmed or overturned, in this case." Sentence of February 5th: "It is to be overturned, and therefore, in this case, the nullity of the marriage exists, preventing the husband from entering into another marriage, by the law of nature."

XXII. GANDAVE. - Nullity of marriage due to the excluded good of the sacrament. Rotalian Tribunal: A. Wynen, P. Mattioli, presiding; E. Bonet. Defender of the Bonds appointed: I. Sirna.

[*Latin ed. p. 301*]

Sacra Romana Rota 301. Advocates: C. and I. Pacelli. Question: "Whether it is established that there is a nullity of marriage, in this case." Judgment of February 8th: "Negative."

XXIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: A. Oairoli. Advocate: I. Torre. Question: "Whether it is established that there is a nullity of marriage, in this case." Judgment of February 9th: "Affirmative, having been granted to the man an absolute and perpetual impediment, due to his suffering from impotence, thereby preventing him from contracting other marriages."

XXIV. TAURINEN. - NULLITY OF MARRIAGE due to a defect of good faith. Rotal Court: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Defender of the Bond: I. M. Pinna. Advocate, by mandate of gratuitous assistance: F. Cartoni. Question: "Whether it is established that there is a nullity of marriage, in this case." Judgment of February 12th: "Negative."

XXV. FIRMANA - NULLITY OF MARRIAGE under the head of force and fear. Rotal Court: I. Pasquazi, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: O. Bejan. Advocate, by mandate of gratuitous assistance: M. Mantovani. Question: "Whether the judgment of the Rotal Court of July 8th, 1949, should be confirmed, or overturned, in this case." Judgment of February 13th: "It is to be confirmed, that is to say, that there is a nullity of marriage, in this case."

XXVI. N. N. - NULLITY OF MARRIAGE due to the impotence of the woman, and a dispensation concerning a ratified marriage. Rotal Court: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bond: I. M. Pinna. Advocate: F. X. Parisi. Questions: "Whether it is established that there is a nullity of marriage, in this case"; and, to the extent that it is negative: "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Judgment of February 14th: "Negative in both cases."



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XXVII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: V. Bartoccetti. Advocate: F. Ber sani. Question: "Whether it is established that there is a nullity of marriage, in this case." Judgment of February 15th: "Negative."

XXVIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: G. Cesterie. Advocate, by mandate of gratuitous assistance: G. Felici. Question: "Whether the judgment of the Rotal Court of April 26th, 1948, should be confirmed, or overturned, in this case."

[*Latin ed. p. 302*]

Acta Apostolicae Sedis - Official Commentary 302. Sentence of February 17th: "Whether it is to be confirmed, or whether it is not established that there is a nullity in the marriage, in this case."

XXIX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and the dispensation granted. Rotalian Tribunal: A. Jullien, Dean; A. Wynen; P. Mattioli, presiding. Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: R. Costa Albesi. Doubt: "Whether the sentence of the Rotalian Tribunal of November 12, 1949, is to be confirmed, or to be overturned, in this case." Sentence of February 21st: "It is to be confirmed, that is to say, it is not established that there is a nullity in the marriage, in this case, but counsel is to be given to the Most Holy [Father] concerning a dispensation regarding the marriage which has been consummated, but it is forbidden to the man to enter into other marriages, without the consent of the Holy See."

XXX. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and the good of the sacrament. Rotalian Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: I. Parisella. Advocate: C. Bernardini. Doubt: "Whether there is a nullity in the marriage, in this case." Sentence of February 23rd: "Negative."

XXXI. PACTEN. - NULLITY OF MARRIAGE under the head of force and fear, simulated consent, and consanguinity. Rotalian Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: S. M. Vitale. Advocates: C. Corsanego; M. Mantovani. Doubt: "Whether there is a nullity in the marriage, in this case." Sentence of February 23rd: "Negative."

XXXII. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Rotalian Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: V. Bartoccetti. Advocates: C. H. Emprin Guardini; R. Romano. Doubt: "Whether there is a nullity in the marriage, in this case." Sentence of February 24th: "Negative."

XXXIII. TAURINEN. - NULLITY OF MARRIAGE due to a defect of con-



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sent. Rotalian Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: F. Fournier. Advocate, by mandate of gratuitous patronage: R. Costa Albesi. Doubt: "Whether there is a nullity in the marriage, in this case." Sentence of February 24th: "Negative."

XXXIV. ROMA - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and due to force and fear. Rotalian Tribunal: A. Wynen; G. Doheny, presiding; E. Bonet. Defender of the Bond appointed: C. Vijverberg. Advocate, by mandate of gratuitous patronage: R. Romano. Doubt: "Whether there is a nullity in the marriage, in this case." Sentence of February 24th: "Negative."

[*Latin ed. p. 303*]

Sacra Romana Rota 303 XXXV. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: I. Pasquazi, Presiding, P. Felici, B. Filipiak. Defender of the Bond appointed: F. Romita. Advocate: A. Capalti. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 27: "Negative."

XXXVI. ALBI (France). - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: A. Jullien, Dean, P. Felici, Presiding, B. Filipiak. Defender of the Bond appointed: I. Sirna. Advocate by mandate of free legal aid: H. Graziani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 28: "Affirmative."

XXXVII. JANUAN (France). - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Court: A. Wynen, P. Mattioli, Presiding, E. Bonet. Defender of the Bond: I. Stella. Advocates: M. D'Alfonso, I. B. Ferrata. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 28: "Affirmative, but the husband is forbidden from entering into another marriage without the consent of the Holy See."

XXXVIII. NEW YORK (USA). - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Court: F. Brennan, Presiding, D. Staffa, I. Pasquazi. Defender of the Bond appointed: S. Vitale. Advocate: B. Pellegrini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of February 28: "Negative."

XXXIX. HARTFORD (USA). - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotal Court: B. Filipiak, Presiding, G. Doheny, P. Mattioli. Defender of the Bond appointed: I. Sirna. Advocate: R. Ottaviani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of March 2: "Affirmative."

XL. AGRI (Italy). - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: H. Caiazzo, Presiding, A. Fidecicchi, E. Bonet. Substitute for the Defender of the Bond: A. Del Corpo. Advocate by mandate of free legal aid: F. Cartoni. Question: "Whether the nullity of the marriage can be established in this case." Judgment of March 3: "Affirmative."



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XLI. ROMA - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: A. Jullien, Dean, A. Wynen, B. Filipiak, Presiding. Defender of the Bond appointed: H. Raco. Advocate by mandate of free legal aid: V. Trocchi. Question: "Whether the nullity of the marriage can be established in this case." Judgment of March 3: "Affirmative."

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis — Official Commentary XLII. ROMA – NULLITY OF MARRIAGE due to the excluded good of the offspring. Roman Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: F. Romita. Advocate: R. Costa Albesi. Question: "Whether the sentence of the Tribunal of July 12, 1949, should be confirmed or annulled in this case." Sentence of March 7: "It is to be confirmed, and therefore, there is no declaration of the nullity of the marriage in this case." XLIII. ROMA – NULLITY OF MARRIAGE due to coercion and fear, and due to the excluded good of the offspring. Roman Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: G. Andreozzi. Advocate by mandate of free legal aid: T. Mauro. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 13: "Negatively." XLIV. PARIS – NULLITY OF MARRIAGE due to the excluded good of the offspring. Parisian Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: F. Fournier. Advocate: B. Pellegrini. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 13: "Negatively." XLV. PARIS – NULLITY OF MARRIAGE based on the grounds of coercion and fear. Parisian Tribunal: A. Canestri, presiding; I. Teodori; B. Filipiak. Defender of the Bond: I. M. Pinna. Advocate by mandate of free legal aid: I. Torre. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 16: "Negatively." based on the grounds of coercion and fear. Roman Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: P. Capobianco. Advocate by mandate of free legal aid: R. Romano. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 17: "Negatively." XLVI. FLORENTIA – NULLITY OF MARRIAGE XLVII. TURIN – NULLITY OF MARRIAGE due to the excluded good of the offspring. Turin Tribunal: F. Brennan, presiding; I. Pasquazi; P. Mattioli. Defender of the Bond appointed: I. Parisella. Advocates: C. E. Emprin Guardini; R. Romano. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 20: "Negatively." XLVIII. ROMA – NULLITY OF MARRIAGE based on the grounds of coercion and fear. Roman Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: I. Sirna. Advocates: M. D'Alfonso; C. Bernardini. Question: "Whether the nullity of the marriage



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is established in this case." Sentence of March 30: "Negatively."

[*Latin ed. p. 305*]

The Sacred Roman Rota, 30th session, concerning matters of force and fear: Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; I. Pasquazi. Defender of the bond appointed: H. Felice. Advocate appointed by mandate of gratuitous patronage: R. Szenwic. Question: "Does the nullity of the marriage exist, in this case?" Sentence of March 31st: "Negative."

XLIX. MONTIS ALBANI - Regarding the nullity of a marriage. L. Ruthbenbn. - Nullity of marriage due to a condition imposed. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; E. Bonet. Defender of the bond appointed: F. Fournier. Advocate: M. Mantovani. Question: "Does the nullity of the marriage exist, in this case?" Sentence of March 31st: "Negative."

L. N. N. - Regarding the nullity of a marriage due to the impotence of the man, and a dispensation concerning a ratified marriage. Turnus Rotalis: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the bond appointed: G. Oesterle. Advocate: P. Fedele. Questions: I. "Does the nullity of the marriage exist, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is ratified but not consummated?" Sentence of March 31st: Regarding I: "Negative." Regarding II: "Affirmative, forbidding the man from entering into further marriages, without the consultation of the Apostolic See."

IANUAN. - Regarding the nullity of a marriage due to a condition imposed. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the bond appointed: P. Tocanel. Advocates: C. H. Emprin Guardini; R. Romano. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 2nd: "Affirmative."

LII. Regarding the exclusion of the good of posterity. Turnus Rotalis: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the bond: I. Stella. Advocates: A. Caparti; C. Bernardini. Question: "Should the sentence of the Rota of May 30th, 1949, be confirmed, or rejected, in this case?" Sentence of April 2nd: "It is to be confirmed, and therefore, the nullity of the marriage does not exist, in this case."

LIII. ROMANA - Regarding the nullity of a marriage due to matters of force and fear. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan; P. Mattioli. Defender of the bond appointed: F. Fournier. Advocates appointed by mandate of gratuitous patronage: H. Napoleoni; G. Franco. Question: "Does the nullity of the marriage exist, in this case?" Sentence of April 3rd: "Negative."

LIV. ANCONITANA - Regarding the nullity of a marriage. N. N. - Regarding the nullity of a marriage due to the impotence of the woman. Turnus Rotalis: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the



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bond appointed: O. Bejan.

[*Latin ed. p. 306*]

Acts of the Apostolic See – Official Commentary of the Advocate appointed gratuitously for the cause: R. Costa Albesi.

Dummu: "Whether the nullity of the marriage is to be declared, in this case." Sentence of April 3rd: "Affirmatively, with the perpetual impediment to new marriages."

LVI. BRUKLYNIEN. – NULLITY OF MARRIAGE due to the excluded good of the offspring, due to a condition imposed, and due to simulation in the guarantees given. Rotarian Tribunal: P. Felici, Assessor; B. Filipiak; P. Mattioli. Defender of the Bond: G. M. Brisebois. Advocate: P. Ciprotti. Doubt: "Whether the nullity of the marriage is to be declared, in this case." Sentence of April 4th: "Affirmatively."

LVII. ERIEN. – NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotarian Tribunal: A. Jullien, Dean; G. Doheny, Assessor; P. Mattioli. Defender of the Bond: I. M. Pinna. Advocate: I. Torre. Doubt: "Whether the nullity of the marriage is to be declared, in this case." Sentence of April 7th: "Affirmatively."

LVIII. INSULEN. – NULLITY OF MARRIAGE due to the excluded good of the offspring. Rotarian Tribunal: I. Pasquazi, Assessor; P. Felici; B. Filipiak. Defender of the Bond: I. Parisella. Advocate appointed gratuitously for the cause: G. Felici. Doubt: "Whether the nullity of the marriage is to be declared, in this case." Sentence of April 10th: "Negatively."

LIX. MATRITEN. – SEPARATION. Rotarian Tribunal: A. Jullien, Dean; I. Teodori; F. Brennan, Assessors. Promoter of Justice: I. Pendola. Advocates: A. Caparti and I. Ojetti, for the plaintiff; I. Torre, for the defendant. Doubts: I. "Whether a separation should be granted to Mr. N. against Mrs. N. N. on account of adultery and abandonment on the part of the wife." II. "Whether a separation should be granted to Mrs. N. N. against Mr. N. on account of adultery and cruelty, and on account of the squandering of the wife's patrimonial assets on the part of the husband." Sentence of April 11th: "Negatively, in both cases."

LX. TARVISINA – NULLITY OF MARRIAGE due to lack of consent and a dispensation concerning a ratified marriage. Rotarian Tribunal: A. Jullien, Dean; A. Wynen, Assessor; B. Filipiak. Defender of the Bond: G. Oesterle. Advocate: R. Romano. Doubts: I. "Whether a new presentation of the cause concerning the nullity of the marriage is to be granted, in this case"; and, if affirmative, II. "Whether the sentence of the Rotarian Tribunal of July 10, 1948, is to be confirmed, or rejected, in this case"; and, if negative concerning the first doubt, III. "Whether advice should be given to the Most Holy Father concerning a dispensation regarding a ratified and unconsummated marriage, in this case." Sentence of April 14th: Regarding I, "Negatively."



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Regarding II, "To be confirmed, as far as the denial of the nullity of the marriage; and to be rejected, as far as the unconsummation of the marriage, in this case." Regarding III, "Affirmatively."

[*Latin ed. p. 307*]

The Sacred Roman Rota 307, concerning the excluded good of the offspring. The Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan, and D. Staffa. The Defender of the Bond appointed: I. Parisella. The Advocate: I. Ojetti. The Question: "Whether the sentence of the Rotal Tribunal of February 7, 1950, should be confirmed or annulled in this case."

Sentence of April 18: "Whether it is to be confirmed, or whether it is established that the marriage is null, in this case."

LXI. ROMA - NULLITY OF MARRIAGE of Turin. - NULLITY OF MARRIAGE concerning the excluded good of the offspring. The Rotal Tribunal: P. Felici, presiding; B. Filipiak, and G. Doheny. The Defender of the Bond appointed: I. Parisella. The Advocate: A. D'Alessandri. The Question: "Whether it is established that the marriage is null, in this case."

Sentence of April 18: "Negatively."

LXII. TURIN, or VENICE - NULLITY OF MARRIAGE concerning simulation of consent. The Rotal Tribunal: I. Teodori, presiding; H. Caiazzo, and A. Fidecicchi. The Defender of the Bond appointed: V. Ait. The Advocate, by mandate of gratuitous assistance: G. Felici. The Question: "Whether it is established that the marriage is null, in this case."

Sentence of April 20: "Affirmatively."

LXIV. ROMA - NULLITY OF MARRIAGE concerning coercion and fear, and concerning simulation of consent. The Rotal Tribunal: I. Teodori, presiding; H. Caiazzo, and A. Fidecicchi. The Defender of the Bond appointed: I. Parisella. The Advocates: C. and I. Pacelli, for the plaintiff; I. Spinelli, for the defendant. The Question: "Whether it is established that the marriage is null, in this case."

Sentence of April 20: "Affirmatively."

LV. ROMA - NULLITY OF MARRIAGE concerning the excluded good of the offspring. The Rotal Tribunal: D. Staffa, presiding; I. Pasquazi, and G. Doheny. The Defender of the Bond appointed: F. Fournier. The Advocate: E. Ruffini. The Question: "Whether the sentence of the Rotal Tribunal of April 25, 1949, should be confirmed or annulled in this case."

Sentence of April 20: "To be confirmed, and therefore, that it is not established that the marriage is null, in this case."

TURIN - NULLITY OF MARRIAGE under the head of coercion and fear. The Rotal Tribunal: G. Heard, presiding; A. Canestri, and I. Teodori. The Defender of the Bond appointed: R. Bidagor. The Advocate, by mandate of gratuitous assistance: A. D'Alessandri. The Question: "Whether the sentence of the Rotal Tribunal of August 2, 1944, should be confirmed or



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annulled in this case."

Sentence of April 21: "To be confirmed, and therefore, that it is not established that the marriage is null, in this case."

LXVI.

[*Latin ed. p. 308*]

Acta Apostolicae Sedis — Official Commentary 308 LXVII. SOUTHWARCEN. — Regarding the nullity of marriage, considering the exclusion of the good of procreation and the good of the sacrament. Royal Court: G. Heard, presiding; A. Canestri, I. Teodori. Promoter of Justice: I. Pendola. Defender of the Bond: I. M. Pinna. Advocate appointed by gratuitous patronage: F. Cartoni. Doubts: I. "Whether it is established that the sentence issued by the Tribunal of Southwark is null?" and, to the extent that it is negative: II. "Whether it is established that the marriage is null?" Sentence of April 21st: Regarding I. "Negative." Regarding II. "Affirmative." LXVIII. IANUEN. — Regarding the nullity of marriage due to coercion and fear, and due to simulated consent. Royal Court: A. Wynen, P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: O. Bejan. Advocate appointed by gratuitous patronage: V. Castiglione Humani. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of April 25th: "Negative." LXIX. N. N. — Regarding the nullity of marriage due to the wife's impotence and a dispensation granted after the marriage. Royal Court: F. Brennan, presiding; D. Staffa, I. Pasquazi. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: I. Spinelli. Doubts: I. "Whether it is established that the marriage is null, in this case?" and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Sentence of April 25th: Regarding I. "Negative." Regarding II. "Affirmative." VERSALIEN. — Regarding the nullity of marriage due to the exclusion of the good of procreation. Royal Court: H. Caiazzo, presiding; A. Fidecicchi, F. Brennan. Defender of the Bond appointed: V. Ait. Advocate: F. Cartoni. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of April 27th: "Negative." LXX. from the head concerning coercion and fear. Royal Court: A. Jullien, Dean; A. Wynen, presiding; A. Canestri. Defender of the Bond appointed: A. Cairoti. Advocate: H. Graziani. Doubt: "Whether it is established that the marriage is null, in this case." Sentence of April 28th: "Affirmative." LXXI. ROMANA — Regarding the nullity of marriage. LXXII. ROMANA — Regarding the nullity of marriage, considering the exclusion of the good of the sacrament and the good of procreation. Royal Court: A. Jullien, Dean; A. Wynen, G. Heard, presiding. Defender of the Bond appointed: G. Andreozzi. Advocate: F. Cartoni. Doubt: "Whether the sentence of the Royal Court of June 11, 1949, should



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be confirmed or rejected, in this case."

[*Latin ed. p. 309*]

308. Opinion of April 28th: "To be declared invalid, and therefore to consist of the nullity of the marriage, in this case."

LXXIII. FLORENTINA - NULLITY OF MARRIAGE due to simulated consent and due to an impediment to the validity of the sacrament. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond: H. Ponti. Advocate: R. Romano. Question: "Whether the marriage is to be declared null, in this case." Opinion of May 1st: "Negative."

LXXIV. ASCULANA IN PICENO - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond: I. Parisella. Advocate, by mandate of free legal aid: G. Franco. Question: "Whether the marriage is to be declared null, in this case." Opinion of May 2nd: "Affirmative."

LXXV. N. N. - NULLITY OF MARRIAGE based on coercion and fear, due to clandestine circumstances and affinity arising from an illicit union. Rotalian Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond: I. Stella. Advocate, by mandate of free legal aid: M. Mantovani. Question: "Whether the marriage is to be declared null, in this case." Opinion of May 4th: "Negative."

LXXVI. PARISIEN - NULLITY OF MARRIAGE due to an impediment to the bond. Rotalian Tribunal: A. Canestri, presiding; I. Teodori; P. Felici. Defender of the Bond: I. Stella. Advocate: M. Mantovani. Question: "Whether the nullity of the marriage is to be declared, in this case." Opinion of May 5th: "Affirmative."

LXXVII. ROMANA - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Jullien, Dean; G. Doheny, presiding; E. Bonet. Defender of the Bond: P. Capobianco. Advocate, by mandate of free legal aid: R. Szenwic. Question: "Whether the opinion of the Rotalian Tribunal of December 10, 1949, is to be confirmed, or rejected, in this case." Opinion of May 5th: "To be confirmed, or to consist of the nullity of the marriage, in this case."

LXXVIII. BAREN - NULLITY OF JUDGMENTS. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: A. Del Corpo. Advocates: P. Ciprotti, for the plaintiff; F. Bersani, for the defendant. Question: "Whether the judgments of the first and second instances are to be declared null, in this case." Opinion of May 8th: "Negative."

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary 310 LXXIX. FIESOLE or FLORENCE - NULLITY OF MARRIAGE due to coercion and fear, due to simulation, due to the exclusion of the good of the sacrament and the



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good of posterity. Rotational Panel: Father Felici, presiding; Bishop Filipiak; Father Mattioli. Defender of the Bond appointed: Father Ponti. Advocate: Father A. D'Avack. Question: "Does the nullity of the marriage exist in this case?" Sentence of May 9th: "Affirmative, but the woman is forbidden from entering into another marriage unless she first promises, before the Ordinary or his Delegate, under oath, that she will consent in accordance with the sacred canons." LXXX. CASTELLANETEN or BAREN - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotational Panel: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: I. Sirna. Advocate by mandate of free legal aid: H. Graziani. Question: "Does the nullity of the marriage exist in this case?" Sentence of May 15th: "Affirmative." LXXXI. BESANÇON - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Rotational Panel: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: F. Fournier. Advocate by mandate of free legal aid: F. Cartoni. Question: "Is the sentence of the Rotational Panel of March 9th, 1915, to be confirmed or overturned in this case?" Sentence of May 15th: "It is to be confirmed, and therefore the nullity of the marriage does not exist in this case." LXXXII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotational Panel: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Defender of the Bond appointed: G. Andreozzi. Advocate by mandate of free legal aid: F. Ligi. Question: "Does the nullity of the marriage exist in this case?" Sentence of May 16th: "Affirmative, the man is forbidden from entering into another marriage." LXXXIII. NATCHETEN - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament. Rotational Panel: D. Staffa, presiding; I. Pasquazi; Father Felici. Defender of the Bond: I. Stella. Advocate: R. Ottaviani. Question: "Does the nullity of the marriage exist in this case?" Sentence of May 18th: "Negative." LXXXIV. VICARIATE OF EGYPT - NULLITY OF MARRIAGE due to an impediment to the marriage. Rotational Panel: A. Jullien, Dean; D. Staffa, presiding; I. Pasquazi. Promoter of Justice: I. Pendola. Defender of the Bond appointed: I. Casoria. Advocates by mandate of free legal aid: G. Felici, for the plaintiff; F. X. Parisi, for the respondent party.

[*Latin ed. p. 311*]

The Sacred Roman Rota, Case 311: "Whether the nullity of the marriage can be established in this case." • Decision of May 18th: "Affirmative." LXXXV. ROMA - Nullity of marriage based on coercion and fear, and due to simulated consent. Rotal Tribunal: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: P. Tocanel. Advocates: F. Bersani, for the plaintiff; R. Szenwic, for the defendant. Question: "Whether the nullity of the marriage can be established in this case." Decision of May 22nd: "Negative." LXXXVI. TORINO - Nullity of marriage due to the excluded benefit of the offspring and a dispensation concerning a ratified



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marriage. Rotal Tribunal: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: F. Fournier. Advocate: A. D'Alessandri. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated, in this case." Decision of May 22nd: "Negative in both cases." LXXXVII. ROTHOMAGEN - Nullity of marriage due to the exclusion of the good of the sacrament and good faith. Rotal Tribunal: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: C. Vijverberg. Advocates: C. and I. Pacelli. Question: "Whether the nullity of the marriage can be established in this case." Decision of May 22nd: "Negative." LXXXVIII. ASCOLI - Nullity of marriage based on coercion and fear, and due to simulated consent. Rotal Tribunal: H. Caiazzo, Presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: H. Ponti. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Decision of May 25th: "Negative." LXXXIX. NAPLES - Nullity of marriage based on coercion and fear. Rotal Tribunal: A. Wynen, Presiding; G. Heard; A. Canestri. Defender of the Bond appointed: A. Cairoli. Advocate: F. Bersani. Question: "Whether the nullity of the marriage can be established in this case." Decision of May 26th: "Affirmative." XC. JANUA - Nullity of marriage due to a defect in form. Rotal Tribunal: A. Jullien, Dean; A. Wynen; G. Heard, Presiding. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed gratuitously: H. Napoleoni. Question: "Whether the decision of the Rotal Tribunal of October 25th, 1950, should be confirmed, or overturned, in this case."

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary. Sentence of May 26th: "To be confirmed, and therefore to declare the marriage null, in this case."

XCI. LUGANEN. - NULLITY OF MARRIAGE due to lack of consent. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; E. Bonet. Defender of the Bond appointed: S. Canals. Advocate appointed by gratuitous patronage: V. Trocchi. Doubt: "Whether the sentence of the Rotalian Tribunal of May 12th, 1949, should be confirmed, or rejected, in this case." Sentence of May 29th: "To be confirmed, and therefore to declare the marriage null, in this case."

XCII. VERONEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: G. Brisebois. Advocate appointed by gratuitous patronage: F. Cartoni. Doubt: "Whether the marriage is null, in this case." Sentence of May 29th: "Negative."

XCIII. SYRACUSE. - NULLITY OF MARRIAGE based on coercion and



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fear. Rotalian Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: I. Parisella. Advocate appointed by gratuitous patronage: B. Pellegrini. Doubt: "Whether the sentence of the Rotalian Tribunal of March 18th, 1950, should be confirmed, or rejected, in this case." Sentence of May 31st: "To be rejected, and therefore to declare that the marriage is not null, in this case."

XCIV. ROME. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotalian Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous patronage: V. Trocchi. Doubt: "Whether the sentence of the Rotalian Tribunal of October 17th, 1949, should be confirmed, or rejected, in this case." Sentence of June 8th: "To be confirmed, and therefore to declare that the marriage is not null, in this case."

XCV. PARIS. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: F. Fournier. Advocates: F. Cartoni. Doubt: "Whether the marriage is null, in this case." Sentence of June 12th: "Negative."

XCVI. ROME. - NULLITY OF MARRIAGE due to the excluded good of the sacrament. Rotalian Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: I. Parisella. Advocates: E. Bufimi; A. De Luca. Doubt: "Whether the marriage is null, in this case." Sentence of June 12th: "Negative."

[*Latin ed. p. 313*]

313 XCVII. LAFAYETTE, IN INDIANA - NULLITY OF MARRIAGE due to the exclusion of *boni fidei* and *boni sacramenti*. Rotarian Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: C. Berutti. Advocate: P. Guidi. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 13: "Negative."

XCVIII. AQUIESGRAN, - NULLITY OF MARRIAGE due to the impotence of the man. Rotarian Tribunal: A. Jullien, Dean; A. Wynen; P. Mattioli, presiding. Defender of the Bond appointed: G. Oesterle. Advocate, by mandate of gratuitous assistance: I. De Forgellinis. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 13: "Negative."

XCIX. N. N. - NULLITY OF MARRIAGE due to the impotence of the woman, and a petition for a dispensation concerning a ratified marriage. Rotarian Tribunal: A. Jullien, Dean; G. Doheny, presiding; P. Mattioli. Defender of the Bond appointed: S. Vitale. Advocate: R. Romano. Questions: I. "Whether the nullity of the marriage can be established in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is



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ratified but not consummated, in this case." Sentence of June 16: "Negative in both cases."

C. JASEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotarian Tribunal: A. Canestri, presiding; I. Teodori; B. Filipiak. Defender of the Bond appointed: V. Ait. Advocate, by mandate of gratuitous assistance: F. Della Rocca. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 16: "Affirmative."

CI. ROME - NULLITY OF MARRIAGE due to the exclusion of the *bonum sacramenti* and the *bonum prolis*. Rotarian Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond appointed: I. Sirna. Advocate: R. Romano. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 21: "Negative."

CII. ROME - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotarian Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: F. Fournier. Advocate: I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Sentence of June 22: "Negative."

CIII. TURIN - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotarian Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: I. Sirna. "1 - ACTA, vol. XIX, n. 6. - 28-4-1952."

[*Latin ed. p. 314*]

Acts of the Apostolic See - Official Commentary 314: A lawyer appointed for the gratuitous defense: F. X. Parisi. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of June 23rd: "Negative."

CIV. DUBLIN. - NULLITY OF MARRIAGE due to the husband's hatred. Rotational Panel: A. Canestri, I. Teodori, Presiding, I. Pasquazi. Defender of the Bond appointed: P. Tocanel. Lawyer appointed for the gratuitous defense: M. Ghiron. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of June 25th: "Negative."

CV. FLORENTINA - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation and a DISPENSATION regarding a ratified marriage. Rotational Panel: B. Filipiak, Presiding, G. Doheny, P. Mattioli. Defender of the Bond appointed: I. Sima. Lawyer: A. Capalti. Doubts: I. "Whether the nullity of the marriage can be established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, in this case." Sentence of June 25th: "Negative in both cases."

QVI. CALIEN. - DISPENSATION regarding a ratified marriage. Rotational Panel: I. Teodori, Presiding, H. Caiazzo, A. Fidecicchi. Defender of



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the Bond appointed: E. Wagner. Lawyers: C. and I. Pacelli, for the plaintiff; H. Graziani, for the defendant. Doubt: "Whether the sentence of the Rotational Panel of November 23rd, 1949, concerning the second doubt, should be confirmed or rejected, in this case." Sentence of June 25th: "It should be confirmed, and therefore advice should be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, but the husband is forbidden from entering into other marriages without the consent of the Holy See."

CVII. PORTUS MONTT. - NULLITY OF MARRIAGE due to a defect in form. Rotational Panel: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: I. Trezzi. Lawyer appointed for the gratuitous defense: I. Spinelli. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of June 26th: "Affirmative."

From the chapter concerning force and fear. Rotational Panel: I. Pasquazi, Presiding, P. Mattioli, E. Bonet. Defender of the Bond: I. Stella. Lawyer appointed for the gratuitous defense: H. Graziani. Doubt: "Whether the sentence of the Rotational Panel of July 19th, 1950, should be confirmed or rejected, in this case." Sentence of June 26th: "It should be confirmed, and therefore the nullity of the marriage is established, in this case."

## OVIII. CATANEN. - NULLITY OF MARRIAGE.

CIX. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a DISPENSATION regarding a ratified marriage. Rotational Panel: P. Felici, Presiding, B. Filipiak, G. Doheny.

[*Latin ed. p. 315*]

Sacra Romana Rota 315. Defender of the Bond: I. M. Pinna. Advocate appointed by gratuitous patronage: I. Torre. Doubts: I. "Does it appear that there is a nullity in the marriage, in this case?"; and, to the extent that the answer is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Sentence of June 27th: Regarding I: "Negative." Regarding II: "Affirmative, but with the prohibition that the man not proceed to other marriages without the consultation of the Apostolic See."

CX. MONTIS FALISCI - OF JURISDICTIONAL MATTERS. Rotal Court: A. Jullien, Dean; A. Wynen; G. Heard, Assessors. Promoter of Justice: I. Pendola. Advocates: I. Benedetti, for the plaintiff, appointed by gratuitous patronage; I. B. Ferrata and H. Napoleoni, for the defendant. Doubt: "Should the sentence of the Rotal Court of December 15, 1945, be confirmed, or annulled, in this case?" Sentence of June 27th: "It should be confirmed."

CXI. NICEN - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: G. Heard, Assessor; A. Canestri; I. Teodori. Defender of the



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Bond appointed: G. M. Brisebois. Advocate: B. Pellegrini. Doubt: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 30th: "Negative."

CXII. ROMANA - NULLITY OF MARRIAGE due to simulated consent and due to coercion and fear. Rotal Court: H. Caiazzo, Assessor; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: O. Bejan. Advocate: V. Trocchi. Doubt: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of June 30th: "Negative."

CXIII. FLORENTINA - NULLITY OF MARRIAGE due to the exclusion of the good of the sacrament and the good of procreation. Rotal Court: F. Brennan, Assessor; I. Pasquazi; E. Bonet. Defender of the Bond: I. M. Pinna. Advocate appointed by gratuitous patronage: I. de Forgellinis. Doubt: "Does it appear that there is a nullity in the marriage, in this case?" Sentence of July 4th: "Negative."

CXIV. N. N. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and of a DISPENSATION REGARDING A VALID MARRIAGE. Rotal Court: A. Jullien, Dean; D. Staffa, Assessor; I. Pasquazi. Defender of the Bond: I. Stella. Advocates: A. Caparti, for the plaintiff; I. Pacelli; I. Ojetti, for the defendant. Doubts: I. "Does it appear that there is a nullity in the marriage, in this case?"; and, to the extent that the answer is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Sentence of July 6th: "Negative in both cases."

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary, Volume 115.

FLORENTINA - Declaration of the Nullity of Marriage, based on coercion, violence, and fear.

Rota Turn: A. Jullien, Dean; A. Wynen, Assessor; G. Heard, Assessor.

Defender of the Bond: I. M. Pinna.

Advocate: I. Lenti.

Question: "Does the nullity of the marriage exist in this case?"

Judgment of July 7th: "Affirmative."

16. LEODIEN - Declaration of the Nullity of Marriage, due to simulated consent.

Rota Turn: B. Filipiak, Assessor; G. Doheny, Assessor; P. Mattioli, Assessor.

Defender of the Bond: F. Fournier.

Advocate: P. Ciprotti.

Question: "Does the nullity of the marriage exist in this case?"

Judgment of July 9th: "Negative."



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17. GLASGUEN - Declaration of the Nullity of Marriage, based on coercion, violence, and fear.

Rota Turn: G. Doheny, Assessor; P. Mattioli, Assessor; E. Bonet, Assessor.

Defender of the Bond: I. Parisella.

Advocate, by mandate of gratuitous patronage: F. Cartoni.

Question: "Is the judgment of the Rota Turn of July 7th, 1950, to be confirmed or overturned in this case?"

Judgment of July 10th: "It is to be confirmed, and therefore, the nullity of the marriage does not exist in this case."

118. LIBURNEN - Declaration of the Nullity of Marriage, based on coercion, violence, and fear.

Rota Turn: F. Brennan, Assessor; D. Staffa, Assessor; I. Pasquazi, Assessor.

Defender of the Bond: H. Felice.

Advocate: F. Bersani.

Question: "Does the nullity of the marriage exist in this case?"

Judgment of July 10th: "Negative."

119. SOUTHWARCEN - Declaration of the Nullity of Marriage, due to the excluded good of procreation.

Rota Turn: A. Jullien, Dean; G. Doheny, Assessor; P. Mattioli, Assessor.

Defender of the Bond: P. Tocanel.

Advocate: R. Romano.

Question: "Does the nullity of the marriage exist in this case?"

Judgment of July 12th: "Negative."

120. FLORENTINA - Declaration of the Nullity of Marriage, due to simulated consent, the exclusion of the good of the sacrament, and the good of procreation.

Rota Turn: EL. Caiazzo, Assessor; A. Fidecicchi, Assessor; F. Brennan, Assessor.

Defender of the Bond: E. Wagner.

Advocate, by mandate of gratuitous patronage: R. Costa Albesi.

Question: "Does the nullity of the marriage exist in this case?"

Judgment of July 13th: "Negative."

121. FLORENTINA - Declaration of the Nullity of Marriage, due to the exclusion of the good of procreation, and due to a lack of consent.

Rota Turn: G. Heard, Assessor; A. Canestri, Assessor; I. Teodori, Assessor.



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Defender of the Bond: I. Parisella.

[*Latin ed. p. 317*]

Sacra Romana Rota 317. Advocate: A. Capalti. Question: "Does it pertain to the nullity of the marriage, in this case?" Sentence of July 14th: "Affirmative, forbidding the man from entering into other marriages, without the consent of the Holy See."

CXXII. ROMA - NULLITY OF MARRIAGE due to the excluded good of posterity. Panel: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: F. Romita. Advocate appointed by mandate of gratuitous assistance: R. Romano. Question: "Should the sentence of the Rota of May 17th, 1950, be confirmed, or annulled, in this case?" Sentence of July 16th: "It is to be confirmed, and therefore, it does not pertain to the nullity of the marriage, in this case."

CXXIII. IANUA - NULLITY OF MARRIAGE due to the excluded good of posterity. Rota Panel: A. Jullien, Dean; A. Wynen; P. Mattioli, Presiding. Defender of the Bond appointed: F. Fournier. Advocate: M. D'Alfonso. Question: "Does it pertain to the nullity of the marriage, in this case?" Sentence of July 18th: "Affirmative."

CXXIV. TARQUINIEN, or ROMA - NULLITY OF MARRIAGE due to simulated consent, and due to force and fear. Rota Panel: B. Filipiak, Presiding; G. Doheny; E. Bonet. Defender of the Bond: I. Stella. Advocate appointed by mandate of gratuitous assistance: V. Trocchi. Question: "Does it pertain to the nullity of the marriage, in this case?" Sentence of July 20th: "Negative."

CXXV. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rota Panel: D. Staffa, Presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: F. Fournier. Advocate appointed by mandate of gratuitous assistance: C. Tricerri. Question: "Does it pertain to the nullity of the marriage, in this case?" Sentence of July 20th: "Negative."

CXXVI. TAURINUM - NULLITY OF MARRIAGE due to a condition imposed. Rota Panel: J. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: H. Ponti. Advocate: C. Bernardini. Question: "Does it pertain to the nullity of the marriage, in this case?" Sentence of July 20th: "Affirmative."

CXXVII. ROMA - NULLITY OF MARRIAGE based on the grounds of force and fear. Rota Panel: A. Canestri, Presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: I. Parisella. Advocate appointed by mandate of gratuitous assistance: R. Costa Albesi. Question: "Does it pertain to the nullity of the marriage, in this case?" Sentence of July 21st: "Affirmative."

[*Latin ed. p. 318*]

318. Acta Apostolicae Sedis - Official Commentary, Volume XXVIII. ROMA - NULLITY OF MARRIAGE due to a condition imposed. Rotalese



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Tribunal: B. Filipiak, Judge, G. Doheny, Judge, E. Bonet, Judge. Defender of the Bond appointed: F. Romita. Advocates: E. Raffini, R. Romano, for the plaintiff; A. Angelini Rota, for the ecclesiastical court. Question: "Whether the decision of the Rotalese Tribunal of July 11, 1950, should be confirmed or overturned in this case." Decision of July 23: "It is to be confirmed, and therefore, it is established that the marriage is null in this case." CXXIX. SANCTI ANDREAE ET EDIMBURGEN. - NULLITY OF MARRIAGE due to coercion and fear, and due to the exclusion of the good of the sacrament and the good of procreation. Rotalese Tribunal: A. Jullien, Dean, B. Filipiak, Judge, P. Mattioli, Judge. Defender of the Bond appointed: G. Brisebois. Advocate: R. Romano. Questions: I. "Whether the incurable nullity of the sentence of the Tribunal of St Andrews and Edinburgh, pronounced on October 20, 1948, in the first instance, is established in this case." II. "Whether the nullity of the marriage is established in this case." Decision of July 25: Regarding I: "Negatively." Regarding II: "Affirmatively." CXXX. DUBUQUEN. - NULLITY OF MARRIAGE due to the exclusion of indissolubility. Rotalese Tribunal: A. Jullien, Dean, P. Felici, Judge, P. Mattioli, Judge. Defender of the Bond appointed: P. Tocanel. Advocate: R. Romano. Question: "Whether the decision of the Rotalese Tribunal of November 12, 1949, should be confirmed or overturned in this case." Decision of July 26: "It is to be confirmed, therefore, it is established that the marriage is null in this case." OXXXI. SANCTI MINIATI - NULLITY OF MARRIAGE due to a condition imposed. Rotalese Tribunal: P. Felici, Judge, B. Filipiak, Judge, P. Mattioli, Judge. Defender of the Bond appointed: I. Sirna. Advocate appointed gratuitously: E. Albertario. Question: "Whether the nullity of the marriage is established in this case." Decision of July 26: "Affirmatively." CXXXII. ASSISIEN. - NULLITY OF MARRIAGE under the head of coercion and fear. Rotalese Tribunal: A. Wynen, Judge, G. Heard, Judge, A. Canestri, Judge. Defender of the Bond appointed: A. Cairoli. Advocate appointed gratuitously: I. Lenti. Question: "Whether the nullity of the marriage is established in this case." Decision of July 26: "Affirmatively." CXXXIII. FORTALEXIEN. - NULLITY OF MARRIAGE under the head of coercion and fear. Rotalese Tribunal: D. Staffa, Judge, I. Pasquazi, Judge, P. Felici, Judge. Defender of the Bond appointed: G. Oesterle. Advocate appointed gratuitously: A. D'Alessandri. Question: "Whether the nullity of the marriage is established in this case." Decision of July 27: "Affirmatively."

[*Latin ed. p. 319*]

Sacra Romana Rota 319 CXXXIV. N. N. – NULLITY OF MARRIAGE due to the husband's impotence. Turnus Rotalis: IV Teodori, Presiding; H. Caiazzo; P. Felici. Defender of the Bond appointed: V. Caselli. Advocates: C. Bernardini, for the plaintiff; D. Lazzarato, for the defendant. Question: "Whether the nullity of the marriage can be established in this case." Judg-



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ment of August 3rd: "Negative."

CXXXV. ROMANA – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: D. Staffa, Presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: S. Vitale. Advocate appointed by mandate of free legal aid: R. Costa Albesi. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 3rd: "Negative."

CXXXVI. PANORMITANA – NULLITY OF MARRIAGE due to simulated consent and due to coercion and fear. Turnus Rotalis: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: S. Vitale. Advocate: H. Graziani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 3rd: "Affirmative."

CXXXVII. PARISIEN – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Canestri, Presiding; I. Teodori; E. Bonet. Defender of the Bond appointed: F. Fournier. Advocates: C. Corsanego; M. Mantovani. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 4th: "Negative."

CXXXVIII. ROMANA – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: P. Capobianco. Advocate appointed by mandate of free legal aid: G. Franco. Question: "Whether the judgment of the Turnus Rotalis of February 3rd, 1950, should be confirmed or overturned in this case." Judgment of August 4th: "It is to be confirmed, and therefore, the nullity of the marriage does not exist in this case."

CXXXIX. N. N. – NULLITY OF MARRIAGE due to the husband's impotence. Turnus Rotalis: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Sirna. Advocate: P. Fedele. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 4th: "Negative."

CXL. ECCLESIEN – NULLITY OF MARRIAGE due to a condition imposed. Turnus Rotalis: A. Jullien, Dean; A. Wynen, Presiding; G. Heard. Defender of the Bond appointed: A. Schoenegger. Advocate appointed by mandate of free legal aid: M. D'Alfonso. Question: "Whether the judgment of the Turnus Rotalis of July 30th, 1947, should be confirmed or overturned in this case."

[*Latin ed. p. 320*]

Acta Apostolicae Sedis - Official Commentary 320. Decision of August 6th: "To be confirmed, and therefore, in this case, the marriage is not to be declared null."

CXLI. ROMA - NULLITY OF MARRIAGE due to an impediment of the bond, due to error concerning the person, due to coercion and fear, due to an impediment of disparity of cult.

Rota Court: G. Heard, presiding; A. Canestri, I. Teodori.



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Defender of the Bond: A. Cairoli.

Advocate: I. Lombardi.

Question: "Does the marriage in this case exist?"

Decision of August 9th: "No."

CXLII. ROMA - NULLITY OF MARRIAGE based on the grounds of coercion and fear.

Rota Court: D. Staffa, presiding; I. Pasquazi, P. Felici.

Defender of the Bond: G. Oesterle.

Advocates: F. Della Rocca, H. Graziani.

Question: "Is the decision of the Rota Court of February 18, 1950, to be confirmed or overturned in this case?"

Decision of August 9th: "To be overturned, and therefore, in this case, the marriage is to be declared null."

CXLIII. BUELLEN - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation.

Rota Court: D. Staffa, presiding; I. Pasquazi, P. Felici.

Defender of the Bond: S. Gomez.

Advocate: C. H. Emprin Guardini.

Question: "Does the marriage in this case exist?"

Decision of August 9th: "No."

CXLIV. N. N. - NULLITY OF MARRIAGE due to impotence of the parties, due to the exclusion of the common good of procreation, and regarding a dispensation after the marriage.

Rota Court: D. Staffa, presiding; I. Pasquazi, P. Felici.

Defender of the Bond: G. Andreozzi.

Advocate: F. Cartoni.

Questions: I. "Does the marriage in this case exist?" And, if negatively: II. "Should advice be given to the Most Holy Father regarding a dispensation after the marriage, which has been consummated and not consummated, in this case?"

Decision of October 12th: "Negatively in both cases."

CXLV. N. N. - NULLITY OF MARRIAGE due to the impotence of the man, and regarding a dispensation after the marriage.

Rota Court: I. Pasquazi, presiding; P. Felici, B. Filipiak.

Defender of the Bond: F. Fournier.

Advocate, by mandate of gratuitous patronage: I. B. Ferrata.

Questions: I. "Does the marriage in this case exist?" And, if negatively: II. "Should advice be given to the Most Holy Father regarding a dispensation after the marriage, which has been consummated and not consummated, in this case?"



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Decision of October 16th: "Negatively in both cases."

CXLVI. VIC. AP. DB OSLO - NULLITY OF MARRIAGE based on the grounds of coercion and fear.

Rota Court: A. Wynen, presiding; G. Heard, A. Canestri.

[*Latin ed. p. 321*]

Sacred Roman Rota 321: Substitute Defender of the Bond: A. Del Corpo. Advocate appointed by gratuitous patronage: C. Bernardini. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of October 16: "Negative."

147. N. N. - NULLITY OF MARRIAGE due to the husband's impotence and a dispensation concerning a ratified marriage. Rotal Court: A. Jullien, Dean; P. Mattioli, Assessor; E. Bonet. Substitute Defender of the Bond: A. Del Corpo. Advocates: C. Corsanego, H. Graziani. Questions: I. "Whether the nullity of the marriage can be established, in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [See] concerning a dispensation regarding a marriage that is ratified but not consummated, in this case." Sentence of October 17: "Regarding I: 'Negative.' Regarding II: 'Affirmative, with the husband forbidden from entering into other marriages without the prior consent of the Holy See, or this Apostolic Tribunal.'"

148. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Rotal Court: D. Staffa, Assessor; I. Pasquazi; P. Felici. Defender of the Bond appointed: I. Parisella. Advocate appointed by gratuitous patronage: A. Angelini Rota. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of October 19: "Affirmative, but with the husband forbidden from entering into other marriages unless he first, before the Ordinary or his delegate, under oath, promises that he will give his matrimonial consent according to canon 1081, § 2."

149. ROMANA - NULLITY OF MARRIAGE due to coercion and fear, and due to the exclusion of the common good of procreation. Rotal Court: A. Jullien, Dean; A. Wynen; E. Bonet, Assessors. Defender of the Bond appointed: I. Sirna. Advocate: H. Graziani. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of October 20: "Affirmative, with the husband forbidden from entering into other marriages unless he declares before the Ordinary of the place, under oath, that he will be duly disposed for the conjugal duties."

150. TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Rotal Court: A. Jullien, Dean; G. Doheny, Assessor; P. Mattioli. Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of October 24: "Negative."



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151. TORONTINA - NULLITY OF MARRIAGE under the head of coercion and fear. Rotal Court: A. Canestri, Assessor; I. Teodori; H. Caiazzo. Defender of the Bond appointed: I. Sirna. Advocate: C. Ciprotti. Question: "Whether the nullity of the marriage can be established, in this case." Sentence of October 25: "Affirmative."

[*Latin ed. p. 322*]

Acta Apostolicae Sedis - Official Commentary: 322. ROMA. Declaration of the Invalidity of Marriage due to the exclusion of the essential property of the sacrament. Rotal Court: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond: G. Andreozzi. Advocate: A. Angelini of the Rotal Court. Question: "Does the invalidity of the marriage exist, in this case?" Sentence of October 31st: "Negative." 153. N. N. - Declaration of the Invalidity of Marriage due to the wife's impotence and a dispensation granted *super rato*. Rotal Court: A. Jullien, Dean; G. Doheny, presiding; P. Mattioli. Defender of the Bond: J. M. Pinna. Advocate: I. Torre. Questions: I. "Does the invalidity of the marriage exist, in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a marriage already celebrated and not consummated, in this case?" Sentence of November 3rd: "Negative in both cases." 324. ANNECIEN. Declaration of the Invalidity of Marriage due to the exclusion of the essential property of the sacrament. Rotal Court: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond: I. M. Pinna. Advocate, by mandate of gratuitous patronage: F. Ercolani. Question: "Does the invalidity of the marriage exist, in this case?" Sentence of November 6th: "Negative." 155. VERSALIEN. Declaration of the Invalidity of Marriage based on the grounds of force and fear. Rotal Court: A. Jullien, Dean; A. Wynen; P. Mattioli, presiding. Defender of the Bond: I. M. Pinna. Advocate: A. Ferrari. Question: "Does the invalidity of the marriage exist, in this case?" Sentence of November 7th: "Affirmative." 326. SOUTHWARCEN. Declaration of the Invalidity of Marriage due to the exclusion of the essential property of procreation. Rotal Court: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond: V. Ait. Advocate: R. Romano. Question: "Should the sentence of the Rotal Court of December 11, 1950, be confirmed, or overturned, in this case?" Sentence of November 9th: "It is to be confirmed, and therefore, the invalidity of the marriage does not exist, in this case." 157. ANTIOCHEN, of the Melkite Rite. Declaration of the Invalidity of Marriage based on the grounds of force and fear. Rotal Court: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond: R. Bidagor. Advocate: P. Ciprotti. Question: "Does the invalidity of the marriage exist, in this case?" Sentence of November 9th: "Negative." 328. JANUEN. Declaration of the Invalidity of Marriage due to the exclusion of the essential property of procreation. Rotal Court: I. Pasquazi, presiding; P.



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Felici; G. Doheny. 158.

[*Latin ed. p. 323*]

Sacra Romana Rota 323. Defender of the Bond: I. Stella. Advocates: M. D'Alfonso, I. B. Ferrata. Question: "Whether the judgment of the Rota of February 28, 1951, should be confirmed, or infirm, in this case." Judgment of November 10: "It is to be confirmed, and therefore it is declared that there is nullity of the marriage in this case."

CLIX. BURDIGALEN. - NULLITY OF MARRIAGE due to a condition imposed. Rotal Court: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond: I. M. Pinna. Advocates: I. R. Ferrata, H. Napoleoni. Question: "Whether there is nullity of the marriage in this case." Judgment of November 10: "Negative."

CLX. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotal Court: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond, appointed: I. Parisella. Advocate, by mandate of gratuitous assistance: H. Graziani. Question: "Whether there is nullity of the marriage in this case." Judgment of November 10: "Negative."

CLXI. BUFFALEN. - NULLITY OF MARRIAGE due to the exclusion of a sacramental good. Rotal Court: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond, appointed: I. Sirna. Advocate: F. Cartoni. Question: "Whether there is nullity of the marriage in this case." Judgment of November 13: "Negative."

CLXII. ROMANA - NULLITY OF MARRIAGE due to violence and fear, and due to the exclusion of the good of procreation. Rotal Court: A. Jullien, Dean; G. Doheny, presiding; P. Mattioli. Promoter of Justice: I. Pendola. Defender of the Bond: I. Stella. Advocate: F. Ligi. Question: "Whether there is nullity of the marriage in this case." Judgment of November 13: "Negative."

CLXIII. N. N. - NULLITY OF MARRIAGE due to violence and fear, due to the impotence of the man, and concerning a dispensation granted after the marriage. Rotal Court: F. Brennan, presiding; P. Felici, E. Bonet. Defender of the Bond, appointed: P. Capobianco. Advocate, by mandate of gratuitous assistance: P. A. D'Avack. Questions: I. "Whether there is nullity of the marriage in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case." Judgment of November 13: "Negative in both cases."

CLXIV. QUEBECEN. - NULLITY OF MARRIAGE under the head of violence and fear. Rotal Court: A. Wynen, presiding; G. Heard, A. Canestri.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary of the Defender of the Bond: G. M. Brisebois. Advocate: C. Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Sentence of November 16th: "Negative."



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CLXV. N. N. - NULLITY OF MARRIAGE due to the wife's impotence, and I - REQUEST FOR A DISPENSATION regarding a ratified marriage. Rotarian Tribunal: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond: S. Canals. Advocate appointed by the gratuitous legal aid office: V. Trocchi. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the extent that it does not: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, in this case?" Sentence of November 16th: Regarding I: "Negative." Regarding II: "Affirmative." CLXVI. N. N. - NULLITY OF MARRIAGE due to the husband's impotence, and REQUEST FOR A DISPENSATION regarding a ratified marriage. Rotarian Tribunal: A. Jullien, Dean; A. Wynen; P. Mattioli, Presiding. Defender of the Bond: G. Oesterle. Advocate appointed by the gratuitous legal aid office: I. Lombardi. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the extent that it does not: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, in this case?" Sentence of November 21st: "Negative regarding both." CLXVII. N. N. - NULLITY OF MARRIAGE based on coercion and fear, and I - REQUEST FOR A DISPENSATION regarding a ratified marriage. Rotarian Tribunal: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi. Substitute for the Defender of the Bond: A. Del Corpo. Advocates appointed by the gratuitous legal aid office: G. Felici, for the plaintiff; R. Costa Albesi, for the ecclesiastical court. Questions: I. "Should the sentence of the Rotarian Tribunal of June 7, 1948, be confirmed or overturned, in this case?" and, to the extent that the nullity of the marriage is not established: II. "Should advice be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage, in this case?" Sentence of November 21st: Regarding I: "It should be confirmed, and therefore, the nullity of the marriage does not exist, in this case." Regarding II: "Affirmative." CLXVIII. CASALEN, or TAURINEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation and good faith. Rotarian Tribunal: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Defender of the Bond: V. Bartoccetti. Advocate: A. D'Alessandri. Question: "Does the nullity of the marriage exist, in this case?" Sentence of November 27th: "Affirmative, but with the condition that the ecclesiastical court not proceed to new marriages without the consultation of the Holy See." CLXIX. FLORENTINA - NULLITY OF MARRIAGE due to the simulation of consent. Rotarian Tribunal: A. Canestri, Presiding; I. Teodori; A. Fidecicchi. Defender of the Bond: G. Andreozzi.

[*Latin ed. p. 325*]

Sacra Romana Rota 325. Advocate: R. Romano. Doubts: I. "Does it appear that there is a nullity of marriage, in this case?"; and, to the contrary: II. "Should counsel be given to the Most Holy [Father] regarding a dispensa-



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tion concerning a valid and unconsummated marriage, in this case?" Sentence of November 29th: Regarding I. "Affirmatively." Regarding II. "As decided in the first [point]."

OLXX. FLORENTINA - Nullity of marriage due to the excluded good of the offspring. Rotalian Session: A. Wynen, presiding; G. Heard, F. Brennan. Defender of the Bonds appointed: I. Casoria. Advocate: R. Ottaviani. Doubt: "Should the sentence of the Rotalian Session of November 30th, 1940, be confirmed, or overturned, in this case?" Sentence of November 29th: "It is to be confirmed, and therefore it does not appear that there is a nullity of marriage, in this case."

CLXXI. N. N. - Nullity of marriage due to the wife's impotence and a dispensation concerning a valid marriage. Rotalian Session: H. Caiazzo, presiding; A. Fidecicchi, F. Brennan. Defender of the Bonds appointed: V. Bartoccetti. Advocate, by mandate of gratuitous assistance: L. Valletta. Doubts: I. "Does it appear that there is a nullity of marriage, in this case?"; and, to the contrary: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a valid and unconsummated marriage, in this case?" Sentence of November 30th: Regarding I. "Affirmatively, forbidding the woman from entering into another marriage." Regarding II. "As decided in the first [point]."

CLXXII. FORO IULIEN. - Nullity of marriage due to the excluded good of the offspring and the good of the sacrament. Rotalian Session: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bonds appointed: S. Vitale. Advocate: M. D'Alfonso. Doubt: "Does it appear that there is a nullity of marriage, in this case?" Sentence of December 4th: "Negatively."

CLXXIII. VENETIARUM, or TERGESTINA - Nullity of marriage due to the simulation of consent. Rotalian Session: A. Jullien, Dean; P. Felici, presiding; B. Filipiak. Defender of the Bonds: I. M. Pinna. Advocate: F. Bersani. Doubt: "Does it appear that there is a nullity of marriage, in this case?" Sentence of December 5th: "Affirmatively."

CLXXIV. BASILEEN. - Nullity of marriage due to the excluded good of the sacrament. Rotalian Session: A. Wynen, P. Mattioli, presiding; E. Bonet. Defender of the Bonds appointed: H. Ponti. Advocate: I. Torre. Doubt: "Does it appear that there is a nullity of marriage, in this case?" Sentence of December 12th: "Affirmatively."

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - Official Commentary, Volume CLXXV. N. N. - Concerning the NULLITY of a MARRIAGE due to the impotence of the man, and a DISPENSATION granted. Tournus: B. Filipiak, Assessor, G. Doheny, Assessor, P. Mattioli, Assessor. Defender of the Bond appointed: H. Raco. Advocates: C. H. Emprin Guardini, R. Romano. Doubts: I. "Whether the nullity of the marriage is established in this case?"; and, to the extent



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that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation from a marriage that is valid but not consummated, in this case." Sentence of December 14th: Regarding I. "Negatively." Regarding II. "Affirmatively."

CLXXVI. FLORENTINA - Concerning the NULLITY of a MARRIAGE based on the grounds of force and fear. Rotal Court: A. Jullien, Dean, A. Wynen, Assessor, G. Heard, Assessor. Defender of the Bond appointed: G. Oesterle. Advocates: A. Catelani, R. Romano. Doubt: "Whether the sentence of the Rotal Court of May 15th, 1948, should be confirmed or rejected, in this case." Sentence of December 15th: "That it should be rejected, and therefore that the nullity of the marriage is established in this case."

CLXXVII. BONONIEN - Concerning the NULLITY of a MARRIAGE due to a lack of internal freedom, and due to force and fear. Rotal Court: A. Canestri, Assessor, I. Teodori, Assessor, H. Caiazzo, Assessor. Defender of the Bond appointed: O. Bejan. Advocates: I. Torre, H. Napoleoni. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of December 15th: "Affirmatively."

CLXXVIII. ROMANA - Concerning the NULLITY of a MARRIAGE based on the grounds of force and fear. Rotal Court: F. Brennan, Assessor, D. Staffa, Assessor, I. Pasquazi, Assessor. Defender of the Bond appointed: A. Cairoli. Advocate: E. Ruffini. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of December 18th: "Negatively."

CLXXIX. MECHLINIEN - Concerning the NULLITY of a MARRIAGE due to the excluded good of the sacrament. Rotal Court: A. Fidecicchi, F. Brennan, P. Mattioli, Assessors. Defender of the Bond appointed: I. Parisella. Advocate: F. Bersani. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of December 19th: "Negatively."

CLXXX. BERYTEN. MARONITARUM - Concerning the NULLITY of a MARRIAGE due to consanguinity. Rotal Court: A. Jullien, Dean, A. Fidecicchi, F. Brennan, Assessors. Defender of the Bond appointed: I. Parisella. Advocate, by mandate of gratuitous patronage: V. Trocchi. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of December 19th: "Affirmatively."

[*Latin ed. p. 327*]

327 CLXXXI. Romana. Concerning the nullity of marriage, based on coercion and fear. The Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the bond: A. Cairoli. Advocate: R. Romano. The question: "Does the nullity of the marriage in this case exist?" The judgment of December 21st: "Affirmative."

CLXXXII. APUANA. Concerning the nullity of marriage, based on coercion and fear. The Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa.



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Defender of the bond: F. Romita. Advocate, by mandate of free legal aid: R. Romano. The question: "Should the judgment of the Tribunal of July 4th, 1950, be confirmed or overturned in this case?" The judgment of December 21st: "It should be confirmed, and therefore, the nullity of the marriage in this case does not exist."

CLXXXIII. ROMANA. Concerning the nullity of marriage, due to the exclusion of the good of the offspring. The Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the bond: P. Tocanel. Advocate: I. Torre. The question: "Does the nullity of the marriage in this case exist?" The judgment of December 21st: "Negative."

CLXXXIV. ROMANA. Concerning the nullity of marriage, due to the exclusion of the good of the offspring and the good of the sacrament. The Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the bond: I. Parisella. Advocate: A. Angelini Rota. The question: "Does the nullity of the marriage in this case exist?" The judgment of December 22nd: "Negative."

CLXXXV. ROMANA. Concerning the nullity of marriage, based on coercion and fear. The Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the bond: F. Romita. Advocate: R. Szenwic. The question: "Should the judgment of the Tribunal of April 26th, 1950, be confirmed or overturned in this case?" The judgment of December 29th: "It should be confirmed, and therefore, the nullity of the marriage in this case does not exist."

CLXXXVI. TAURINEN. Concerning the nullity of marriage, due to the exclusion of the good of the offspring. The Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the bond: I. Parisella. Advocates: C. H. Emprin Guardini; R. Romano. The question: "Should the judgment of the Tribunal of March 20th, 1951, be confirmed or overturned in this case?" The judgment of December 29th: "It should be confirmed, and therefore, the nullity of the marriage in this case does not exist."

CLXXXVII. N. N. Concerning the nullity of marriage due to the impotence of the man, and due to a condition imposed, and concerning a dispensation granted.

[*Latin ed. p. 328*]

328 Tournus: A. Fidecicchi, F. Brennan, P. Mattioli, presiding. Appointed Defender of the Bond: A. Cairoli. Advocate: F. Bersani. Doubts: I. "Whether it can be established that there is a nullity in the marriage, in this case"; and to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated." The judgment of December 29th: Regarding I: "Negative." Regarding II: "Affirmative, forbidding the man from entering into other marriages, without the consultation of the Most Holy [See], that is, His Holiness." 188. QUEBEC. - Nullity of marriage,



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based on coercion and fear. Presiding: A. Wynen, presiding; G. Heard, presiding; A. Canestri. Appointed Defender of the Bond: G. M. Brisebois. Advocate, by mandate of gratuitous patronage: F. X. Parisi. Doubt: "Whether it can be established that there is a nullity in the marriage, in this case." The judgment of December 29th: "Affirmative." 189. ANTIOCH. OF THE MARONITES - Nullity of marriage, based on coercion and fear. Presiding: A. Jullien, Dean; F. Brennan, presiding; D. Staffa. Appointed Defender of the Bond: G. Oesterle. Advocate, by mandate of gratuitous patronage: H. Graziani. Doubt: "Whether it can be established that there is a nullity in the marriage, in this case." The judgment of May 23rd: "Negative" (made publicly known on December 29th, 1951). II. Causes which were concluded in the same year of 1951, or which, due to particular circumstances, came to an end without a final judgment; to which are added decrees regarding appeals against the rejection of petitions. I. PAMPILON. - Regarding separation, before the Reverend Monsignor Henry Caiazzo. Since no procedural act has been initiated for a year after the dispute began, the Reverend Monsignor, presiding, by decree of January 5th, declares the request to be peremptorily dismissed and orders that the records of the case be placed in the archive. II. BERYT. OF THE MARONITES. - Regarding the nullity of marriage, due to coercion and fear, before the Reverend Monsignor Francis Brennan. Since no procedural act has been initiated for a year and more, the Reverend Monsignor, presiding, by decree of January 15th, declares the appeal abandoned and orders that the records of the case be placed in the archive. III. LIBURN. - Regarding the nullity of marriage, due to coercion and fear, before the Reverend Monsignor Francis Brennan. Since no procedural act has been initiated for a year, the Reverend Monsignor, presiding, by decree of January 15th, declares the appeal abandoned and orders that the records of the case be placed in the archive. IV. TURIN. - Regarding the nullity of marriage, due to the wife's impotence, before the Reverend Monsignor Augusto Fidecicchi.

[*Latin ed. p. 329*]

Sacra Romana Rota 329. If, for a year or more, no procedural act has been taken, the Reverend Prelate, by decree of January 22nd, declares the appeal abandoned and orders that the records of the case be placed in the archive.

V. ALBAE IULIEN. – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Prelate, Doctor Augusto Fidecicchi. If, for a year, no procedural act has been taken, the Reverend Prelate, by decree of January 22nd, orders that the records be placed in the archive, until the present political circumstances persist.

VI. HYEROSOLIMITANA – Concerning separation, before the Reverend Prelate, Doctor Augusto Fidecicchi. If, for a year, no procedural act has been taken, the Reverend Prelate, by decree of January 22nd, declares the appeal abandoned and orders that the records be placed in the archive.



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VII. BERYTEN. MARONITARUM – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Prelate, Doctor Augusto Fidecicchi. If, for a year or more, no procedural act has been taken, the Reverend Prelate, by decree of January 22nd, declares the appeal abandoned and orders that the records be placed in the archive.

VIII. TUSCULANA – Concerning the nullity of marriage, due to coercion and fear, before the Reverend Prelate, Doctor Augusto Fidecicchi. If, for a year or more, no procedural act has been taken, the Reverend Prelate, by decree of January 22nd, declares the appeal abandoned and orders that the records be placed in the archive.

IX. ROMANA – Concerning the nullity of marriage, due to the exclusion of a necessary element of the sacrament, before the Reverend Prelate, Doctor Augusto Fidecicchi. If, for a year or more, no procedural act has been taken, the Reverend Prelate, by decree of January 22nd, declares the appeal abandoned and orders that the records be placed in the archive.

X. ROMANA – Concerning the nullity of marriage, due to total simulation of consent and due to the exclusion of a necessary element of the sacrament, before the Reverend Prelate, Doctor Augusto Fidecicchi. If, for a year, no procedural act has been taken, the Reverend Prelate, by decree of January 23rd, declares the appeal abandoned and orders that the records be placed in the archive.

XI. PISAUREN. – Concerning the nullity of marriage, due to the exclusion of the good of the offspring, before the Reverend Prelate, Doctor Boleslao Filipiak. Since the appointed time has passed, and the plaintiff has renounced the action, the Reverend Prelate, by decree of January 27th, accepts the plaintiff's renunciation and orders that the records of the case be placed in the archive.

XII. DUBLINEN. – Concerning the nullity of marriage, due to lack of consent and due to a condition imposed, before the Reverend Prelate, Doctor Henrico Caiazzo. If, for a year, no procedural act has been taken, the Reverend Prelate, by decree of February 23rd, declares the appeal abandoned and orders that the records of the case be placed in the archive.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis — Official Commentary XIII. PANORMITANO - Regarding the nullity of a marriage, due to the husband's impotence, before the Reverend Father William Heard. Since no procedural act has been filed for more than a year, the presiding Reverend Father, by decree of March 1st, declares the case abandoned and orders the records to be placed in the archive.

XIV. MASSILIEN. - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father William Heard. Since no procedural act has been filed for a year, the presiding Reverend



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Father, by decree of March 1st, declares the case abandoned and orders the records to be placed in the archive.

XV. MONTIS ALBANI - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father Albert Canestri. Since no procedural act whatsoever has been filed within the time established by law, the presiding Reverend Father, by decree of March 8th, declares the appeal abandoned and orders the records of the case to be placed in the archive.

XVI. IANUEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Arcturo Wynen. Since the plaintiff has not filed any judicial act for two years, the presiding Reverend Father, by decree of April 14th, declares the appeal abandoned and orders the records to be placed in the archive.

XVII. ROMANA - Regarding the nullity of a marriage, due to the exclusion of the good of the sacrament, before the Reverend Father Joseph Pasquazi. Since no procedural act has been filed for more than a year, the presiding Reverend Father, by decree of April 25th, declares the case abandoned and orders the records to be placed in the archive.

XVIII. NEAPOLITANA - Regarding the nullity of a marriage, an incident, before the Reverend Father Peter Mattioli. Since no procedural act of any kind has been filed for a year and more, the presiding Reverend Father, by decree of April 28th, declares the case closed and orders the records to be placed in the archive.

XIX. DETROITEN. - Regarding the nullity of a marriage, due to disparity of cult, before the Reverend Father William Heard. Since no procedural act has been filed for a year and more, the presiding Reverend Father, by decree of May 17th, declares the case abandoned and orders the records to be placed in the archive.

XX. VERONEN. - Regarding the nullity of a marriage, due to the husband's impotence, before the Reverend Father Peter Mattioli. Considering the response of the Holy Office, dated May 15, 1951, the presiding Reverend Father, by decree of May 23rd, declares the case concluded and orders the records to be placed in the archive.

XXI. ROMANA - Regarding the nullity of a marriage, due to coercion and fear and due to the exclusion of the good of the sacrament, before the Reverend Father Henry Caiazzo. Since no procedural act has been filed for a year, the presiding Reverend Father, by decree of June 1st, declares the petition closed and orders the records of the case to be placed in the archive.

[*Latin ed. p. 331*]

XXXI. BASILICA. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Henry Caiazzo. Since no proce-



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dural act has been presented for a year, the presiding Reverend Doctor, by decree of June 1st, declares the petition closed and orders that the records of the case be placed in the archive.

XXXII. ROMA. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Albert Canestri. Since no procedural act has been presented within the time established by law, the presiding Reverend Doctor, by decree of June 14th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXIII. TURIN. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Arcturo Wynen. Since the plaintiff has not presented any procedural act for several years, the presiding Reverend Doctor, by decree of July 7th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXIV. PARIS. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Doctor Arcturo Wynen. Since the plaintiff has not pursued her appeal, the presiding Reverend Doctor, by decree of July 7th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXV. S. CHRISTOPHORI DE HABANA. – Concerning the nullity of a marriage, due to a condition contrary to the good of the offspring, before the Most Reverend Doctor Arcturo Wynen. Since the plaintiff has not presented any procedural act for several years, the presiding Reverend Doctor, by decree of July 7th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXVI. ROMA. – Concerning a title of nobility, before the Most Reverend Doctor Arcturo Wynen. Since the plaintiff has renounced his judicial petition, and the opposing party has accepted this renunciation, the Reverend Fathers, Doctors, in session, by decree of July 12th, admit the aforementioned renunciation, and therefore order that the records of the case be placed in the archive.

XXXVII. BONONIA. – Concerning the nullity of a marriage, due to the exclusion of the good of the offspring, before the Most Reverend Doctor Ioanne Teodori. Considering the absence of the Defender of the Bond of the Sacred Roman Rota, the presiding Reverend Doctor, by decree of July 21st, declares the case closed and orders that the records of the case be placed in the archive.

XXXVIII. TURIN. – Concerning the nullity of a marriage, due to the exclusion of the good of the offspring, before the Most Reverend Doctor Petro Mattioli. Since no procedural act has been presented for a year and more, the presiding Reverend Doctor, by decree of July 28th, declares the case abandoned and orders that the records be placed in the archive.

XXXIX. AGRIGENTO. – Concerning the nullity of a marriage, due to ignorance of the nature of marriage and due to coercion and fear, before the



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Most Reverend Doctor Arcturo Wynen. Since the plaintiff has been reconciled with his wife, the presiding Reverend Doctor, by decree of September 28th, declares the case closed, or the appeal abandoned, and orders that the records of the case be placed in the archive.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary XXXI. VAPINCEN. - Regarding the nullity of a marriage, due to coercion and fear, and due to the exclusion of the good of the sacrament, before the Reverend Father Pericle Felici. When the convened party has not responded in writing to the interposed appeal, the Reverend Father Ponens, by decree of October 9th, declares the aforementioned appeal to be concluded. XXXTI. FLORENTINA - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father Ioanne Teodori. Having no procedural act taken within the time established by law, the Reverend Father Ponens, by decree of October 11th, declares the appeal abandoned and orders that the records of the case be placed in the archive. XXXIII. TAURINEN. - Regarding the nullity of a marriage, due to the exclusion of the good of procreation, before the Reverend Father Boleslao Filipiak. Having no procedural act taken for a year, the Reverend Father Ponens, by decree of October 12th, declares the case abandoned and orders that the records be placed in the archive. XXXIV. BUGELLEN. - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father Boleslao Filipiak. Having no procedural act taken for a year or more, the Reverend Father Ponens, by decree of October 12th, declares the case abandoned and orders that the records be placed in the archive. XXXV. CHICAGTEN. - Regarding the nullity of a marriage, due to the exclusion of the gift of the sacrament, before the Reverend Father Boleslao Filipiak. Having no procedural act taken for two years, the Reverend Father Ponens, by decree of October 12th, declares the case abandoned and orders that the records be placed in the archive. XXXVI. DAVEMPORTEN. - Regarding the nullity of a marriage, due to total simulation and the exclusion of the good of procreation and the good of the sacrament, before the Reverend Father Boleslao Filipiak. Having no procedural act taken for a year, the Reverend Father Ponens, by decree of October 12th, declares the case abandoned and orders that the records be placed in the archive. XXXVII. TAURINEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Boleslao Filipiak. Having no procedural act taken for a year, the Reverend Father Ponens, by decree of October 12th, declares the case abandoned and orders that the records be placed in the archive. XXXVIII. LOIDEN. - Regarding the nullity of a marriage, due to a condition imposed, before the Reverend Father Guillelmo Heard. Having no procedural act taken for a year, the Reverend Father Ponens, by decree of October 13th, declares the appeal abandoned and orders that the records be placed in the archive. XXXIX.



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BARCINONEN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Ioanne Teodori.

[*Latin ed. p. 333*]

333. In the Sacred Roman Rota, it is decreed that if, within the time prescribed by law, no procedural act is taken, the Reverend Father Ponens, by decree of October 16th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

40. In Rome, concerning a marriage nullity case, due to coercion and fear, before the Reverend Father Albert Canestri. Since no procedural act has been taken within the time prescribed by law to pursue the appeal, the Reverend Father Ponens, by decree of October 16th, in accordance with canon 1736, declares the same appeal abandoned and orders that the records of the case be placed in the archives.

41. In Rome, concerning a marriage nullity case, due to coercion and fear, before the Reverend Father Albert Canestri. Since no procedural act has been taken within the time prescribed by law, the Reverend Father Ponens, by decree of October 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

42. In Rome, concerning a marriage nullity case, due to lack of consent and due to coercion and fear, before the Reverend Father John Teodpri. Having elapsed the time prescribed by law, and no procedural act having been taken, the Reverend Father Ponens, by decree of October 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

43. In Pisa, concerning a marriage nullity case, due to coercion and fear, before the Reverend Father John Teodori. Having elapsed the time prescribed by law, and no procedural act having been taken, the Reverend Father Ponens, by decree of October 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

44. In Rome, concerning a marriage nullity case, due to the excluded benefit of offspring and due to the lack of canonical form, before the Reverend Father John Teodori. Since no procedural act has been taken within the time prescribed by law, the Reverend Father Ponens, by decree of October 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

45. In Rome, concerning a marriage nullity case, due to coercion and fear, before the Reverend Father John Teodori. If no procedural act is taken within the time prescribed by law, the Reverend Father Ponens, by decree of October 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

46. In Milan, concerning a marriage nullity case, due to the woman's aversion, due to the man's impotence, and due to the excluded benefit of



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offspring, before the Reverend Father John Teodori. If no procedural act is taken within the time prescribed by law, the Reverend Father Ponens, by decree of October 23rd, declares the appeal abandoned and orders that the records of the case be placed in the archives.

47. In Venice, concerning a marriage nullity case, due to the excluded benefit of the sacrament, before the Reverend Father John Teodori, v...

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary. If, within the time prescribed by law, no procedural act has been filed, the Reverend Prelate, by decree of October 25th, declares the appeal abandoned and orders that the records of the case be placed in the archive. Damages, before the Reverend Prelate William Heard. If no procedural act has been filed for more than a year, the Reverend Prelate, by decree of October 30th, declares the appeal abandoned and orders that the records be placed in the archive. XLVIII. VERSAILLES. - XLIX. MARRIAGE. - Annulment, before the Reverend Prelate Bolesław Filipiak. If the plaintiff in the case presents a renunciation, and the opposing party accepts it, the Reverend Prelate, by decree of November 9th, admits the renunciation and orders that the records of the case be placed in the archive. L. BIRMINGHAM. - Annulment of marriage, Rejection of petition, before the Reverend Prelate Henry Caiazzo. If no procedural act has been filed for a year, the Reverend Prelate, by decree of November 12th, declares the appeal interposed against the decree of the Birmingham Tribunal abandoned and orders that the records of the case be placed in the archive. LI. BERYTUS. MARONITES. - Alimony, before the Reverend Prelate Joseph Pasquazi. If the plaintiff declares in writing that she renounces her claim, and the opposing party, within the reasonable time prescribed to her, declares nothing and is therefore considered to have accepted the renunciation, the Reverend Prelate, by decree of November 13th, admits the renunciation. LII. NUCCERINA PAGANORUM. - Annulment of marriage, due to a condition imposed, before the Reverend Prelate Peter Mattioli. The Reverend Prelate, by decree of November 24th, admits the renunciation of the claim and orders that the records of the case be placed in the archive. LIII. ROME. - Annulment of marriage, due to coercion and fear, before the Reverend Prelate Pericle Felici. If no procedural act has been filed for more than a year, the Reverend Prelate, by decree of November 29th, declares the case closed and orders that the records be placed in the archive. LIV. N. N. - Annulment of marriage, due to the impotence of the man, before the Reverend Prelate Joseph Pasquazi. If no procedural act has been filed for a year or more, the Reverend Prelate, by decree of December 1st, declares the case abandoned and orders that the records of the case be placed in the archive. LV. TRANEN, or BAREN. - Annulment of marriage, due to coercion and fear, before the Reverend Prelate Arcturus Wynen. If no judicial act has been filed within two years,



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the Reverend Prelate, by decree of December 5th, declares the appeal interposed by the defendant, as the more diligent party, abandoned and orders that the records of the case be placed in the archive.

[*Latin ed. p. 335*]

Sacra Romana Rota 335 I I I. Citation edictalis.

Concerning the matter of the nullity of marriage (STORCI - BOZZO). Since the actual place of residence of the aforementioned Lord Henry Bozzo, party to this cause, is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on the 10th of June, 1952, at the eleventh hour, to discuss the doubt in question, or to subscribe to the following, and to designate a day for the decision of the cause before the Rota. Does a question of the nullity of the marriage arise in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Henry Bozzo, ought, insofar as possible, to ensure that he is informed of this edictal citation.

Augustus Fidecicchi,

From the Chancery of the Tribunal of the Sacred Roman Rota,

21st of April, 1952.

E. Fiore,

Notary.

[*Latin ed. p. 336*]

Acta Apostolicae Sedis – Commentary, Official, 336. DIARY OF THE ROMAN CURIA. Monday, April 7, 1952. The Holy Father received in solemn audience His Excellency Dr. R. TG. DJOEMHANA WIRIAAT-MADJA, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Indonesia, for the presentation of his credentials. Tuesday, April 15, 1952. The Holy Father received in solemn audience His Excellency Professor CARLOS OLIVA VÉLEZ, Extraordinary and Plenipotentiary Ambassador of the Argentine Republic, for the presentation of his credentials. Thursday, April 24, 1952. The Holy Father received in private audience His Majesty NORODOM SIANOUK, Crown Prince of Cambodia.

## SECRETARY OF STATE. APPOINTMENTS.

By Letters of the Secretary of State, the Most Holy Pope Pius XII, happily reigning, has deigned to appoint:

Assistant at the Papal Throne: January 28, 1952. His Excellency Monsignor Rodriguez Ballon Leonardo Giuseppe, Archbishop of Arequipa.

Protonotaries Apostolic, as if participating: July 8, 1951. Monsignor Car-



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rasco Amatore, of the archdiocese of Angelopoli.

November 7. Monsignor Giuseppe Cervellón Correa, of the archdiocese of Yucatán.

April 3, 1952. Monsignor Pietro Mazzilli, of the diocese of Tricarico.

Domestic Prelates of His Holiness: October 28, 1950. Monsignor Giovanni Schmitz, of the diocese of Namur.

December 12. Monsignor Teofilo Lefort, of the archdiocese of Malines.

March 7, 1951. Monsignor Lorenzo Puliyanath, of the same diocese.

March 9. Monsignor Andrea Picard, of the diocese of Saint Die.

March 15. Monsignor Angelo de Chopitea, of the diocese of Bilbao.

March 16. Monsignor Marcello Riopel, of the archdiocese of Rennes.

[*Latin ed. p. 337*]

From the *Diarium Romanae Curiae*, April 1951, page 24, number 337.

On May 13th, Most Reverend Luigi A. Guffanti, of the diocese of the Most Holy Conception in Paraguay.

On August 9th, Most Reverend Francesco Saverio Pinto, of the diocese of Hyde.

On September 18th, Most Reverend Giorgio A. Gallik, of the diocese of Duluth.

Most Reverend Lorenzo A. Glenn, of the same diocese.

Mr. Elia E. Lemire, of the same diocese.

Most Reverend Luigi L. Pirnat, of the same diocese.

Most Reverend Giovanni E. Schiffrer, of the same diocese.

Most Reverend Edmondo J. Walsh, of the same diocese.

Most Reverend Michele Stack, of the diocese of Monterey-Fresno.

On October 21st, Most Reverend Jesús Alvárez Várela, of the diocese of Tuy.

On October 16th, Most Reverend Bernardo P. Mangan, of the diocese of Winona.

On October 23rd, Most Reverend Giorgio Enrico Speltz, of the same diocese.

On January 28th, 1952, Most Reverend Giovanni Battista Musco, of the diocese of Caiazzo; Most Reverend Francesco Tenaglia, of the archdiocese of Chieti.

Most Reverend Giorgio de Heppergher, of the archdiocese of Trento.

On January 29th, Most Reverend Salvatore Scalvini, of the same archdiocese.

Most Reverend Giacomo B. Granville, of the archdiocese of Halifax.

On February 2nd, Most Reverend Raffaele Sollecito, of the diocese of



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Giovinazzo.

On February 23rd, Mr. Francesco Samarelli, of the diocese of Molfetta.

Most Reverend Enrico Arato, of the diocese of Saluzzo.

On February 29th, Most Reverend Guy Biotto, of the diocese of Biel.

In March 1952, Mr. Paolo Viti (Rome).

On March 10th, Most Reverend Arnaldo Marocchi, of the diocese of Parma.

Mr. Giovanni Barlassina, of the diocese of Novara.

On March 20th, Most Reverend Giulio Baroli, of the same diocese.

Most Reverend Lino Cassani, of the same diocese.

Most Reverend Giovanni Mantegazza, of the same diocese.

Most Reverend Francesco Pozzo, of the same diocese.

Most Reverend Guido Scaciga Della Silva, of the same diocese.

On March 28th, Most Reverend Carmine Rocco, of the diocese of Calvi and Teano.

Secret Chamberlain Extraordinary to His Holiness:

In July 1950, Most Reverend Clemente Heukamps, of the diocese of Muenster.

In August, Most Reverend Gerardo Scolardi, of the archdiocese of Marseille.

On September 19th, Most Reverend Teodoro Hoeping, of the diocese of Muenster.

On November 5th, Most Reverend Giovanni Battista Matamoros, of the archdiocese of Managua.

Most Reverend Bernardo Schwerdtfeger, of the diocese of Berlin.

On December 6th, Most Reverend Angelo Hernández Cabanius, of the archdiocese of Santiago de Cuba.

On February 27th, 1951, Most Reverend Andrea Oberndorfer, of the diocese of Ratisbona.

On September 2nd, Most Reverend Antonio F. Brys, of the diocese of Bruges.

On December 4th, Most Reverend Antonio Epicoco, of the archdiocese of Brindisi.

On December 12th, Most Reverend Giovanni Xavier, of the diocese of Coimbatore.

On January 25th, 1952, Most Reverend Giuseppe Zágon, of the diocese of Giavarino.

[*Latin ed. p. 338*]

Acta Apostolicae Sedis - Official Commentary 338 28 » » » » » January » » » » » » » » 29 » » 19 19 22 » 23 » » » » » » » » » » » » March March » » » » » 10



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February » » 11 » 15 » » 16 » » » » » » 29 10 15 » » » 26 5 » » » » April 1952. Reverend Monsignor Affinito Giuseppe, of the diocese of Caserta. » Reverend Monsignor Di Maio Gennaro, of the same diocese. » Reverend Monsignor Guerriero Anthony, of the same diocese. » Reverend Monsignor Mancini Michele, of the same diocese. » Reverend Monsignor Rossetti Vitaliano, of the same diocese. » Reverend Monsignor Saggese Raffaele, of the same diocese. » Reverend Monsignor Zampella Agnello, of the same diocese. » Reverend Monsignor Ziccardi Pasquale, of the same diocese. » Reverend Monsignor De Marinis Francesco, of the archdiocese of Chieti. » Reverend Monsignor Falcucci Nicola, of the same archdiocese. » Reverend Monsignor Pacyna Giuseppe, of the archdiocese of Gnesen. » Reverend Monsignor Dies Luigi, of the archdiocese of Gaeta. » Reverend Monsignor Amech Giuseppe, of the archdiocese of Trento. » Reverend Monsignor Zorer Angelo, of the same archdiocese. » Reverend Monsignor Raisi Anthony, of the diocese of Adria. » Reverend Monsignor Rosina Marcello, of the same diocese. » Reverend Monsignor Rescalli Angelo, of the diocese of Cremona. » Reverend Monsignor Ferri Gino, of the diocese of Foligno. » Reverend Monsignor Gamzaragan Giovanni, of the Armenian Patriarchate of » Cilicia. » Reverend Monsignor Ansah George, of the archdiocese of Cape Coast. » Reverend Monsignor Lorenzini Giulio, of the diocese of Tortona. » Reverend Monsignor Carletti Remo, of the diocese of Senigallia. » Reverend Monsignor Manoni Franco, of the same diocese. » Reverend Monsignor Pietroluongo Giuseppe, of the diocese of Aversa. » Reverend Monsignor Piscitelli Luigi, of the diocese of Giovinazzo. » Reverend Monsignor de Gioia Girolamo, of the diocese of Molfetta. » Reverend Monsignor Maglione Tommaso, of the same diocese. » Reverend Monsignor Nuovo Gennaro, of the same diocese. » Reverend Monsignor Barile Alessandro, of the diocese of Terlizzi. » Reverend Monsignor Cagnetta Michele, of the same diocese. » Reverend Monsignor Sarsina Sabino, of the same diocese. » Reverend Monsignor Nardini Pietro, of the diocese of Parenzo-Pola. » Reverend Monsignor Palazzini Giuseppe, of the diocese of Cagli. » Reverend Monsignor Mezzadonna Giovanni, of the archdiocese of Acerenza. » Reverend Monsignor Cancellotti Davide, of the archdiocese of Perugia. » Reverend Monsignor Ciampoletti Primo, of the same archdiocese. » Reverend Monsignor Palmerini Ugo, of the same archdiocese. » Reverend Monsignor Napolitano Francesco, of the diocese of Lech. » » Reverend Monsignor Musso Giovanni, of the archdiocese of Genoa. » Honorary Chamberlain, supernumerary, of sword and cape, of His Holiness: 7 April 1951. Mr. Beauchesne Enrico, of the archdiocese of Paris. Honorary Chamberlains, in paonazzo attire, of His Holiness: 28 1 » January 1952. Reverend Monsignor Pisano Enrico, of the diocese of Mondovì. February » Reverend Monsignor Fantini Pio, of the



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diocese of Rimini. » ». Reverend Monsignor Migliaccio Teodoro (Rome).

[*Latin ed. p. 339*]

From the Diary of the Roman Curia, Chamberlain of Honor, Supernumerary, with Sword and Cape, August 8th: July 1st, 1951.

Mr. Spoorenberg, Peter Gregory, of the diocese of Haarlem. 1951.

Mr. Pustet, Frederick, of the diocese of Ratisbon. 1951.

Mr. Lamoril, Julius, of the diocese of Arras.

Mr. de Pinedo y Larrea, Louis, of the diocese of Madrid. 1952.

Mr. B. Shah, Guani, of the archdiocese of Delhi and Simia.

March 12th, October 13th, 1951.

January 20th, 1952.

Chamberlain of Honor, of the 8th class, to His Holiness: February 22nd, 1952.

Monsignor Foschi, Frederick, of the diocese of Comacchio.

HONORS

With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, of blessed memory, deigned to bestow:

The Commander's Cross of the Order of Saint Gregory the Great: March 2nd, 1952.

To the Marquis of Nannarini, Francesco (Rome).

The Knight's Cross of the Order of Sweet Gregory the Great: March 2nd, 1952.

To Mr. Cagiano de Azevedo, Michele (Rome).

The Grand Cross of the Order of Saint Gregory the Great: March 10th, 1951, February 17th, 1952.

To Prince Maximilian Egon of Fuerstenberg, of the archdiocese of Freiburg im Breisgau.

To Mr. Wirjopranoto, Sukardjo, Extraordinary Envoy and Plenipotentiary Minister of Indonesia to the Holy See.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: October 1st, 1951, March 9th, 1952.

To Mr. González, Anthony, of the diocese of Bilbao.

To Mr. Grimonpont, Leopold, of the archdiocese of Malines.

1952.

To Mr. Rodrigues Pereira, Alfonso (Portugal).

The Plaque of the Order of Saint Gregory the Great: January 22nd, 1952.

To Mr. Biraghi, Frederick, of the "nullius" abbey of Monte Vergine.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 4th, 1951, October 9th, 1952, November 26th, 1952, November



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30th, 1952.

To Mr. Perdieus, Clement, of the archdiocese of Malines.

To Mr. Rodríguez, Julius, of the archdiocese of São Paulo, Brazil.

To Mr. Fay, Hugo, of the diocese of Salford.

To Mr. Boutry Cardon, James, of the archdiocese of Cambrai.

[*Latin ed. p. 340*]

Acta Apostolicae Sedis - Commentarium Officiale 340, December 13, 1950. To the Reverend Mr. Servais Albert, of the diocese of Aix-la-Chapelle.

To the Reverend Mr. Berger Peter, of the archdiocese of Malines.

January 19, 1951. To the Reverend Mr. Meulemans Arthur, of the same archdiocese.

April 16. To the Reverend Mr. Barbet Peter, of the archdiocese of Paris.

May 7. To the Reverend Mr. Legrand Leo, of the archdiocese of Malines.

To the Reverend Mr. van Camp Joseph, of the same archdiocese.

To the Reverend Mr. van Male de Ghorain Walerand, of the same archdiocese.

To the Reverend Mr. Kennedy Bernard A., of the diocese of La Crosse.

June 15. To the Reverend Mr. Murphy William L., of the same diocese.

July 20. To the Reverend Mr. Vilain Philip, of the diocese of Ghent.

August 23. To the Reverend Mr. Franck Joseph, of the archdiocese of Malines.

August 29. To the Reverend Mr. Cartuyvels Fernando, of the same archdiocese.

To the Reverend Mr. Lannoye John, of the same archdiocese.

To the Reverend Mr. Wibo Maurice, of the same archdiocese.

October 9. To the Reverend Mr. De Smet Peter, of the same archdiocese.

To the Reverend Mr. Rome Paul, of the same archdiocese.

December 23. To the Reverend Mr. Brigidi Joseph, of the diocese of Grosseto.

December 2. To the Reverend Mr. Ferrari Louis, of the archdiocese of Genoa.

January 11, 1952. To the Reverend Mr. Hamel Oscar, of the archdiocese of Québec.

To the Reverend Mr. Roy Louis Philip, of the same archdiocese.

To the Reverend Mr. Beaubien Ernest, of the same archdiocese.

January 20. To the Reverend Mr. Casagrande Guy, of the archdiocese of Milan.

To the Reverend Mr. Federici Mario, of the diocese of La Spezia.

January 23. To the Reverend Mr. Advier Marcello, of the apostolic vicari-



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ate of Aleppo.

To the Reverend Mr. Babouder Augustus, of the same apostolic vicariate.

To the Reverend Mr. Di Giulian Charles, of the archdiocese of Washington.

February 5. To the Reverend Mr. Mingazzini Italo, of the archdiocese of Milan.

February 10. To the Reverend Mr. Vigevani Camillo, of the archdiocese of Bologna.

February 15. To the Reverend Mr. Gentile Arthur, of the archdiocese of Taranto.

February 19. To the Reverend Mr. Pierri Michael, of the same archdiocese.

To the Reverend Mr. Vedovato Joseph, of the archdiocese of Florence.

March 2. To the Reverend Mr. Pasquariello James, of the archdiocese of Perugia.

To the Reverend Mr. Sempio Cesare, of the same archdiocese.

To the Reverend Mr. Zaglio John, of the same archdiocese.

To the Reverend Mr. Smacchi Joseph, of the archdiocese of Ancona.

March 8. The Order of Saint Gregory the Great, military class: March 2, 1952. To the Marquis Pagani Planea Incoronati Angelo (Rome).

The Order of Saint Gregory the Great, civil class: August 28, 1949.

June 13. To the Reverend Mr. Geremie Joseph, of the archdiocese of Port-au-Prince.

1950. To the Reverend Mr. Besnard Peter, of the diocese of Chartres.

To the Reverend Mr. Renault Hubert, of the same diocese.

To the Reverend Mr. Allmand Arthur John, of the archdiocese of Westminster.

[*Latin ed. p. 341*]

Diarium Romanae Curiae, August 19, 1950. To the Reverend Mr. Aylward Francesco Saverio, of the same Archdiocese. September 23rd: To the Reverend Mr. Fulchiron Paolo A., of the Diocese of Moulins. October 6th: To the Reverend Mr. Blin Renato, of the Archdiocese of Paris. November 5th: To the Reverend Mr. Neveu Giacomo, of the Diocese of Angers. November 23rd: To the Reverend Mr. Daublain Filippo, of the Archdiocese of Cambrai. December Cth: To the Reverend Mr. Deton Porfirio, of the Diocese of Namur. December 19th: To the Reverend Mr. De Baeck Emilio, of the Archdiocese of Malines. December: To the Reverend Mr. van Hissenboven Leone, of the same Archdiocese. December: To the Reverend Mr. Peyre Paolo, of the Diocese of Tulle. December 20th: To the Reverend Mr. Mellerio Bernardo, of the Archdiocese of Paris. December 22nd: To the Reverend Mr. Schneider Giovanni, of the Archdiocese of Malines. January 8, 1951. To the



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Reverend Mr. Merget Giovanni, of the Diocese of Namur. January 11th: To the Reverend Mr. Doyle Carlo Giuseppe, of the Archdiocese of Liverpool. January 14th: To the Reverend Mr. Nicolet Pietro, of the Archdiocese of Rennes. January 21st: To the Reverend Mr. Bormann Guglielmo, of the Diocese of Hildesheim. January 24th: To the Reverend Mr. Bergeaud Giovanni, of the Archdiocese of Paris. January 30th: To the Reverend Mr. Rondi Gian Luigi (Rome). February 9th: To the Reverend Mr. Bieswal Paolo, of the Archdiocese of Malines. February: To the Reverend Mr. Vloeberghs Antonio, of the same Archdiocese. February 10th: To the Reverend Mr. Simon Andrea, of the Archdiocese of Paris. February: To the Reverend Mr. Rogé Edmondo, of the Diocese of Verdun. April 20th: To the Reverend Mr. Eschbach Enrico, of the Archdiocese of Bourges. April: To the Reverend Mr. Massin Giacomo, of the same Archdiocese. April 21st: To the Reverend Mr. Bressers Adriano, of the Diocese of Gand. April 27th: To the Reverend Mr. Sineux Maurizio, of the Archdiocese of Paris. April: To the Reverend Mr. Valaster Marcello, of the Archdiocese of Reims. April: To the Reverend Mr. Lailler Bernardo, of the Archdiocese of Rouen. May 7th: To the Reverend Mr. Fallón Feliciano, of the Archdiocese of Malines. May 15th: To the Reverend Mr. Cambier Maurizio, of the Diocese of Tournai. May: To the Reverend Mr. Coeckelbergh Ernesto, of the same Diocese. June: To the Reverend Mr. Crosby Edoardo P., of the Diocese of La Grosse. June: To the Reverend Mr. Gilboy Michele, of the same Diocese. June: To the Reverend Mr. Groves Alba J., of the same Diocese. June: To the Reverend Mr. Hansen Lamberto, of the same Diocese. June: To the Reverend Mr. Horschak Rodolfo B., of the same Diocese. June: To the Reverend Mr. Leick Arcibaldo, of the same Diocese. June: To the Reverend Mr. Malolepsy Giovanni C, of the same Diocese. June: To the Reverend Mr. Richardson Walter, of the same Diocese. June: To the Reverend Mr. Schnabel Giovanni E., of the same Diocese. August 23rd: To the Reverend Mr. D'Hondt Enrico, of the Archdiocese of Malines. August: To the Reverend Mr. van Ermengem Giovanni, of the same Archdiocese. August 27th: To the Reverend Mr. Snell Galfrido, of the Archdiocese of Westminster. August 29th: To the Reverend Mr. Meir Pietro, of the Archdiocese of Malines. August: To the Reverend Mr. Pira Armando, of the same Archdiocese. September 18th: To the Reverend Mr. Barbé Francesco, of the Diocese of Tournai. September: To the Reverend Mr. Baussart Elia, of the same Diocese.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Official Commentary, October 9, 1951. To Mr. Scheyven Marcello, of the Archdiocese of Malines. November 11. To Mr. Michaux Giuseppe, of the Diocese of Namur. February 14, 1952. To Mr. Conte Silverio, of the Diocese of Urbania and St. Angelo in Vado. To Mr. Grassi Luigi, of the same diocese. To Mr. Ermiglia Stefano, of the Diocese of Ventimiglia. October 22. To Mr. Barry Giacomo, of the Archdiocese of



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Milwaukee. To Mr. Hessburg Giacomo, of the same Archdiocese. To Mr. McGillivray Giuseppe, of the same Archdiocese. To Mr. Miller Frederick, of the same Archdiocese. To Mr. Ryan Giuseppe, of the same Archdiocese. To Mr. Swietlik Francesco, of the same Archdiocese. The Cross of the Order of St. Sylvester the Pope: October 9, 1951. To Mr. Moyersoen Romano, of the Archdiocese of Malines. The Medal of the Order of St. Sylvester the Pope: February 14, 1952. To Mr. Lodo Giuseppe, of the Diocese of Ventimiglia. The Commander's Cross of the Order of St. Sylvester the Pope: 1950. To Mr. Even Pietro, of the Diocese of Berlin. To Mr. Larea Enrico, of the Diocese of Pelotas. To Mr. Mascarenhas de Sousa Lourival, of the same diocese. To Mr. Mazza Raffaele, of the same diocese. November 18. To Mr. Leite Negreiros Ignazio, of the Diocese of Piracicaba. December 13. To Mr. Bündgens Francesco, of the Diocese of Aix-la-Chapelle. To Mr. Dechamps Paolo, of the same diocese. To Mr. Schoeller Francesco, of the Archdiocese of Cologne. To Mr. Goris Renato, of the Archdiocese of Malines. To Mr. Leclef Enrico, of the same Archdiocese. To Mr. Musing Giovanni, of the same Archdiocese. To Mr. Platteau Carlo, of the same Archdiocese. January 6, 1951. To Mr. Coosemans Robert, of the same Archdiocese. To Mr. Maes Oscar, of the same Archdiocese. To Mr. Nobels Luigi, of the same Archdiocese. To Mr. Van Gijsel Giovanni, of the same Archdiocese. To Mr. van Ginderachter Giuseppe, of the same Archdiocese. To Mr. Demaret Giovanni, of the same Archdiocese. October 11. To Mr. Duerr Gaspare, of the Diocese of Wuerzburg. October 24. To Mr. Da Silva Medeiros Giovanni, of the Archdiocese of Florianopolis. To Mr. De Savoye Leone, of the Diocese of Tournai. To Mr. Gilbert Paolo, of the Archdiocese of Malines. February 9. April 21. To Mr. Ciaessens Edmondo, of the Diocese of Liegi. To Mr. Kreusch Guglielmo, of the same diocese. March 12. October.

[*Latin ed. p. 343*]

From the *Diarium Romanae Curiae*, 34, 1951.

To Mr. Garcia La Cruz Mose, of the Archdiocese of Saragozza.

On the 16th, to Mr. Paolo Waucquez, of the Archdiocese of Malines.

To Mr. Renato Waucquez, of the same Archdiocese.

To Mr. Vittorio Waucquez, of the same Archdiocese.

On the 22nd, to Mr. Emanuele Gonzalez Hoyos, of the Diocese of Santander.

August 23rd, to Mr. Carlo Day, of the Archdiocese of Malines.

To Mr. Paolo Wauters, of the same Archdiocese.

On the 29th, to Mr. Giuseppe Bernaerts, of the same Archdiocese.

To Mr. Robert Goossens, of the same Archdiocese.

On December 20th, to Mr. Luigi Verni, of the Diocese of Rimini.

January 21st, 1952, to Mr. Ugo Poggi, of the Archdiocese of Florence.



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On the 30th, to Mr. Giuseppe Caramellino, of the Diocese of Casale Monferrato.

February 5th, to Mr. Giorgio Cravero, of the Diocese of Alba.

To Mr. Giovanni Dellapiana, of the same Diocese.

On the 14th, to Mr. Antonino Natoli, of the Archdiocese of Messines.

To Mr. Pietro Asti, of the Diocese of Padua.

To Mr. Paolo Schubert, of the Apostolic Vicariate of Tripoli.

To Mr. Domenico Tucci, of the Diocese of Caserta.

To Mr. Achille Tonani, of the Archdiocese of Milan.

To Mr. Giunio Bruto Leati, of the Diocese of Pistoia.

On the 29th, to Mr. Sestilio Biagioli, of the Diocese of Prato.

To Mr. Ottorino Barassi (Rome).

On March 9th, to Mr. Cesare Federici (Rome).

To Mr. Guido Pulcini (Rome).

June 11th. Knights of the Order of Saint Sylvester the Pope:

October 19th, to Mr. Paolo Dupuis, of the Diocese of Tournai.

To Mr. Raimondo De Vasconcellos, of the Diocese of Santo.

To Mr. Arturo Borms, of the Archdiocese of Malines.

To Mr. Albert Ciaessens, of the same Archdiocese.

To Mr. Camillo De Blauwe, of the same Archdiocese.

To Mr. Giorgio Heyrinck, of the same Archdiocese.

To Mr. Giuseppe Schütz, of the same Archdiocese.

To Mr. Egidio Giulioli, of the Archdiocese of Paris.

January 1951, to Mr. Luigi Jansen, of the Archdiocese of Malines.

To Mr. Giuseppe Joosen, of the same Archdiocese.

To Mr. Giovanni Raemdonck, of the same Archdiocese.

To Mr. Gustavo Allard, of the same Archdiocese.

February, to Mr. Andrea Berger, of the same Archdiocese.

To Mr. Emilio Gervy, of the same Archdiocese.

November 29th, December 22nd.

On the 29th, to Mr. Francesco Saverio Martin, of the Archdiocese of Salzburg.

To Mr. Osvaldo Aitino Doria, of the Diocese of Joinville.

To Mr. Edoardo Augusto Gonçalves, of the same Diocese.

[*Latin ed. p. 344*]

344 9 Acta Apostolicae Sedis - Commentarium Officiale, February 1951. To the Reverend Mr. Giacomo Van den Hurk, of the same archdiocese. .21

To the Reverend Mr. Giorgio De Radzitzky d'Ostrowick, of the same



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archdiocese.

April

To the Reverend Mr. Guglielmo Simonis, of the diocese of Liegi.

To the Reverend Mr. Enrico Servais, of the diocese of Namur.

May 7

To the Reverend Mr. Giovanni de Ridder, of the archdiocese of Malines.

To the Reverend Mr. Marino Sauter, of the same archdiocese.

August 23

To the Reverend Mr. Luigi De Bontridder, of the same archdiocese.

To the Reverend Mr. Francesco Dumortier, of the same archdiocese.

To the Reverend Mr. Camillo Florizoone, of the same archdiocese.

To the Reverend Mr. Alessio Paepen, of the same archdiocese.

To the Reverend Mr. Giuseppe Peeters, of the same archdiocese.

To the Reverend Mr. Raimondo Van Belle, of the same archdiocese.

To the Reverend Mr. Giovanni van den Eynde, of the same archdiocese.

To the Reverend Mr. Teofilo Vranckx, of the same archdiocese.

September 29

To the Reverend Mr. Antonio Buggenbout, of the same archdiocese.

To the Reverend Mr. Giovanni Battista van Campfort, of the same archdiocese.

To the Reverend Mr. Francesco Verlat, of the same archdiocese.

October 9

To the Reverend Mr. Giovanni Hambresin, of the same archdiocese.

To the Reverend Mr. Omero Hambresin, of the same archdiocese.

December 11

To the Reverend Mr. Luigi Balliana, of the diocese of Concordia.

January 20, 1952

To the Reverend Mr. Domenico Russo, of the same diocese.

January 25

To the Reverend Mr. Gaspare Gallo, of the archdiocese of Turin.

January 29

To the Reverend Mr. Francesco Bullesi, of the diocese of Concordia.

February 2

To the Reverend Mr. Attilio Mozzi, of the archdiocese of Milan.

February 5

To the Reverend Mr. Lorenzo Maccio, of the diocese of Acqui.

To the Reverend Mr. Alfonso Maggioni, of the diocese of Vigevano.

February 14



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To the Reverend Mr. Ignazio Morai, of the apostolic vicariate of Nyeri.

To the Reverend Mr. Giuseppe Wanjie, of the same apostolic vicariate.

February 19

To the Reverend Mr. Giuseppe Caporali, of the diocese of Cesena.

To the Reverend Mr. Francesco Scaravaggi, of the diocese of Cremona.

To the Reverend Mr. Ernesto Pastacaldi, of the diocese of Pistoia.

To the Reverend Mr. Azelio Tuci, of the same diocese.

To the Reverend Mr. Tristano Carlaccini (Rome).

To the Reverend Mr. Enrico Bernasconi, of the archdiocese of Milan.

March 6

To the Reverend Mr. Angelo Centemeri, of the same archdiocese.

March 10

To the Reverend Mr. Giovanni Curro (Rome).

To the Reverend Mr. Giacomo Gregori (Rome).

[*Latin ed. p. 345*]

ACTA APOS TOLICAE SEDIS, COMMENTARIUM OFFICIALE, Series II, Volume XIX, No. 7, May 20, 1952.

DECREE AWARDING ECCLESIASTICAL HONORS TO THE BLESSED ANTONIO MARIA CLARET, CONFESSOR TO THE POPE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

Those whom the Holy Spirit has placed to govern the Church of God (Acts 20:28), by the very nature of the power they have received, are obligated to exercise the perfection of Christian virtues, so that each one may justly claim to be, as the Apostle says, "Be ye followers of me, as I also am of Christ" (1 Corinthians 11:1); and that they may be so enriched with grace, that it may be their duty to perpetuate the redemption of Christ Jesus. For, since bishops are rightly the successors of the Apostles, they have received from the fullness of Christ, grace for grace (John 1:16); indeed, in a certain way, they drank from the same chalice of Christ in the Cenacle; they were illuminated and strengthened by His last words; they drew fully from the love of His Heart; and finally, they received the same command: "Go, therefore, and make disciples of all nations" (Matthew 28:19).

But it was fitting that they, just as much as the Apostles, should share in the power of Christ Jesus, and also in His sufferings: for only in this way could each one of them, reaching the ultimate goal of perfection, become another Christ, so that, with unwavering constancy in the midst of trials, he might strengthen the faith of others who are wavering, and raise up those who are dead.

Among these bishops, Antonio Maria Claret, who has so wonderfully



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deserved the honors of the Catholic Church, rightly holds a place of the highest distinction, to whom, today, May 23...

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Commentarium Officiale: This Jubilee year, with the greatest joy of heart, We have decreed to honor the Saints of Heaven. Anthony Mary, the fifth of eleven children born to John Claret and Josephine Clara, his parents, was born in Sallent, in the Diocese of Vich, in Spain, on the twenty-third day of December in the year one thousand eight hundred and seventy-seven. From a very early age, he began to show an exceptional devotion to heavenly things, especially the most Holy Sacrament of the Eucharist, often adoring it, setting aside childish games, and daily greeting the Virgin Mary with a prayerful rosary. He was so inflamed by these heavenly matters that he contemplated entering the priesthood, although he was still very young. But, following the example of his father, to whom he was always most obedient, he set aside this thought and devoted himself entirely to learning the art of weaving, with such success that he gained considerable renown in Barcelona, among those who practiced arts and trades. Indeed, his singular skill and mature judgment, even at that time, led certain wealthy individuals to plan the establishment of a large textile mill, which Anthony himself would manage. However, certain adverse circumstances arose, including the infidelity of some partners, temptations instigated by women, and the danger of shipwreck. With the help of the most blessed Virgin Mary, these were overcome. Moreover, that evangelical saying, which he pondered long and deeply, "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. 16:26), was the main reason why he again believed that he should withdraw from worldly affairs. For this reason, he first combined his work in the textile mill with a diligent study of the Latin language, and then, on the thirty-first day of September in the year one thousand eight hundred and ninety-nine, he began to devote himself to sacred studies in the Seminary of Vich. After successfully completing these studies, on the thirteenth day of June in the year one thousand eight hundred and eighty-five, he was ordained to the priesthood. At that time, it became perfectly clear that there was no task that he would not undertake, urged on by the love of Christ. From early morning until late at night, he gave sermons on divine matters, diligently and persistently, offering his teachings to those who would listen without tiring. He kept boys with him so that they might learn the elements of literature and Christian doctrine. He visited the sick, comforted the dying, and, when the opportunity arose, cleansed suppurating sores. He helped, protected, and preserved the poor, and he consoled and assisted the afflicted and the poor, treating them with the same reverence as the image of the Divine Redeemer. Finally, he spared



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neither time nor effort, so that he might do everything for everyone. And he acted in such a way that he was not...

[*Latin ed. p. 347*]

The acts of Pope Pius XII record that in Fermo, he was of sound health, although he often spat up blood, and he was accustomed to sleep only about three hours a night, spending the rest of his time in meditation and lengthy prayers. However, when the affairs of the Church, which he had undertaken to administer, proved to be more demanding than his abilities and dedication allowed, in the year 1839, he petitioned Rome, so that he might devote himself to the Sacred Congregation for the Propagation of the Faith. Before he could achieve this, at the urging of his pious mentor, he was required to join the novitiate of the Society of Jesus. However, it was divinely ordained that he should return to Spain, where, as an Apostolic Missionary, he was entirely devoted to sacred duties and pious exercises for the benefit of the people. The remarkable qualities of Anthony Mary were first and most clearly demonstrated in Catalonia and on the Fortunate Isles; then on the island of $\text{Cuba}$, where, on the eleventh day of August in the year 1849, he was appointed to the archiepiscopal see of Saint James. He visited the province entrusted to him three times for pastoral purposes, in order to encourage his flock to observe the institutions of Christians more perfectly. Finally, the most tireless labors of this most pious Prelate were devoted to Madrid, the capital of the kingdom, and the entire Spanish region, which he was often able to traverse, with the assistance of Queen Elizabeth II, who chose him as her confessor in the year 1857. And although Anthony was always active and diligent, his prolonged contemplation of divine matters and his constant practice of piety never caused him any harm. For he was convinced that the work he was doing to promote divine glory would be utterly in vain unless it was "And my speech and my preaching was not in the persuasive words of human wisdom. but in shewing of the Spirit and power." (1 Corinthians 2:4), and unless it was rooted in the virtues that are the proper adornments of the soul. Therefore, he cultivated first obedience, by which he never undertook any work without the command of his superiors; then humility, about which he practiced self-criticism for twenty years; then the study of poverty, meekness, and chastity; and finally, the restraint of his own senses, abstaining constantly from meat and wine, and subjecting himself to frequent and harsh penances. He did not practice these things only when he was engaged in missionary work, but also in the midst of the honors of the royal court. But, being one who had deeply understood the discipline of Christ, he was most inflamed by charity, in imitation of the Apostle Paul, whose words "For the charity of Christ presseth us." (2 Corinthians 5:14) he took as the motto of his life. Indeed, with this flame burning within him,



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he undertook apostolic labors with great zeal.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Commentarium Officiale. He diligently studied the means of living and dying at all times. For he was accustomed to travel through regions in winter and summer, wearing the same tunic, and carrying with him nothing except what was absolutely necessary for use. He was never concerned about his sustenance. Concerning this, it is related that once, having become a voluntary beggar, and weary from a long journey and hungry, he was rejected by a certain beggar in a roadside inn. Moreover, the Apostles seemed to imitate his manner of preaching; whether one attends to what he proposes, or observes the way in which he proposes it: for it was indeed clear and manifest, and often illustrated with parables. He spared no effort to offer prayers concerning sacred matters, which he prepared both by studying books and by prayer; so diligently, that sometimes he would address the people as many as twelve times a day. When Anthony spoke of sacred matters, the temple was filled with a multitude; and such gatherings were so great that they were often followed by corrections of morals, unexpected conversions to religion, and unexpected healings. Thus, his fame for sanctity spread day by day; it was to be seen that when he entered cities and regions to preach about sacred matters, many thousands of people would meet him, walking a long distance, and would accompany him on his way. But who would recognize the perpetual journeys he undertook, undertaken so that he might restore the communion of men in Christ, and to provide for the most unexpected needs of his time and of future times? In almost all the cities of Spain, especially in Barcelona and Madrid, the voice of Anthony preaching was heard; whether it was to strengthen priests, but also more cultured laymen, in religion and piety through spiritual exercises and meditations; whether it was to proclaim the feasts of the Saints; whether it was to preach of the sufferings of Christ during the forty days of Lent, and to praise the most blessed Virgin in the month of May; whether it was to visit cities, towns, and country districts with the first members of his confraternity, which he had founded under divine inspiration. Nevertheless, this man of God considered that this work and labor was not enough, since everywhere the most pernicious doctrines of philosophers were spreading, along with all kinds of pestilent books and pamphlets, and the reckless audacity of the people was causing injuries to those who governed the state. Therefore, in addition to these apostolic works, he considered it necessary to provide the flock of Christ with protection and support by publishing, through the printing press, writings suitable to the character of his time, and to make them available to the public. Therefore, he constantly wrote books and pamphlets suitable and adapted to the understanding of all readers, and wrote copious commentaries on religious matters; so that, in a period of



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twenty-eight years, he produced over forty thousand copies.

[*Latin ed. p. 349*]

The acts of Pope Pius XII, page 349, mention a library founded by him, which produced pamphlets and tables suitable for teaching Christian doctrine, and illustrated with images; many of these were distributed free of charge, especially in the missions. Anthony devoted himself entirely to this work, whether through writing or distributing books; he never refused to give, and for six years, while he was Archbishop of Cuba, he donated more than two hundred thousand volumes. But many other great things were accomplished on the island of Cuba and in Spain by this most pious pastor: societies for delivering aid to homes, houses for receiving abandoned children, libraries for the uneducated, schools for practicing various arts, tables for promoting thrift, and finally, associations of lay people for upholding the faith, in which the Academy of Saint Michael held a prominent place; these were like the cradles from which the Action Catholique would one day arise. But Anthony especially fostered priests, constantly praying with fervent prayers to the Immaculate Heart of the Blessed Virgin Mary, that they might be equal to the needs of the times. He provided many and singular things in the work of the apostolate, and it is well known that our predecessor, Pius X, began similar things. In this regard, it is worth remembering that the elements of Christian doctrine were divided into three parts, which he explained with such diligence that they were adopted in almost all the dioceses of Spain; the splendor of the sacred ceremonies was restored; the Gregorian modes and schools of boy singers were promoted; and finally, the Jacobin seminary was renewed on the island of Cuba, and later the Escorial seminary in Spain, which served as a gymnasium for piety and learning, and as a model for others. Anthony also devoted himself to the restoration of religious sodalities, which public officials had suppressed, or to the founding of new ones, and to their constitution and propagation; among these are the Sisters, called the Sisters of the Most Holy Sacrament and of Charity, and the Carmelite Virgins of Charity. He is truly the founder of the Virgins of the Masters of the Institute of Mary Immaculate, and of the Virgins who live in their own houses, whom he called the Daughters of the Immaculate Heart of Mary. But who can deny that his primary concern was the Congregation of the Sons of the Immaculate Heart of Mary, to which God divinely proposed the singular task of extending the care and solicitude for the salvation of souls far and wide? Anthony laid the foundations of this Sodality in the corner of the sacred seminary of Vich, with five companions who joined him, men of outstanding virtue. This Congregation, whose statutes were approved and ratified by the Apostolic See in the year 1877, with God's help, will, in a



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short time,

[*Latin ed. p. 350*]

The Acts of the Apostolic See – Official Commentary. He flourished as the Founder himself did, before departing this life, having seen it take deep root in regions of France, Africa, and the Americas. If anyone were to ask what was the principal incentive that Anthony Mary took to undertake such remarkable endeavors, it can be said without hesitation that it was his singular, unwavering piety towards the Most Holy Mother of God; for in all that he was called to do, to provide, or to treat in writing, he testified that he had her as his teacher. With the utmost care, this most loving Mother saw to it that the devotion to the Holy Rosary was not only practiced among individual Christians, but also in their very homes; and that the devotion to the Immaculate Heart of Mary, which he called the Sodality, was widely spread, in which this devotion had the particular power to stir up either sinners to better conduct or the good to a more perfect virtue and holiness. But the reward of the Apostles on earth is to suffer insults and vexations in the name of Christ; and this could not but be the case for Anthony Mary, who, if he endured serious attacks from the early years of his work, certainly suffered more severe ones when he held the Cuban archiepiscopate, and finally, the most grievous ones at the end of his life. For what are the sixteen attempts made upon his life, the numerous writings and pamphlets of various kinds that accused him or slandered him obscenely, even in the name of his sodalists, or the shameful descriptions given of him to the public, or the verses sung about him? This most pious man, being wearied by such bitter vexations, was so far from meditating revenge that he not only did not retaliate in any way, but he even offered prayers to God for his adversaries, and bestowed benefits upon them as if they were rewards. But this valiant athlete of Christ, by divine providence, had now completed the "course" of his life. For after having devoted all his strength at the Vatican Council in defending the faith and the infallible teaching of the Supreme Pontiff, so that all the eyes of the Fathers were turned upon him, and after having held the archiepiscopate for twenty years, so that he deserved so much for the growth of the Holy Church that those who most sought his death, he returned to his students. But even there he was not safe from dangers, and he fled to the monastery of Fontes Frigidi, where, having made the religious vows of that Sodality which he had founded and of which he was the first director, he peacefully and piously breathed his last, on the twenty-fourth day of the month of October, in the year one thousand eight hundred and seventy-seven, having reached the age of sixty-three years. His last words were: "But I am straitened between two" (Philippians



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1:23), which was indeed fitting.

[*Latin ed. p. 351*]

The acts of Pope Pius XII, page 351, state that he was, above all, a staunch defender of the Church, who, in a manner almost as if he bore the stigmata of Jesus Christ upon his body. The body of the most pious Bishop was buried in the sacred chapel of the monastery of Fontis Frigidi, where he had passed away. However, the members of the Congregation founded by him strongly desired that the remains of their spiritual father might rest among them. Therefore, in the year one thousand eight hundred and ninety-seven, the same body was transferred to the city of Vicensem and placed in the church of the Blessed Virgin Mary of Mercy, near the headquarters of the Congregation. As the venerable servant of God's reputation for holiness grew more and more each day, and many miracles were attributed to him, through his intercession, consideration was given to the introduction of his cause for beatification. Therefore, in the year one thousand eight hundred and ninety-eight, proceedings were initiated in the episcopal curia of Vicensem with ordinary authority, which were concluded in the year one thousand nine hundred and ninety and sent to Rome, where they were subsequently examined by the Holy Congregation of Rites. Then, in the year one thousand nine hundred and ninety-five, after his writings were examined and approved, four years later, our predecessor, Pope Leo XIII, signed the introduction of the cause with his own hand. Subsequently, in accordance with the law, a thorough investigation was conducted into the heroic virtues of the servant of God. First, there was a discussion about him in the preparatory Congregation, and then in two preparatory meetings, and finally, in the general meeting before our predecessor, Pope Pius XI, on the ninth day of the month of December, in the year one thousand nine hundred and twenty-five. In this meeting, when the Most Reverend Anthony Cardinal Vico, the Relator of the Cause, proposed the question of whether it could be established that the servant of God possessed heroic virtues, each person present, in turn, expressed their opinion. The Supreme Pontiff postponed expressing his opinion until the sixth day of the month of January of the following year, one thousand nine hundred and twenty-six. On that day, the aforementioned Supreme Pontiff solemnly declared: "It is established that the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, were present in the servant of God Anthony Mary, and that they were heroic, in the case and to the extent that is relevant here." Then, the question of the miracles that were said to have occurred through the intercession of the same venerable man was raised. After three Congregations, namely the preparatory and the general Congregation, on the thirteenth day of the month of February, in the year one thousand nine



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hundred and thirty-four, before...

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - The official record, kept by My Predecessor, states that on the eighteenth day of the same month of February, after having first celebrated the holy Sacrifice of the Mass, the Supreme Pontiff solemnly declared: It is certain that two miracles occurred, brought about by God through the intercession of the Most Blessed Mary, namely, the healing of Xaveria Mestre y Cornado, a Sister of the Congregation of the Sisters of Charity, from a severe and instantaneous eruption of smallpox with confluent lesions, and the healing of Sibila Alsina from a pyloric region ailment. Therefore, having considered the heroic virtues and the miracles alleged, the only matter remaining to be discussed was whether the Venerable Servant of God could safely be proposed for enrollment among the Blessed in Heaven. This doubt was presented to Our beloved Son, Alexander Cardinal Verde, after the death of My Predecessor, to the General Congregation of the Congregation for the Causes of Saints, on the twentieth day of the same month of February, in the presence of the same Predecessor, and all the Cardinals and Consultors of the aforementioned Congregation unanimously responded affirmatively. Four days later, on the feast of Saint Matthias the Apostle, with Cardinal Camillo Laurenti, Prefect of the Congregation for the Causes of Saints, and Cardinal Verde, whom we have mentioned, and Our beloved Sons Alfonso Carinci, Secretary of the same Congregation, and Salvatore Natucci, General Promoter of the Faith, present, the Supreme Pontiff solemnly decreed: That the process may proceed towards the solemn Beatification of the Venerable Servant of God, Anthony Mary Claret. This translation was carried out with due ceremony in the Vatican Basilica, magnificently adorned and filled with a large crowd of people, on the twenty-fifth day of the month of February of the same year, one thousand nine hundred and thirty-four. After the granting of the honors of Beatitude to the aforementioned Servant of God, other miracles were reported to have been wrought by God in his name, and supplications were made to the Apostolic See to reopen the cause, in order to obtain his canonization as a Saint; and We ourselves, on the sixth day of the month of July of the year one thousand nine hundred and thirty-eight, signed the commission for the reopening of the cause. Therefore, two miracles were presented to the Congregation for the Causes of Saints, which are briefly recounted here. The first miracle occurred as follows: Sister Iosepha Maria, of the Sodality of the Sisters Teachers of Mary Immaculate, had undergone surgery to remove a malignant tumor in the year one thousand nine hundred and twenty-six. Five years later, another tumor appeared in the region above the left clavicle, which was also removed. The following year, another tumor appeared on the right side of the neck, which the doctors considered to be a recurrence of cancer, and was treated with radiotherapy.



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In the year one thousand nine hundred and thirty-four, in the month of February, a fourth tumor, which the doctors called a carcinoma, afflicted the Sister, who on the tenth day of the month of May of the same year, from the Basilica of...

[*Latin ed. p. 353*]

353. The acts of Pope Pius XII record that, while residing in the place where he was, he was transferred to the city of St. James in the island of Cuba, so that, if possible, he might be better cared for. On the eleventh day, he was in a very grave condition. In the meantime, novenas were being offered for his healing, imploring the help of St. Anthony Mary Claret, and on the same day, a sister swallowed a thread from his clothing, and the following morning, she felt perfectly healed. This healing, which the aforementioned physician judged to be instantaneous and perfect, has persisted, as confirmed by a panel of experts selected by the Congregation of Sacred Rites after a period of fifteen years, and they attest that this healing exceeded the powers of nature. The second miracle concerns Helen Flores Arjona, a citizen of Cordoba, who had been afflicted with organic hemiplegia due to a brain injury. The prognosis, according to the judgment of all the physicians, was very grave; the illness was incurable. However, after invoking St. Anthony Mary, on the ninth day of May, in the year nineteen hundred and forty-eight, she completely and perfectly recovered at a very critical moment, and her healing has persisted. The panel of expert physicians of the Congregation of Sacred Rites declared that this healing itself was a miracle. These two healings were discussed in the aforementioned sessions of the same Congregation, and finally, on the thirteenth day of December of the preceding year, in a general meeting held before Us, in which the aforementioned esteemed Cardinal Verde proposed that the question be discussed: Whether, after the veneration of St. Anthony Mary Claret was granted by the Apostolic See, there are established and proven miracles in the case in question, and all those present, including the Most Reverend Cardinals, officials, and consultants, expressed their opinion on the matter. We, as is customary, refrained from expressing Our judgment, seeking a greater abundance of divine light. Finally, on the twelfth day of January of this year, after having summoned the Most Reverend Cardinals Alexander Verde, the Promoter of the Cause, and Clemente Micara, Bishop of Velletri, Prefect of the Congregation of Sacred Rites, and the venerable Father Alfonso Carinci, Archbishop with the titular see of Seleucia in Isauria, and Secretary of the aforementioned Congregation, as well as the esteemed Salvatore Natucci, General Promoter of the Sacred Faith, We solemnly declared: That two miracles, wrought by God through the intercession of St. Anthony Mary Claret, are established, namely, the instantaneous and perfect healing of the heart of Helen, and the healing of Sister Joseph Flores Arjona from a cancerous hemiplegia of the right side.



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These miracles, having been duly proven, resolve the doubt.

[*Latin ed. p. 354*]

The Acts of the Apostolic See – Official Commentary 354, concerning whether the Most Blessed Anthony Mary Claret could be proposed "for" the honors of the Saints. On this matter, Our beloved Son, Alexander Cardinal Verde, Promoter of the Cause or Relator, spoke at the general meetings of the Congregation of Sacred Rites, on the twenty-eighth day of the month of February in the year nineteen hundred and fifty, in the customary hall of the Vatican Palace, before Us, in which We received with great pleasure the opinions of the Cardinals present and of the Consultors. After carefully considering the gravity of the matter, We postponed Our decision until the fifth day of the month of March of the same year. On that day, having previously invoked God in many prayers, We summoned the aforementioned Cardinal Verde and Our venerable Brother Clement Cardinal Micara, Archbishop of Velletri and Prefect of the Congregation of Sacred Rites, as well as the venerable Brother Alphonse Carinci, Archbishop of Seleucia in Isauria, Secretary of that Holy Council, and Our beloved Son Salvator Natucci, Promoter of the Faith, and We decreed: That the solemn canonization of the Blessed Anthony Mary Claret could proceed. After these matters were concluded, following in the footsteps of Our predecessors, on the sixteenth day of the month of March, in the year nineteen hundred and fifty, a secret Consistory was held before Us, in which the aforementioned venerable Brother Cardinal Micara, after briefly summarizing the life, works, and miracles of the Blessed Anthony Mary Claret, Archbishop of Trajanopolis, Founder of the Congregation of Missionaries of the Immaculate Heart of the Blessed Virgin Mary, and of the Teaching Sisters of the Immaculate Conception, and of Vincent Mary Strambi, Bishop of Macerata and Tolentino, of the Congregation of the Passion of Our Lord Jesus Christ, Confessors, as well as the Blessed Maria Goretti, Virgin and Martyr, and Maria Guglielma Emilia de Rodat, Foundress of the Religious Institute of the Sacred Family, and Maria Anna of Jesus de Paredes, Virgins, having carefully reviewed the acts which the Congregation of Sacred Rites, after a prior and careful examination, had deemed worthy to be admitted and approved in the Causes of Beatification and Canonization of these Blesseds and Blesseds, he greatly encouraged all present to dedicate the memory of such heroes to the highest honors. After this report was completed, the Cardinals present declared their individual opinions. In the public Consistory, immediately in the Consistorial Hall, the Advocates for the canon of these Blesseds and Blesseds spoke. For the canonization of the Blessed Anthony Mary Claret, Our beloved Son, Phi-

[*Latin ed. p. 355*]

The Acts of Pope Pius XII, page 355: "After being adorned with eloquent



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speech, the Cardinals said. To the esteemed son, Anthony Bacci, appointed to respond in writing to the Princes regarding the matters, in the name of Ourselves, We declared that We, too, earnestly desired what they requested; nevertheless, so that in this matter the custom wisely established by our predecessors might be religiously observed, We judged it necessary to render judgment on each case before the Consistory, which they call semi-public, to be held shortly, and to again ask the opinion of the Cardinals and the venerable Brothers, the Sacred Prelates, as many as would be present in the City. On the twenty-seventh day of the month of March, a semi-public Consistory was held, in which, after addressing those present with a brief speech, then the Cardinals, and the Archbishops and Bishops, having clearly understood the matter, either from what had been discussed in the aforementioned public Consistory, or from the records of the Sacred Congregation, copies of which had been delivered to each of them by Our command, expressed their opinions individually. With the exception of a few votes, We were greatly pleased that they all, as stated above, considered the aforementioned individuals worthy of being adorned with the highest honors of sanctity in Heaven as soon as possible. Therefore, We decreed that the solemn ceremonies for the canonization of those blessed souls should be celebrated in the Basilica of the Vatican during the course of the Holy Year on dates to be determined. For the canonization of Blessed Anthony Mary Claret, We had previously designated the seventh day of the month of May. On that most auspicious day, with the solemn procession of all the secular and regular orders of the clergy, the Prelates and officials of the Roman Curia, numerous Abbots, Bishops, Archbishops, and Patriarchs, and the sacred College of the Purple Fathers, all reciting the Litany of the Saints and singing the hymn "Ave Maris Stella," We ourselves entered the Basilica of St. Peter, which, magnificently adorned, was filled with an innumerable multitude of the faithful, among whom were many citizens from Spain and numerous members of the congregations of the Missionary Sons of the Immaculate Heart of Mary, and the Sisters Teachers of the Immaculate Mary, founded by the Blessed himself. Then, after a brief prayer offered before the main altar, We proceeded to Our Cathedra. At that time, after the customary obedience was rendered to Us by the Cardinals present, the venerable Brother Clement Micara, appointed to oversee this canonization, with the eloquent son Philip R, Our Advocate in the Consistorial Hall, earnestly, more earnestly, and most earnestly requested Us to finally admit Blessed Anthony Mary Claret, distinguished by his virtues, miracles, and imitation of Our Lord Jesus Christ, into the number of the Saints of Heaven. To this request, We responded through the aforementioned esteemed son, Anthony Bacci..."

[*Latin ed. p. 356*]

We declare that we are now prepared to issue the judgment desired by



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all. Therefore, having implored the Paraclete, that the light of the Most High may more and more illuminate our minds, We, seated in the Chair of Saint Peter, as Supreme Teacher of the Church, solemnly pronounce: For the honor of the Holy Catholic Church and the undivided Trinity, for the exaltation of the Faith, for the increase of Christian religion, after mature deliberation, with the consent of the Most Reverend Brothers, Patriarchs, Archbishops, and with the counsel of the Holy and Blessed Fathers, and having considered the matter, We declare that Anthony is to be numbered among the Blessed, and We establish that his memory ought to be religiously observed each year on the day of Saint Peter and Paul, the twenty-second of June, and on the fourth of October, in the City of Rome, and in every diocese, as is fitting, by the devotion of the faithful. Amen. Having pronounced this formula of canonization, and having given our assent to the prayers offered by the same Cardinal Micara, through the same Consistorial Advocate presented to Us, We ordered that these Decrees be drawn up and dispatched under the seal. Furthermore, We commanded that the Apostolic Notaries be present, so that they might draw up a public instrument concerning this canonization. Afterwards, We gave thanks to God, the Most High, with heartfelt emotion, singing the hymn "Te Deum laudamus" with the utmost devotion, and We invoked the patronage of the newly declared Saint, and We composed a brief eulogy of him, placing before all eyes his apostolic zeal and the perfection of Christian virtues, "from which alone suitable remedies can arise for disturbed conditions, and better times can be brought about." Finally, We bestowed the Apostolic Blessing and the full grant of indulgences, and, having performed the sacred pontifical rites at the main altar, We concluded the solemn ceremonies of canonization. Having announced all these things and each of them to the entire Church, having carefully considered the matters that were to be examined, with certain knowledge and with the fullness of Our Apostolic authority, We again confirm, strengthen, establish, and decree. Finally, We command that to these Letters, whether copied, excerpted, or printed, but always signed by the hand of an Apostolic Notary and sealed, the same faith be given as would be given if they were exhibited or shown.

[*Latin ed. p. 357*]

Acts of Pope Pius XII, 357: To no one shall it be permitted to infringe upon these Letters of definition, decree, assignment, mandate, statute, and will, nor to contradict them. But if anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the seventh day of the month of May, in the year of the Sacred Jubilee of nineteen hundred and fifty, in the twelfth year of Our Pontificate.

I, PIUS, Bishop of the Catholic Church.



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I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal of Santa Rufina.

I, CLEMENS, Bishop of Velletri, Cardinal.

I, JOSEPHUS, Bishop of Albano, Cardinal.

I, BENEDICTUS, Bishop of Praenestinus, Cardinal.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal.

I, FRIDERICUS, Bishop of Tusculanus, Cardinal, Secretary of the Holy Roman Church.

I, ALEXANDER, Presbyter of the title of S. Maria in Cosmedin, Cardinal.

I, PETRUS, Presbyter of the title of S. Crucis in Hierusalem, Cardinal.

I, DOMINICUS, Presbyter of the title of S. Apollinaris, Cardinal.

I, MAXIMUS, Presbyter of the title of S. Mariae in Porticu, Cardinal.

[*Latin ed. p. 358*]

Acta Apostolicae Sedis - Official Commentary 358. I, NICOLAUS, Cardinal Protodeacon of the Tullian Prison, CANALI. I, JOHN, Cardinal Deacon of the Golden Veil, MERCATI. I, JOSEPH, Cardinal Deacon of Saint Eustachius, BRUNO. For His Holiness, the Chancellor, EUGENIUS Cardinal TISSERANT. Dean of the College, CLEMENS Cardinal MICARA. Pro-Prefect of the Congregation for Rites, A. Carinci, Archbishop titular of Seleucia, Dean. Protonotary Apostolic, Albert Serafini. Protonotary Apostolic, Reg. in Cane. Ap., vol. LXXIX, n. 98. APOSTOLIC LETTERS CONCERNING THE TEMPLE ENTITLED "CONCEPCION DE PRAIA" IN THE CITY AND ARCHDIOCESE OF SAINT SALVATOR IN BRASILIA, AND ITS TITLE AND DIGNITY. PIUS PP. XII. For the perpetual memory of this event. Like a shining star, every temple dedicated to God the Most High and to the Virgin Mary shines and glitters; and if it is closely linked to the religious and civil history of a people from ancient times, it also becomes most precious to that people. Indeed, from all parts of that nation, devout crowds gather there, to give thanks to God and to His Mother, and to offer the greatest thanks for the benefits received. And, refreshed in spirit, comforted in their difficulties and sorrows, and rejoicing that they have obtained "all blessings," they depart, as long as they are "rooted and founded in faith, in hope, 'in the charity of Christ.'" Moreover, the temple itself, among that people who piously preserve it, becomes a solemn monument of its most ancient history, a fortified stronghold of the faith, the most desirable goal of hope, an inexhaustible source of charity; it also becomes, on earth, an image and a likeness of the heavenly and eternal City of Jerusalem, which we all seek with all our strength, as the Apostle says. Furthermore, We know that in the city of Bahia, which was the first, now called Saint Salvador, within



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the Brazilian jurisdiction, there is an Episcopal seat.

[*Latin ed. p. 359*]

From the acts of Pope Pius XII, page 359, it was learned that our predecessor of blessed memory, Pope Julius III, in the year 1551, obtained information that a glorious and illustrious temple, dedicated to God in honor of the Immaculate Conception of Mary, ever Virgin, existed in Altbunzlau. From all the provinces of Brazil, a great multitude of pilgrims devoutly flock to it, so that it can rightly be called the greatest and national temple. A humble petition reached Us, through which the diligent curate of that church, together with the entire devout people, requested that We deign to bestow upon it the honors and privileges of a minor basilica. We were further informed by the petitioner himself that Thomas de Sousa, the first Governor General of Brazil for the Portuguese King, in the year 1549, constructed a small chapel in honor of the Blessed Virgin Mary, Immaculate, the principal patroness of the Portuguese Kingdom, and placed an image of the Divine Mother in it, in his praetorian ship of the same name. From this, devotion to the Immaculate Conception arose, and grew again and again, a devotion that is celebrated every year on the feast of the octava of December, long before the dogmatic definition of the Immaculate Conception; and from this arose the new city of Bahia, which is dedicated to the Most Holy Savior and also bears the name of Mary. With the ever-increasing influx of people, Bishop Marcus Teixeira, in the 17th century, greatly expanded the chapel and erected a parish church, which in the following century became a magnificent and impressive temple, as we admire it even now. In this sacred temple, art and piety seem to strive together: it is decorated with nine altars harmoniously joined in a classical line, and is enriched by pious sodalities, to which the care of fostering and increasing devotion to the Divine Sacrament, as well as to the Divine Mother, has been entrusted. Furthermore, Pope Pius V, of blessed memory, Our predecessor, in the year 1782, granted a plenary indulgence on two of the most solemn feast days celebrated there, one in honor of the Divine Sacrament, and the other in honor of Mary, conceived without sin. Having carefully considered all of these things, and considering that the third century since the Immaculate Mother of God, Virgin of Heaven and the greatest patroness of the entire Kingdom of Lusitania and its territories, was to be celebrated this year, and also that the solemn feast of the octava of December, to be held next, would be celebrated with great splendor and with the greatest possible gathering of people, together with a Marian Congress, We, with a willing and paternal heart, deemed it fitting to accept the requests mentioned above, supported by the commendations of the Most Reverend Brother Augustine Alvari da Silva, Archbishop of São Salvador da Bahia. Therefore, having



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also heard the Venerable Brother Charles...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - The Official Commentary of the Holy Church, to Cardinal Salotti, Bishop of Praeneste, and Prefect of the Sacred Congregation, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We, by the force of these letters and in a perpetual manner, freely adorn the aforementioned Church of the Immaculate Conception of the Blessed Virgin Mary, the Ever-Virgin Mother of God, commonly called "da Praia," located within the archdiocese of São Salvador da Bahia, with the title and honors of a Minor Basilica, notwithstanding any objections whatsoever. We decree that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that the Church of "Concepção da Praia," to which it belongs, shall be fully supported thereby; and that it shall be rightly judged and defined; and that whatever, to the contrary, may be attempted by anyone, knowingly or unknowingly, concerning these matters, shall be null and void from now on. Given from the Vatican, under the Fisherman's Ring, on the seventh day of the month of October, in the year 1936, in the eighth year of Our Pontificate. By special mandate of the Most Holy Cardinal, DOMINICUS Status SPADA, from the Apostolic Briefs, SANCTA ANNA, B. MARIAE, MATER, the entire diocese, named after her, is declared her principal patron. PIUS PP. XII For the perpetual memory of the matter. — Our Venerable Predecessor, Pope Pius X, whose heroic virtues We proclaimed with joy a few days ago, so that He might continually benefit the growing number of the faithful and reward their piety with a fitting recompense, prudently and wisely established, in the year 1913, a new diocese in the jurisdiction of São Salvador, named after Saint Anne. The devotion of the citizens to the Virgin Mother of God, which happily preceded and gave its name to the founding of that city, has grown more and more with each passing day.

[*Latin ed. p. 361*]

The acts of Pope Pius XII, page 361, increased to such an extent that even they, of their own accord, recognized Saint Anne as their heavenly patroness, and glorified her name. Therefore, it is not surprising that, with the help and expense of the faithful, a magnificent church, dedicated to Saint Anne, was constructed and consecrated in the aforementioned diocese, surpassing all others in beauty, and to which, following the custom of pilgrims, many faithful people come each year. Given these circumstances, the Venerable Brother James Richard Vilanova y Meléndez, Bishop of Santa Ana, having received the petitions of the Venerable Brother Auxiliary Bishop, as well as the Vicar General, of the entire clergy and of the entire people, presented them to Us, imploring Us to deign to declare Saint Anne the



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principal patroness of the entire diocese of that name. Furthermore, We, in order that the bonds between the aforementioned Saint and the faithful people may be strengthened, and that more abundant heavenly graces may descend upon them, considered it fitting to favorably receive such petitions. Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of the present document, and perpetually, We confirm and declare Saint Anne, the Blessed Virgin Mary's Mother, as the principal patroness before God of the entire diocese of that name in the Republic of El Salvador, with all the liturgical privileges that rightly belong to local patrons. Contrary to anything to the contrary, notwithstanding. These things We decree, We establish, We decide, that the present document shall remain firm, valid, and effective forever; that it shall have and obtain its full and complete effect, and that those to whom it pertains, or may pertain, shall fully avail themselves of it; and that it shall be duly judged and defined; and that it shall be null and void from now on, if anything contrary to these things should happen to be attempted by any authority whatsoever, knowingly or unknowingly. Given from the Palace of Gandulfo, under the Fisherman's ring, on the day of September, in the year 1958, in the twelfth year of Our pontificate. By special mandate of the Most Holy Cardinal, for the affairs of the Church, Gildo Brugnola. Office of Pontifical Acts, vol. XIX, no. 7. May 20, 1952. To be delivered to the diplomatic representatives.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary I

## OF THE BASILICA MINOR, BESTOWED WITH HONORS AND PRIVILEGES

THE CHURCH OF THE BLESSED VIRGIN MARY, "PERPETUO SUCCURSU," IN THE TOWN OF "PUCHHEIM," WITHIN THE DIOCESE OF LINZ.

### PIUS PP. XII

For the perpetual memory of the matter.

The sacred edifice of the Blessed Virgin Mary, "Perpetuo Succursu," located in the town of "Puchheim," within the territory of the Diocese of Linz, is frequently visited by large numbers of the faithful, as has been brought to Our attention, who come to invoke the Most Holy Virgin. Furthermore, young men and women go there to dedicate themselves more readily to the pursuit of Christian life during periods of leisure. Therefore, this temple, together with the adjoining monastery of the Religious Brothers, is a kind of



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source from which heavenly blessings abundantly flow to the people. The House of God, which, having been narrower than the previous building, was constructed at the end of the last century, is highly commendable in its size and design. Two tall towers are attached to the sides, and the nave itself, divided into three parts, shines with excellent decoration and remarkable paintings. The image of the Blessed Virgin Mary, "Opifera," located on the main altar, a replica of the one venerated in this city, is most revered among the inhabitants of Upper Austria.

Desiring to increase this pious devotion, the pastor of the same church presented to Us certain petitions, so that We might deem it worthy to adorn it with the dignity of a Minor Basilica. We, who have nothing older than the desire to add all possible honor to the Queen of Heaven, gladly wish to fulfill these requests.

After hearing our Venerable Brother Clement, Cardinal Micara, Bishop of Velletri, and Pro-Prefect of the Congregation for Sacred Rites, and after carefully considering all the circumstances, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We, by these letters, perpetually and in perpetuity, consecrate the Church dedicated to the Blessed Virgin Mary, "de Perpetuo Succursu," in the town of "Puchheim," within the territory of the Diocese of Linz, and We bestow upon it the title and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to temples bearing this designation.

Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall observe them.

[*Latin ed. p. 363*]

The Acts of Pope Pius XII, section 363, fully and perpetually attest to this; and it is to be rightly judged and defined; and it shall be null and void from this moment, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of April, in the year 1951, in the thirteenth year of Our Pontificate.

By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, to the Reverend Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, for the dispatch of documents:

CONCERNING the Parochial Church of the Place ((Tongre-Notre-Dame)) in the Diocese of TORNACENSIS, endowed with the title and privileges of a Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event.



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We have learned that the faithful people, commonly called "Tongre-Notre-Dame," and also the surrounding region, religiously venerate the Mother of God, both of God and of men. Indeed, in ancient times, a temple was erected there in Her honor, which, with the increasing piety of this place, was restored from its foundations in the year 1875. This temple, being remarkably spacious and adorned with works of art, is such that the special love of the Christian people for the Divine Mother is clearly perceived from it. There, one admires the ornaments of ancient sacred vestments, the splendor of gold craftsmanship, the varied beauty of gemstones, and above all, the precious reliquary of the Holy Cross.

The durable image of the Blessed Virgin Mary, sculpted in the 11th century, on the eighth day of the month of September, in the year 1881, was, at the request of the people of TORNACENSIS, redeemed with a golden crown by Leo XIII, Our Predecessor, and was named in his memory. This diadem was then, on the first day of June, in the year 1949, again affixed by the Venerable Brother Ferdinand Cento, Our Archbishop of Seleuciensis pierius, and Apostolic Nuncio in Belgica.

Nor, with constant devotion, does a throng of supplicants visit this temple throughout the year, especially on the second day of February, to sing praises to the Heavenly Virgin and to implore Her help.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary. The Holy See and the pious confraternity, named after the same Most Holy Virgin and established there in the year 1880, are certainly not unconcerned with divine matters. Therefore, that this most approved cult might increase with new growth, prayers were presented to Us that We might grant the aforementioned edifice the title and status of a Minor Basilica. These requests, supported by the ample recommendation of the Venerable Brother Charles Hiramer, Bishop of Tournay, We have decided to fulfill with a willing heart. After hearing the Venerable Brother Clement, Cardinal of the Holy Roman Church, Micara, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for the Sacraments, and after carefully considering all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We elevate, by the force of these letters and perpetually, the parish church located in the place commonly called "Tongre-Notre-Dame" and situated within the boundaries of the diocese of Tournay, to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing this title. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be rightly judged and defined; and that



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they shall be null and void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of April, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Regent of the Pontifical Office for the Dispatch of Affairs concerning the Public Affairs of the Church, to the diplomatic officials.

[*Latin ed. p. 365*]

Acta Pii PP. XII 365 EPISTULAE I AD REV.M. IOANNEM BAPTISTAMIANSSENS, SOCIETATIS IESU PRAEPOSITUM GENERALEM ET EUNDEMQUE MODERATOREM CONSOCIATIONIS AB "APOSTOLATU ORATIONIS" SUPREMUM. PIUS PP. XII. Dilectissimi fili, salutem et Apostolicam Benedictionem. — Pastoralis curae varia instituta, quo melius temporum necessitatibus respondeant, indigent ut interdum, servatis indole et spiritu cuiusque propriis, novis, quas attulerit aetas, condicionibus aptentur. Id iampridem contigit Piae quoque Consociationi, cui ab "Apostolatu Orationis" nomen est inditum; heac enim, quae a modicis exorta principiis, per plus quam centum annorum spatium in magnum opus succreverat, ut semet ipsam novis rerum adiunctis accomodaret, non semel — ut postremo evenit anno MDCCCLXXXXVI — sua Statuta retractavit, integris tamen servatis iis, quae essentialia Operi iudicabantur. Cum vero per quinquaginta, qui exacti sunt, annos haud pauca ab Apostolica hac Sede prodierint sive documenta sive hortamenta, quae ad varia apostolatus genera spectant, ipsamque, quam diximus, Piam Sodalitatem, utpote nostris hisce temporibus peropportunam, valde dilaudant, optimo consilio ii viri, qui eam moderantur, multo efficaciorem eam posthac fore autumarunt, si horum S. Sedis actorum vim sibi assumeret et quasi combiberet. Hae de causa Pii huius Sodalicii Statuta diligenter retractata fuere, ac nova induta forma, Sanctae huic Sedi proposita. Nos vero, quibus uberrimi peculiaris huius Apostolatus fructus plane cogniti sunt, et qui alias non semel eum tantopere commendavimus, pro studio, quo animarum bonum ac Dei Regni amplificationem fovemus, ea quae diximus retractata Statuta examinari iussimus, ipsaque digna visa fuere, quae plenam Nostram approbationem mererentur. Ea enim momentum gravitatemque praeclara in luce ponunt Piae huius Consociationis; eamque, sive assequenda salus singulorum christifidelium spectatur, sive pastoralis cura universalis, exhibent tanquam efficacissimum instrumentum hodierni ministerii apostolici. In iis quae, secundum nova Statuta "Apostolatus Orationis" ad curam pastoralem confert, tria haec peculiarissimo modo



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commendanda putamus.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary: Primarily, while this association encourages and urges the faithful to assist in the Church's ministry through their prayers, their labors, their sacrifices, and their offerings made to God, and in this way to work for the spread of the Kingdom of Christ, it not only awakens and fosters in them a concern for the eternal salvation of their neighbors, but also promotes and increases the use of their talents and supernatural powers, upon which the effectiveness and success of all apostolic endeavors depend; for this reason, it also ensures that such apostolic activity, outwardly performed, is not devoid of solid and fruitful results. Furthermore, it is particularly worthy of mention the most perfect method by which members of the "Apostleship of Prayer" are encouraged to pray and to dedicate themselves apostolically; for they are not merely required to recite one or two specific prayers, but they are also urged to dedicate their entire lives to prayer to God and to transform themselves, as it were, into a sacrifice for the sake of the apostolate. Through the daily offering, which is an essential element of the "Apostleship of Prayer," and which is perfected by other acts of piety, especially those directed towards the Most Sacred Heart of Jesus, the entire life of the members is transformed into a sacrifice of praise, expiation, and petition; and in this way, what was begun in baptism is brought to fruition: namely, that the life of a Christian is to be a sacrifice, offered in Christ and with Christ, to the honor of God the Father and for the salvation of souls. The various pious exercises with which the "Apostleship of Prayer" employs to complete and perfect this offering, when taken together, represent the very essence of Christian perfection, and all of them provide what is necessary for Christians to make their lives holy through the sacrifice of the apostolate, and to make the apostolate itself most fruitful through the holiness of their lives. Moreover, precisely because it offers "the most perfect form of Christian life" (Letter of Pope Pius XII to the Superior General of the Society of Jesus, September 19, 1948; A.A. 8, p. 500), the "Apostleship of Prayer" also contains, in a certain sense, a summary and concise rule of pastoral care, which, among the great variety of apostolic works, can be of great benefit to sacred pastors. These pastors, if they lead their entrusted flock to constantly and diligently practice the activities proposed by the "Apostleship of Prayer," can have no doubt that they will fulfill a significant part of their own office. For, by encouraging the faithful to elicit the daily act of offering, they teach and exhort them to offer their lives as a sacrifice to God the Father, together with Christ, and to strive daily to attain that Christian perfection.

[*Latin ed. p. 367*]

The acts of the Most Holy Father, Pius XII, number 867, express the



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desire that each member strive for that offering, whereby their life itself becomes a true and worthy oblation to God. When the members endeavor to unite this offering with the Eucharistic Sacrifice, and, as often as possible, approach the Holy Table "in spirit of reparation," the exhortation of the sacred pastors urges that the faithful establish the Sacrifice of the Altar as the center of their lives. Furthermore, while encouraging them to offer their offering through Mary, and as most beloved children, as a sign of their devotion to the most merciful Heart of our Mother, the sacred pastors instruct them in a practical and solid piety towards the Divine Virgin, to recite the Rosary devoutly and willingly. When the members are taught that they ought to offer their prayers, sorrows, and labors daily for the needs of the Holy Mother Church, as Jesus Christ, through His Vicar on earth, or, as is commonly said, according to His will, desires, they not only foster love for the Church within themselves and complete agreement with it, but also cultivate a filial obedience to the Supreme Pontiff, without which a true union between the members and the Head of the Mystical Body of Christ cannot be achieved. Finally, through the most fervent piety towards the Most Sacred Heart of Jesus, which is the soul of this pious association, the faithful are called to a very intimate union with Christ; hence, the charity of each one towards their neighbor becomes more fervent; hence, their prayers, labors, and sufferings reach the highest point of effectiveness; and hence, a desire is aroused to consecrate themselves to the Divine Heart and to offer their devotions to Him constantly, through which, as He Himself promises, torrents of mercy and grace will be poured out upon men, so many of whom are burdened with miseries, and truly will flow among them. It must also be noted that, as we have said, this, as a kind of summary rule of pastoral care, can be more easily adapted to the various classes of citizens, through the special "Sections" that this association promotes—for example, through the "Federations of the Most Sacred Heart of Jesus" for men, and the "Eucharistic Crusade" for boys, which this Apostolic See has already highly praised—in such a way that it responds more to the character, aspirations, and needs of each individual. Since these things are so, we gladly approve the new statutes of the pious association "Apostles of Prayer" with our authority; and we commend it, in this form, again and again to the sacred prelates, confident that they will diligently and carefully promote it in every way. We indeed foster the hope that this pious association, far from hindering or usurping the functions of other apostolic works, will rather lead to a higher degree of sanctity.

[*Latin ed. p. 368*]

Acta Apostolicae Sedis - Commentary, Official 368, imbued with the spirit of sanctity and love for God and men, which constantly flourishes in the Most Sacred Heart of Jesus and moves [us] to act appropriately. Meanwhile, as a testament to the favor of Heaven and the paternal benevolence



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of Ourself, We impart, through Our Apostolic Blessing, to you, beloved son, and to all the moderators and members of that Association, earnestly in the Lord. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of October, in the feast of Our Lord Jesus Christ, the King, in the thirteenth year of Our Pontificate. PIUS PP. XII To the Most Illustrious and Venerable FELICE BATTAGLIA, Magnificent Rector of the University of Studies of Bologna: EIGHT HUNDRED YEARS HAVING ELAPSED SINCE THE PUBLICATION OF THE DECREE OF GRATIAN. PIUS PP. XII, Beloved son, health and Our Apostolic Blessing. — We have been informed that the University of Studies of Bologna is soon to celebrate its eight hundredth anniversary from the time when the Decree of Gratian was published, and We most certainly approve of this, and We do not hesitate to adorn it with praise. It is fitting and useful that this renowned seat of learning should, through the efforts of a man of such importance, who lived there and professed the discipline of ecclesiastical law, bring forth new studies of great significance and illuminate various fields. For Gratian, because he found the ecclesiastical canons of past ages—a vast and instructive collection of laws—arranged them in order, and, with wise commentary, compiled them, and was rightly esteemed by those who came after him as a teacher of ecclesiastical law. The outcome of his outstanding work was so great that countless students of law afterward devoted themselves to the explanation of that Decree, and were imbued with the knowledge of the law; that Decree was the first collection of canons published, and, although it lost its way somewhat over the course of the ages, it paved the way for the public promulgation of the Code of Canon Law. Therefore, We hope and pray that the gathering of learned men, to be held there, may achieve prosperous results, and that, amidst the ages and deviations in which we live, which are hostile to virtue, it may promote what is right and just.

[*Latin ed. p. 369*]

Acta Pii PP. XII 369, may a more powerful love spring forth. In this excellent and most useful endeavor, the University of Bologna should certainly excel, which, having received so many illustrious praises throughout the course of centuries, remembers the name and work of Gratian, and therefore, through virtue and doctrine, denied to the slothful, it receives incentives to ascend to even higher achievements. And while we earnestly desire this, we pray to the most high and eternal God, from whom all good things flow, that these blessings may be granted to you and to all those who have participated in the aforementioned ceremonies, as well as to those who labor, and to those who, with prudent counsel, strive for these things. We impart the Apostolic Blessing. Given in Rome, at St. Peter's, on the tenth day of the month of March, in the year 1952, the fourteenth year of Our Pontificate.



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## PIUS PP. XII

## ALLOCUTIONES I

To the faithful, on the feast of the Resurrection, devoted to the Supreme Pontiff and to Peter, Our Lord Jesus Christ, to the Most Venerable Father in the Forum of St. Peter: Romans! Easter guests of the Eternal City! Beloved sons and daughters of the whole world! Once again, jubilant and triumphant, the announcement of the Angel of Easter has resounded on earth, inviting souls to holy joy: "He is risen! Jesus is risen! Alleluia!"

Beloved Christians, you are right to rejoice, celebrating the radiant day of the Resurrection: in it, Jesus returned to life; in it, his divine mission, which to the eyes of the fearful seemed to be obscured in the hour of the Passion, shone with confirmed splendor. He will remain the eternal Lord of death, the eternal possessor of life. Yesterday, today, and in the ages to come, as in the first Easter, Christ is alive and victorious.

But the indestructible life of Christ is communicated to his mystical Body. Therefore, we say to you: Live, live, beloved children. You already have so many anxieties to ensure the sustenance of your material life; you work or seek work, so that bread and a suitable dwelling may not be lacking.

[*Latin ed. p. 370*]

Acta Apostolicae Sedis — Official Commentary 370, separated from your loved ones; a just and dutiful concern! We shall add, using the very words of Jesus, the divine Master of heroism: "What doth it profit a man, if he gain the whole world, and suffer loss of his own soul? Or what shall a man give in return for his soul?" 1 Now, the soul cannot live without breathing, nor can it live without nourishment; and the breath of the soul is prayer, and its nourishment is the Eucharist. However, it would not suffice that you yourselves are resolved to live more intensely, if you remain insensible to the fact that others are dying around you. Therefore, We would desire that, in this place, a solemn cry should rise from thousands and thousands of hearts: "We wish to give life also to our brothers; wherever we encounter death, we wish to bring life!" We would desire that immense legions of apostles should arise, similar to those that the Church knew in its early days. Let the priests speak from the pulpits, in the streets and in the squares, wherever there is a soul to be saved; and alongside the priests, let the laity speak, who have learned to penetrate with word and with love the minds and hearts of others. Yes, penetrate, bearers of life, into every place, into factories, workshops, fields, wherever Christ has the right to enter. Offer yourselves, recognize yourselves among yourselves, in the different centers of work, in the very same homes, united all, closely, in one thought, in one desire. And then, open your arms wide to welcome those who come to you, anxious for a



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word of help and reassurance in this atmosphere of darkness and despair. Against the industrialists of sin, let you, builders of the house of God, set to work! In this way, the victory of faith, of virtue, and of love, which We hope for in the broadest and most complete sense, will increase your Christian joy, will extend its salutary fruits also to the world ignorant or forgetful of Christ, establishing and securing that peace for which we ceaselessly raise our supplications. O Jesus risen, gloriously living in Your humanity, We give You thanks for the gift of life, which with Your resurrection You have communicated to our souls and to Your Church. May these Your children, here devoutly assembled, nourish it within themselves with tireless perseverance, remaining united to You, practicing Your precepts. Grant that the Paschal light of Your grace may illuminate the path that must lead lost and wandering souls back to the house of Your Father! Restore to virtue those who bear Your name, but are forgetful of what it demands; open to Your light and Your love the minds and hearts of those who lend an ear to the voices of doubt, denial, and opposition to Your message. 1 MATTH. 16:26.

[*Latin ed. p. 371*]

Acts of Pope Pius XII, page 371, a saving discourse, or those who are seduced by vain and deceptive earthly allurements. Renew the joy of Your Church, and dry the tears of its suffering, sorrowful, and distressed members, who are persecuted for the truth and justice. And may the greeting that You, risen, addressed to the disciples, find sincere echo in all men: "Peace be with you!" So be it!

II. To the Delegates of the International Congress, convened in Rome to celebrate the eight centuries since the publication of Gratian's Decree.

You, distinguished men, have desired, in a singular and solemn manner, to celebrate the eightfold revolution of centuries since the publication of Gratian's Decree. This was a plan full of wisdom, which has been happily carried into effect. For, besides clearly learned men, and those who cherish the sacred canons and practice legal pursuits, many people, even those instructed in doctrine, although accustomed to recalling the letters, the liberal arts, the narratives of the history of the world, and the series of events, rarely devote their studies and efforts to that kind of matter which you are now commendably treating. Therefore, it is most important that, through you, they may fully understand, or at least begin to perceive, the importance and gravity of that Decree. And so, while Our mind rejoices in your obedience and kindness, it also desires to congratulate you on your work and efforts. This public estimation cannot fail to recognize the magnitude of the perpetual endeavor to which Gratian's Decree has prosperously led, or the obvious uses and the excellent benefits derived from it, or the declaration of the beauty, sanctity, and maternal charity of the Church in the exercise of her office, which pertains to enacting laws, administering



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justice, and executing judgments.

I. In order that anyone may fully understand the magnitude of the labor undertaken by Gratian, and which he, although containing undeniable imperfections, has commendably completed, it is necessary to enter into the inextricable forest of documents from the origins of the Christian name until the middle of the twelfth century, which are compiled there: for therein are gathered writings from the Holy Scriptures...

[*Latin ed. p. 372*]

372 The Acts of the Apostolic See – an Official Commentary – are drawn from the Holy Fathers of the Church, as well as from both canonical and civil laws. Furthermore, even a cursory examination of the tables in the critical edition prepared by Friedberg reveals ecclesiastical and legal documents, almost an infinite network of arteries and veins, through which the life of the Church has spread from the apostolic age through the first thousand years of the Christian era, distinguished by a remarkable variety of forms, whether in the Eastern or Western regions, marked by struggles and triumphs, and dedicated with such constant and diligent effort to the cultivation and formation of all Christian nations, adding in some way to the spiritual heritage of the Orient, the Roman world, and the Germanic peoples. Just as Justinian, in organizing Roman law, achieved this, so Gratian, in a similar manner, sought to achieve it in canon law; and it is truly remarkable how the *Decretum* shines, with its unity, its apt structure, and the agreement of countless and diverse parts, which are collected and arranged therein. We speak of unity; indeed, this is the most important ornament of this body of law, this characteristic. But how difficult it was, in Gratian's time, to find the principle by which such unity could be maintained, given the vast abundance and scope of the laws from which ecclesiastical discipline derives its essential forms. The very inscription, "Concordia discordantium canonum" (Harmony of discordant canons), which the author himself, the Camaldolese monk, most probably placed at the beginning of his work, illuminated with radiant light the greatness of that excellent plan, by which he hoped to heal the evil and avoid the obstacle into which so many had fallen. This unity is by no means a more or less arbitrary and artificial compilation. The Master is rightly praised for establishing this unity in accordance with the methodical structure, by which the earlier collections, which are much less valuable, are surpassed. Indeed, he stands out in the history of law as a towering figure, leading the multitude of disciples and commentators. While all considered Gratian's work to be of great value, the canonical collections of earlier ages were abandoned, so that they might devote their studies to his "Concordia" and illustrate it with commentaries. Here is a clear order; here is the material of the laws, a vast and undigested mass, skillfully selected, arranged, and connected, subjected to reason and scrutiny, so that the meaning and importance of



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things may be understood. From this, the Decretalists arose, who...

[*Latin ed. p. 373*]

The acts of Pope Pius XII, page 373, state that various schools originated from: Bologna, France, Anglo-Norman, and Spain, which competed fiercely with each other to demonstrate which understood Gratian's text more sagaciously and subtly, and which could better explain the force and legitimate meaning that the author had given to authorities and his illustrious sayings. These schools, like a brilliant spectacle, offered a wealth of documents on juridical and canonical doctrine, which aroused even greater admiration, if, as is to be hoped, they were compiled into a body of Decretals. It should not be thought that Gratian's glory would be diminished if it became manifest what he owed to his predecessors, both to the canonists, as they are called, and to the theologians, and also to his equals in the cultivation of law, among whom Irnerius stands out, the "light of law," flourishing in the schools of Bologna, and easily the foremost. It is unique and proper to God, who shares this with no one, to create things from nothing. On the contrary, the works of men, although lofty and sublime, and although they leave their imprint on the events of the human race with unwavering force, are nevertheless connected to certain preceding things that prepared and made them possible. Learned men of future ages could investigate and argue—and we do not reject this possibility from the outset—that the work of the Decretals was due to a certain monastic order, specifically to the great and renowned monastery of Camaldoli, founded by Saints Nabore and Felice; nevertheless, it is true and certain that from Gratian's work, a new order of centuries arose in the history of canon law, so that, as the author, Sarti, who is being discussed here, aptly indicated, he was "regarded as the father and author of canon law thereafter." Indeed, through him, canon law reached such a level of dignity that it became absolutely necessary in the doctrine of law, both in its dissemination—which Gratian happily began to do in Bologna—and in the prudence of law and in the very enactment of laws. As Gratian's Decretal reached France, Spain, England, and Germany, where at the same time the works of Irnerius and the jurists of Bologna spread knowledge of Roman law in a newly revised form, it immediately placed the discipline of canon law on an equal footing and ensured that Summae, Glossae, and Apparatus originated from it, which, especially in the universities of Bologna, Paris, and others, demonstrated the golden dawn of what is called classical canon law, and contributed greatly to the advancement of the doctrine of law in general.

1. *De claris Archigymnasii Bononiensis Professoribus a saec. XI usque



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ad saeculum XIV*, Bologna, vol. I, page 344, no. XXVI.

[*Latin ed. p. 374*]

Acts of the Apostolic See - Official Commentary 374 I I. The Decree of Gratian, as all know, was never formally approved by the Apostolic See. This is not surprising, when one considers what the Camaldolese monk intended with his work, the method and approach he followed in writing it, and the results of this undertaking. There is certainly a great difference between what Gratian accomplished through his industry and work, and what was carried out by order of Emperor Justinian, through Tribonian and his assistants, in compiling this collection of laws. The author of the Concordia, as if striking words like iron, affirmed: "For defining matters, not only is knowledge necessary, but also authority." There is no indication that the Roman Curia commissioned the Bononiensi monk to write his Decree. Some have wrongly believed this, based on a flimsy conjecture derived from the inscription on the work, which states that it came from the hands of the author, the "Concordia discordantium canonum." Nevertheless, the Decree quickly flourished in the esteem of many, not only because it quickly gained favor, especially with Alexander III, the Roman Pontiff (Roland Bandinelli), Gratian's commentator and abridger, but also because both the Curia and the Schools greatly desired to possess a collection of sacred canons, in which contradictory and useless elements were absent. Furthermore, the alleged authorities generally testified to the soundness of his doctrine. The compilation and explanation of the canons, which outwardly appeared to be contradictory, gave to canon law a place of equal dignity with civil law, which had been elevated to great heights by the Irnerian school; at the same time, they brought strength to the common discipline of the Church, as the subsequent centuries have demonstrated by the benefits they derived. The cultivators of theology and sacred canons, through a certain mutual competition, by presenting, interpreting, explaining, and reconciling, greatly benefited, establishing the unity of the best discipline, based on both theological and legal foundations; and thus, great advantage resulted for both minds and morals. Ecclesiastical judges were subsequently able to apply the law firmly and safely to actions and to life. Nevertheless, we cannot and do not wish to pass over in silence the errors into which Gratian fell: false or doubtful writings received into the Concordia; ancient legal documents, which are often cited but deserve less consideration; and numerous false historical inscriptions. Nor do we say that some of his opinions do not agree with doctrines of later times, which refuted or corrected them.

2. The saying of Gratian, before I, D. XX.

[*Latin ed. p. 375*]

Acta Pii PP. XII 375. Certainly, such errors are excusable in a work of such



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a weighty nature; but these very errors have required a correction of the Decree, as many Roman Pontiffs, especially Gregory XIII, have entrusted to outstanding ecclesiastical men, and other most excellent and learned men have subsequently pursued. It is manifest that the edition of the Roman Correctors, inserted into the large collection which constitutes the Corpus Juris Canonici, should remain. Nevertheless, nothing prevents, and indeed it is entirely desirable, that, as has been commendably proposed by some, a new critical edition be prepared by the press: in this way, the course of history will be made clear; the reasons and methods by which the work was composed will be brought into clearer light, as well as the merits and the process of the excellent Camaldolese monk, and questions which sometimes hinder those investigating the progress of the discipline of the Roman Church will be resolved. This critical edition must be prepared, as the art and reason of the present time require: for the Friedberg edition, although it possesses undoubted merits, no longer satisfies the desires of those who are devoted to the restoration of the history of canon law.

III. More often, those who are unskilled and inexperienced in the legal discipline, whether civil or canon, and its contexts, laws, and codes, display harsh and severe features: there they find nothing other than the constantly repeated names of "lawful" and "unlawful." From this, it is clear that they do not love it, and, even more obviously, that they have not entered into its depths. Any body of human laws reflects the character of its author, whether that author is an individual, an association, or a nation. The vastness and dignity of the ancient City illuminated the gravity of the Twelve Tables, which, as Livy says, stood out "in an immense accumulation of other laws piled upon each other," as "the source of all public and private law." Does not the Law of God, even the Law of the Old Covenant, which is called the Law of Fear, when compared to the new, reveal the surpassing majesty and paternal clemency of the Creator and supreme Master, as if through radiant beams? Those who are restrained only by fear regard it with a different attitude, as the Psalmist contemplated: "How sweet are thy words to my palate! better than honey to my mouth." Could the Law of Christ, the Law of Charity, be lacking in features that make it lovable? Could the maternal benevolence of the Church's law be absent?

[*Latin ed. p. 376*]

Acta Apostolicae Sedis - Official Commentary 376: Does it seem to be lacking in the spirit of the Gentiles? By no means. However, this sweetness of feeling appears to be compressed and restrained by the particular laws and subsequent collections that have accumulated over the centuries. More recent studies, which concern themselves with the work of Gratian, have demonstrated that a singular characteristic and praise inheres in canonical law: namely, the Christian sense and impulse of doctrine and conscience, which moves the human mind to "the unsearchable riches of Christ," and



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which elevates it so that it entirely surpasses the loftiness of Roman law. In Gratian's Decretum, due to the very things presented therein, the documents of the authors are found to be closely associated with the theology and canonical law: namely, it is there that the roots of Christian revelation are deeply rooted, from which flow the juices that are temperance, humanity, the remission of harshness, and charity. These virtues and temperaments have from the beginning been imbued with a characteristic proper to canonical law, and, as a seal impressed in wax, Christian equity has been applied, which soon passed into the form of canonical equity. In some works that preceded Gratian's Decretum, such as the Book de inmisericordia et iustitia of Algerius Leodiensis, the Book de vita christiana of Bonitius, Bishop of Sutrium, and the Panormia of Ivos of Chartres, charity shines forth, whose spirit moves and animates the intimate life of the Church. With Gratian, the Catholic doctrine is never deprived of that temperament by which the strict law is softened and mitigated by the merciful charity, that temperament by which the Roman Pontiffs and the Holy Fathers have imbued the authority of law. It would be necessary here to cite the entire cause of the XXIII part of the Decretum and the first distinctions of the cause XXXIII (quest. I I I), in which the celebrated treatise on Penance is found. How could the minds of the pastors of the Church of Christ be deaf to the incessant voices, by which charity urges the innermost recesses of the mind? "For many shall find many medicines by the experience of many diseases. But in such cases, where the wounds do not lie in the fissures of grave dissensions, sincere charity must help in healing this or that evil." Something of the human condition, the severity, as it were, is a great warning to all those who exercise any office in governing men, to the founders of laws and to judges! Where are the qualities of the mind more aptly and clearly illustrated, "To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ." Eph. 3, 8. O. XXV, D. L. 5.

[*Latin ed. p. 377*]

The Acts of Pope Pius XII, number 377, which are Pastoral Letters of Saint Paul the Apostle, urge that the matters enumerated in the first part of the Decree, distinctions 7, be diligently observed: the defense of the Roman Pontificate, its action which governs and unites Christendom, ecclesiastical life, the commerce of sacred things, and the removal of abuses by the laity, the administration of property, the spiritual cultivation of the faithful, especially the use and frequency of the sacraments, the duties of social life, the domestic life of married couples, the sacred liturgy, judgments and punishments, and all of these are illustrated most thoroughly with the sources of law: this is almost the entirety of the vast work which "Master Gratian," the excellent doctor of divine law, wrote. It has been affirmed that the canonical collections of the earlier Middle Ages, which this present



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age has brought to light, reveal a greater importance and significance with regard to the history of opinions and doctrines, as well as the life, institutions, and governance of the Church. Indeed, this is truer of the Decree of Master Gratian, for it, as if illuminating matters with brilliant colors, clearly demonstrates the spirit and impulse with which the discipline of the Church, the power of its Supreme Pontiffs, the solicitude and care of its pastors, have acted to restrain the vices and disturbances of the people, to establish the law of morals for the benefit of individuals and of society. We offer our congratulations and wishes today to the distinguished University of Bologna, which rightly and deservedly boasts of Gratian among the number of its illustrious men, and which has bestowed immortal honor upon itself by celebrating the eight-centennial anniversary of his excellent Decree, together with many other outstanding cultivators of sacred canons and law throughout the world: may it continue to inspire learned minds, worthy of receiving the heritage of past ages, and may they contribute their active efforts to preserving the patrimony of Christian humanism and sacred worship. For only the defense of Christian life and humanism can prevent the human race from falling back into the fatal errors of barbarism and the perversity of morals, and can urge it to ascend to higher and happier things through the paths of truth and virtue. Finally, to you who, with learned works and diligent efforts, have lent strength to this celebration commensurate with its importance, we invoke the abundance of heavenly gifts, and we impart, from the bottom of our heart, the Apostolic Blessing.

[*Latin ed. p. 378*]

Acts of the Apostolic See - Official Commentary 378. PONTIFICAL ADDRESS TO THE CLERGY AND PEOPLE OF JAPAN, ON THE FEAST OF THE RESURRECTION OF OUR LORD JESUS CHRIST. * While, on this solemn day, throughout Rome and the entire world, sacred hymns proclaim the Resurrection of Christ from the tomb, My voice, through radio, addresses you in Japan. Having been called to speak to you, We gladly grant these greetings, because We have long desired to make known and declare how deeply and sincerely Our feelings of esteem and charity are directed towards you. Separated by so great a distance and expanse of sea, We bless you, pastors, priests, missionaries, and all of you, sons of the Holy Church; and We wish all other good, happy, and salutary things for all those who are of the renowned Japanese nation. We acknowledge that We follow you with a loving and anxious heart; and just as We are saddened by the misfortunes that befall you, so too are We most delighted by the joys that happen to you. Indeed, the inclination of Our will towards you causes all that moves you to reverberate, as it were, in the affections of Our heart. We hold the Japanese people in high regard, along with their ancient traditions and their excellent reputation. We admire the gravity founded on their courtesy, their steadfast constancy in action and suffering, their most



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diligent pursuit of duty and the common good, their remarkable aptitude for the liberal arts, and the solid and gentle cultivation of the family, to which, alas, are now being brought considerable dangers and losses. We add another thing that We cannot pass over in silence. We rejoice if the Gospel—which was first brought to you by Saint Francis Xavier, and which is now proclaimed by so many zealous missionaries—may find greater appreciation, benevolence, and delight among you. Since We are convinced that the glory and light of the Gospel, the fullness of truth and charity, the highest summit of all that comes from God, and the perfection of the grace of Christ, what could We desire or wish for you more than that the growing light may increase here to its zenith? The most benign Redeemer, foreseeing the fleeting passage of the ages, foretold that many from the East would be invited to the heavenly feast. * Given on April 13th of the year 1952. Cf. Luke 13:29.

[*Latin ed. p. 379*]

379. The Acts of Pope Pius XII. "Would that this desirable event may occur for beloved Japan, for whose prosperous and favorable outcomes we offer constant prayers to the Divine Providence, together with all those who are numbered among Catholics: 'O King of the nations and desired of them... O Oriens, splendor of the eternal light and sun of justice.'... May He deign to favor Japan, whom you love, and whom We also truly love in You. The Paschal celebrations, which are celebrated today, bring this to mind in the sweetest way: namely, that the Divine Redeemer, after having been affixed to the cross because of the wickedness of men, whom He had called and drawn to truth and virtue, rose again after conquering death. This invites, above all Christians, but also all who journey through this earthly exile, to the renewal of life; we speak of the renewal of life, in which vices are utterly eradicated, sins are extinguished, morals are rightly ordered, and as it were, a new bloom flourishes in all hearts. May Jesus Christ, the victor over death, grant this to all mortals through His shining light and His abundant grace; may the most desired omen of a continually increasing and confirmed peace and prosperity of the true name be wholly restored. This, in a special way, we proclaim and implore with fervent prayer for you, most beloved people of Japan, whom, although greatly ennobled by outstanding deeds throughout the course of centuries, recent events have nonetheless brought so much grief and ruin; may it be so that, with God's favor, happier times may emerge as soon as possible from the turmoil of affairs and the precarious distinction of events.

II. TO THE FAITHFUL OF AUSTRIA, FOR THE SACRED CELEBRATIONS, IN THE CATHEDRAL CHURCH OF SAINT STEPHEN IN VIENNA, RESTORED AFTER THE WAR. "Beloved sons and daughters of the city of Vienna and the lands of Austria! We gladly accede to the request of your most esteemed Cardinal, to speak a word to you in this



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solemn hour and to bless the work to whose completion you have come together. The restoration of the Stephansdom [St. Stephen's Cathedral] is your common work. You all: the government and the people, the city of Vienna as well as the federal states..."

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Commentarium Officiale. Corpora et associationes omnium generum, sicut etiam liberalitas singulorum, haec omnia res gestae sunt. Videtis in imagine destructiones et devastations quae bello cathedrali infliguntur. Hodie, illa stat in pristina forma sua, usque ad ultimam particulam, firma et robustior quam antea. Quod vos operati estis, est magnum factum. Nos licet putare quod hoc est demonstratio voluntatis vestrae firmissimae, in mutua concordia singulorum et communitatis, in patienti exspectatione et tenaci opere, ut perseveretis per incertitudines et tribulationes annorum istorum, ad dies feliciores veri prosperitatis, in libertate et pace, tempora quae omnipotens Deus, in sua benignitate et misericordia, vobis concedat. Domus Sancti Stephani est signum urbis vestrae, Vinae, quae locum honoris habet inter centra spiritualia orbis terrarum quae culturae gignunt et culturae praebent. Hoc signum, domus Dei catholica ipsa, est testificium eloquens virtutis culturae catholicae, quae, cum turri sua ad caelum tendente, potentissime ad Deum et ad veritates aeternas ascendit, et quae vobis meminit quod anima et essentia illius culturae, per quam estis magni et divites, est Christus, fides catholica. Si, in annis post bellum, in annis paupertatis et privationum, id est, cathedralem ex ruinis iterum in plena pulchritudine resurgere fecistis, nos hoc accipimus ut confessionem vestram clamorem dicentem ad culturam christianam et ad fidem patrum vestrorum, cum omni divitiis et necessitate sua, ad vitam usque ad ultimam ramum, sensum, directionem et legem praebere. Jesus Christus, Deus laudatus in saecula saeculorum, Dominus Ecclesiae, sit ita in potentia, amore et gratia sua, ut urbs vestra et totum vuestro terra semper sint domus verae et profunde fidei, vitae matrimonii et familiae christianae, sanctae disciplinae et morum, ordinatae libertatis et iustitiae socialis. Ex tali solo vera felicitas florescit; super eo opera perpetua prosperitatis corporalis et progressus terreni, sicut etiam perfectionis spiritualis et moralis, aedificari possunt. Vienna in praeterito tribulationibus gravibus affixa est et pericula mortalia sustinuit. Omnia illa superavit. Eius angustia gravissima, cum urbs ad perniciem proxima erat, notata est anno 1683. Illud autem annum est etiam annus victoriae maximae, quam Vienna umquam vidit. Non solum victoria armorum erat, sed etiam plus victoriae.

[*Latin ed. p. 381*]

The Acts of Pope Pius XII concerning the Christian idea, the foundation and starting point of peaceful conquests for Christian morality and the order of existence. It pleases Us that Our predecessor, Innocent X, played a



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very significant part in the liberation of Vienna in the year 1683. May those events bring you comfort and confidence in the present hour. The paternal concern and the prayers of the Vicar of Christ belong to you today, just as they did then. As a sign of this, and as a pledge of the all-powerful Providence of God, We grant to those assembled in and around St. Stephen's Cathedral: Our venerable brothers, your ecclesiastical superiors, the high state authorities and officials, all Our beloved sons and daughters, the city of Vienna, and the entire Austrian land and people, the Apostolic Blessing from the fullness of Our heart.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary ACTA 88. SACRED CONGREGATION FOR THE EASTERN CHURCHES DECREE: THE ERECTION OF AN ORDINARIATE IN BRAZIL FOR THE FAITHFUL OF EASTERN RITES.

Since the number of the faithful of Eastern rites residing in Brazil is constantly increasing, and since, for the better and more secure fostering of their spiritual well-being, the unity of sacred governance appears to be most opportune, after mature deliberation and with the advice of experts in the matter, the Sacred Congregation for the Eastern Churches has judged it fitting to appoint a single Ordinary, endowed with all the faculties that individual Latin Ordinaries have possessed up to now, to preside over these faithful. For this reason, on the day of October 26th of the aforementioned year, at the request of the undersigned Cardinal Prefect of this Sacred Congregation, His Holiness Pope Pius XII, by divine Providence, deigned to benignly erect and establish a single Ordinary for all the faithful of Eastern rites residing in Brazil, to be governed by a single Ordinary. To this Ordinary's office, the same Holiness has chosen the Most Reverend Father James Cardinal de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro, granting him the faculty of having one or more Vicars General. The Ordinary for the faithful of Eastern rites residing in Brazil will diligently strive to establish parishes, to build churches, to receive and educate young men called by the Lord into the seminary, to faithfully preserve the genuine rites and discipline, to provide priests, whether indigenous or brought from elsewhere, for the faithful, to promote all works, whether ecclesiastical, social, or scholastic, and all other things which, in the Lord, he shall prudently judge to be necessary. If, in some places, there is a lack of a priest appointed for the faithful of Eastern rites, the parish priest of the place shall provide for the spiritual well-being of these faithful, with the faculties granted by the Ordinary for the faithful of Eastern rites residing in Brazil.

[*Latin ed. p. 383*]

The Holy Congregation for the Eastern Church 383. The Ordinary, as



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mentioned above, shall diligently ensure that a report on his ministry is sent annually to the Holy Congregation for the Eastern Church. This Decree shall have effect from the date established by the Most Reverend Apostolic Nuncio in Brazil. Contrary opinions notwithstanding. Given in Rome, from the offices of the Holy Congregation for the Eastern Church, on the 14th of November, 1951, on the feast of Saint Josaphat the Martyr.

[Signed]

Most Reverend Card. TISSERANT, Secretary.

L. © S. f V. Valeri, Archbishop titular of Ephesus, Assistant.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

### PROVISIONS FOR CHURCHES

Following decrees of the Holy Council for the propagation of the Christian Name, Our Holy Father, Pope Pius XII, has deigned to provide for the following Churches:

On January 3rd, 1952. – To the titular archbishopric of the Church of Bizyena, the Reverend Alexander Tokic, priest of the Archdiocese of Antibarensis, was appointed, and he was established as Coadjutor with the right of succession to the Most Reverend Nicholas Dobrecic, Archbishop of Antibarensis.

On February 17th. – To the cathedral church of Hemceuvensi, the Reverend Joseph Wan Tsu-Chang.

– To the titular bishopric of the Church of Garrianensi, the Reverend Aloysius Bigiùrumwami, of the secular clergy, native of the Apostolic Vicariate of Ruanda, who was established as the Apostolic Vicar of Nyundo.

– To the titular bishopric of the Church of Astypalaea, the Reverend James Buis, of the Society of the Missions of Saint Joseph of Mill-Hill, who was established as the Apostolic Vicar of Jesselton.

– To the titular bishopric of the Church of Cnidus, the Reverend John Vos, of the Society of the Missions of Saint Joseph of Mill-Hill, who was established as the Apostolic Vicar of Kuching.

[*Latin ed. p. 384*]

Acts of the Apostolic See - Official Commentary 384, February 21st. — To the titular bishopric of the Church of Bapara, the Most Reverend Xaverius Ariz Huarte, C.P., who was appointed coadjutor with the right of succession by His Excellency, the Most Reverend Joseph Garcia Grain, Apostolic Vicar of Puerto Maldonado. March 18th. — To the cathedral church of Port Pirie, the Reverend Bryan Gallagher. — To the titular bishopric of the Church of Amaura, the Reverend Stephanus Loos dregt,



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of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, who was appointed Apostolic Vicar of Vientiane. March 20th. — To the cathedral church of Chittagong, the Reverend Raimundus Larose, of the Congregation of the Holy Cross. — To the cathedral church of Jalpaiguri (recently established), the Reverend Ambrosius Galbiati, of the Pontifical Institute of the Holy Apostles Peter and Paul, and of the Holy Ambrose and Charles for missions to foreign lands.

II. APPOINTMENTS. The Sacred Congregation for the Propagation of the Faith, having considered the matters below, has announced its decisions as follows: February 22nd, 1952. — The Reverend Albertus Clemens Sirgue, of the Order of the Friars Minor Capuchin, to the Apostolic Prefecture of Moundou. March 21st. — The Reverend Gregorinus Breen, of the Congregation of the Holy Cross, to the Apostolic Prefecture of Haflong. March 28th. — The Reverend Adamus Grossi, of the Pontifical Institute of the Holy Apostles Peter and Paul, and of the Holy Ambrose and Charles for missions to foreign lands, to the Apostolic Prefecture of Maida. — The Reverend Iacobus Ireland, of the Society of the Missionary Priests of Saint Joseph of Mill Hill, to the Apostolic Prefecture of the Falkland Islands or Malvinas.

[*Latin ed. p. 385*]

The Sacred Congregation of Rites 385. SACRED CONGREGATION OF RITES • MEXICO. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANT OF GOD, MICHAEL AUGUSTINE PRO, PRIEST, A MEMBER OF THE SOCIETY OF JESUS, WHO, AS IS REPORTED, WAS MURDERED IN HATRED OF THE FAITH. A QUESTION ARISES: Whether a commission should be appointed to investigate the introduction of the cause, and to what effect, concerning the matter under consideration. "O truly blessed Mother Church, whom such divine grace illuminates, whom the blood of triumphant martyrs adorns, whom the white garment of inviolate confession clothes." (St. Bede, Book 18, On the Saints). The martyr, lying down, reports victory over the tyrant, "For God reigned from the wood." Furthermore, if the Head of the mystical Body is slain, the members also reign who are slain. A terrible persecution raged in the territory of Mexico a few years ago, and many faithful, especially from the clergy, were killed for their Christian faith, becoming a "triumphant cohort of martyrs." Among these, Michael Augustine Pro seems to be included. He was born on January 13, 1891, in Guadalupe, a village near the city of Zacatecas, from pious parents, Michael Pro and Josepha Juárez, and was raised in a liberal and religious manner. Endowed with a lively and cheerful disposition, he made progress in the study of the liberal arts and won the affection of all. Perceiving a religious vocation, he joined the Society of Jesus on August 10th of the year 1911. After two years, he pronounced his first vows. The following year, amidst a raging persecution



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against religion, he was forced, along with his companions, to flee to the novitiate house in "Los Gatos" in the province of California. He spent five years studying in Granada, in Spain; he taught in Granada, in Nicaragua; and he studied theological disciplines in the town of Sarria, near Barcelona, and then in the town of Enghien, in Belgium, almost until the end, when he had to undergo three surgical operations due to a stomach ailment, from which he recovered. On the feast of St. Ignatius, in the year 1925, he received the Order of the Priesthood in Belgium. In the month of July...

[*Latin ed. p. 386*]

The Acts of the Apostolic See – Official Commentary, year 386, reports that he returned to Mexico, and a few days later, like the others, he returned to his paternal home, having fled there with his family. On the occasion when an attempt was made on the life of President Obregon by some young men on November 13, 1927, the Servant of God, along with his brothers Humbert and Robert, and others, were arrested on the 18th of the same month. Although no evidence, not even the slightest, emerged from the interrogations and testimonies conducted by the ministers of public security, proving that the Servant of God and his brothers were guilty of the crime or accomplices, or even aware of it, they were ordered to be handed over to the court. However, the trial did not take place, perhaps so that their innocence would not be legally established; rather, it was decreed by the President of the Republic to instill fear. Therefore, with great fanfare and wide invitations, the execution was carried out. On the 23rd of the same month, at ten o'clock in the morning, the Servant of God, his brother Humbert, and two others were taken from the prison to the place of execution. Michael, with permission, knelt down and offered a few prayers, then rose, holding in his hand a rosary, raised his eyes to heaven with a serene expression, extended his arms in the form of a cross, and was shot; thus, his ardent desire for martyrdom was fulfilled. The death of the martyr was not only the sentiment of the faithful, but also of many others: indeed, even the judges and executioners themselves confessed, as did the head of public security: "We knew very well that he was innocent, but it was necessary to kill a priest so that others would be afraid." This fame of the martyrdom, which spread throughout the world, and to which the fame of many graces obtained through his intercession was added, provided an opportunity to initiate an information process in the Mexican Curia on September 28, 1935, which continued until November 23 of the following year; this was then sent to Rome. In the meantime, several letters were sent to the Supreme Pontiff requesting the opening of the cause for beatification. Therefore, with the legal requirements duly observed, and at the urging of Father Charles Miccinelli, General Postulator of the Society of Jesus, and His Eminence and Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, who was the Promoter of the Cause, on December 18



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of the past year, the following question was raised for discussion: Whether a commission for the introduction of the cause should be appointed by the Ordinary Congregation, in this case and for the purpose in question, and a report was requested. After hearing this report, and after listening to the votes of the official prelates, and after hearing Father Salvatore Natucci, of the Order of Friars Minor,

[*Latin ed. p. 387*]

The Sacred Congregation of Rites, by a majority vote, deemed it necessary to issue a decree: that the process [for beatification] should be marked, if it pleases the Most Holy [Pope]. After a report, signed by the undersigned Cardinal of the Holy Roman Church, Pro-Prefect, was presented to the Holy Father, and this, having approved the decree of the Most Reverend Fathers, deigned to order that the process for the introduction of the cause of the Servant of God, Augustine Michaelis, be marked by the hand of the Pro-Prefect. Given in Rome, on the 11th day of January, in the year of Our Lord 1952. © C. Card. MICARA, E p. Velitern., Pro-Prefect. L. © S. f. A. Carinci, Archbishop, Secretary II.

## ROMAN OFFICE

FOR THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ROSA VENERINI, FOUNDRESS OF THE INSTITUTE OF THE PIAR TEACHERS, NAMED AFTER HER.

CONCERNING THE QUESTION: Whether, with the approval of her virtues and two miracles, the Beatification of the aforementioned Venerable Servant of God can proceed.

It was not without the counsel of Divine Providence that the cause for the Beatification of the Venerable Rosa Venerini, after two centuries and more since her precious death, is now brought to the desired port. For while in our times we lament that the education of young girls is more often guided by frivolity than by piety, it is as if, like a light shining upon a lampstand, the pious teacher, the Mother of the Piar Teachers, Rosa Venerini, is presented by the Church as an example to be followed and as an intercessor to be sought. Let the citizens of Viterbo rejoice, in whose city she was born in the year 1656 and where she resided for many years; let the citizens of Rome rejoice, because there she exercised her teaching, strengthened the Institute, and most holily completed her earthly course in the year 1728. Scarcely had the Institute founded by her been established when the beginning of her cause for beatification was initiated, which happily progressed. Indeed, Pope Pius XI, of blessed memory, signed the process for the introduction of her cause with his own hand in the year 1928. The historical section of our Congregation has gathered a vast collection of documents, which illustrate the entire course of her life and clearly demonstrate her heroic



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virtues. Therefore, a path has been opened for this Sacred Congregation.

[*Latin ed. p. 388*]

The Acts of the Apostolic See, Commentary Official, number 388, states that, after a threefold examination on March 6th, 1949, with the approval of His Holiness, a decree concerning heroic virtues could be issued; furthermore, the processes concerning miracles were likewise approved on January 1st of this year. However, for the completion of the legal proceedings, before proceeding to Beatification, a final question must be debated: Whether, with the approval of the virtues, the solemn investigation of the Venerable and of two Servants of God regarding miracles can proceed to Beatification. This question was proposed by the Reverend Cardinal Alexander Verde, promoter of the cause in the General Congregation of this Congregation, before His Holiness Pope Pius XII on January 29th of this year, to which all present, the Cardinals, officials, and theological consultants, unanimously responded in the affirmative. However, the Most Blessed Father has thus far withheld his opinion, requesting those present to pray together with Him to God that He might deign to manifest His will more clearly. Therefore, he chose this day, the anniversary of His birth and of his creation as Supreme Pontiff, to issue his final judgment. Consequently, the Reverend Cardinals Alexander Verde, promoter of the cause, and the undersigned, Prefect of the Congregation for Sacred Rites, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, Secretary, were summoned, and after the sacred rite was performed, he declared: "The Venerable Rosa Venerini can proceed to the solemn Beatification." This decree was duly promulgated, to be recorded in the acts of the Sacred Congregation of Rites, and letters Apostolic in the form of a Brief concerning solemn Beatifications to be celebrated whenever in the Vatican Basilica were ordered to be issued. Given in Rome, on March 2nd, the First Sunday in Lent, in the year of Our Lord 1952.

E.B.C.

Cardinal Micara,

Archbishop, Prefect.

L.S.

A. Carinci,

Archbishop, Secretary.

[*Latin ed. p. 389*]

Sacra Penitentiaria Apostolica, 389.

ACTA TRIBUNALIUM SACRAE PAENITENTIARIAE APOSTOLICAE (OFFICIUM DE INDULGENTIIS).

DECRETUM: De Indulgentiis, ad Piam Invocatio Recitatio.

Sacra Penitentiaria Apostolica, vi facultatum a SSmmo D.N. Divino Prov-



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idente, Pontifice Pio XII sibi tributarum, christifidelibus universis, qui piam invocationem recitaverint: "Domine, doce nos orare," benigne concedit:

1) Indulgentias partiales, trecentorum dierum, quae saltem corde contrito lucrandam sunt;

2) plenariam, sub solitis conditionibus, semel in mense acquirendam, si quotidie per integrum mensem eadem invocatio devote recitata fuerit.

Praesens in perpetuum valit, absque ulla Apostolica Litterarum in forma brevi expeditione. Contrariis quibuslibet minime obstantibus.

Datum Romae, e S. Paenitentiaria Apostolica, die 30 Aprilis 1952.

N. Card. Canali, Paenitentiarius Maior.

L. S. S. Luzio, Regens.

[*Latin ed. p. 390*]

On Tuesday, April 29, 1952, the Holy Father received in a solemn audience His Excellency Dr. MANUEL ANTONIO PULIDO MÉNDEZ, Extraordinary and Plenipotentiary Ambassador of the Republic of the United States of Venezuela, for the presentation of his Credentials.

On Wednesday, April 30, 1952, the Holy Father received in a solemn audience His Excellency Baron Dr. GIUSEPPE KRIPP, Extraordinary and Plenipotentiary Ambassador of the Federal Republic of Austria, for the presentation of his Credentials.

On Saturday, May 3, 1952, the Holy Father received in a solemn audience His Excellency Dr. JOSÉ FÉLIX ARAMBURÚ, Extraordinary and Plenipotentiary Ambassador of the Republic of Peru, for the presentation of his Credentials.

On Tuesday, May 13, 1952, the Holy Father received in a solemn audience His Excellency Dr. FRANCESCO GIORGIO MAMELI, Extraordinary and Plenipotentiary Ambassador of the Italian Republic, for the presentation of his Credentials.

## SECRETARY OF STATE

APPOINTMENT

By a letter from the Secretary of State, dated May 8, 1952, the Holy Father, Pius XII, happily reigning, deigned to appoint the Reverend Monsignor Principi as First Prefect, Economist, and Secretary of the Reverend Fabric of Saint Peter.

[*Latin ed. p. 391*]

391 By the Brevi Apostolici, the Most Holy Father Pius XII, reigning happily, deigned to appoint: June 17, 1949. The Most Reverend and Illustrious Lord Cardinal Pizzardo Giuseppe, Protector of the German Association of Saint Cecily, of Lucerne (Switzerland).



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27 " " The Most Reverend and Illustrious Lord Cardinal Micara Clemente, Protector of the Sisters of Saint Joseph of Annecy.

30 " " The Most Reverend and Illustrious Lord Cardinal Tedeschini Federico, Protector of the Œuvre de Saint-Paul (Apostolate by the press) of Freiburg im Breisgau (Switzerland).

October 13, 1950. The Most Reverend and Illustrious Lord Cardinal Piazza Adeodato Giovanni, Protector of the Discalced Carmelite Tertiary Sisters of Saint Teresa (Mexico).

December 11 " " The Most Reverend and Illustrious Lord Cardinal Micara Clemente, Protector of the Missionaries of the Holy Spirit (Mexico).

" " " The Most Reverend and Illustrious Lord Cardinal Micara Clemente, Protector of the Sisters of the Most Sacred Heart of Jesus (Mexico).

March 24, 1952. The Most Reverend and Illustrious Lord Cardinal Pizzardo Giuseppe, Protector of the Missionary Catechist Sisters of the Sacred Heart of Jesus (Nanoli).

26 " " His Excellency, the Reverend Monsignor Bertoli Paolo, titular Archbishop of Mcornedia, Apostolic Delegate in Turkey.

April 4 " " The Most Reverend and Illustrious Lord Cardinal Tisserant Eugenio, Protector of the Sisters of the Sacred Heart of the Incarnate Word (Rome).

8 " " The Most Reverend and Illustrious Lord Cardinal Tedeschini Federico, Protector of the Sisters of the Sorrowful Mother, Servants of Mary (Nocera dei Pagani).

" " " The Most Reverend and Illustrious Lord Cardinal Tisserant Eugenio, Protector of the Missionaries of Our Lady of "La Salette" (Rome).

" " " The Most Reverend and Illustrious Lord Cardinal Micara Clemente, Protector of the Oblates of the Virgin Mary (Rome).

18 " " The Most Reverend and Illustrious Lord Cardinal Canali Nicola, Protector of the Franciscan Friars of the Atonement (New York).

" " " The Most Reverend and Illustrious Lord Cardinal Pizzardo Giuseppe, Protector of the Daughters of Our Lady of the Snows (Savona).

[*Latin ed. p. 392*]

392 23 Acta Apostolicae Sedis - Official Commentary, April 1952. The Most Reverend and Illustrious Cardinal Tedeschini Frederick, Protector of the Missionaries of Saint Francis de Sales (Annecy). 28. His Excellency, the Most Reverend Monsignor de Furstenberg Maximilian, titular Archbishop of Palto, Apostolic Nuncio in Japan. May 6. The Most Reverend Monsignor Pietro Palazzini, Prelate of the Supreme Tribunal of the Apostolic Signature. Assistants to the Papal Throne: October 16, 1945. His Excellency, Monsignor Anaya y Diez de Bonilla Gerard, Bishop of San Luigi Potosí. December 30, 1949. His Excellency, Monsignor de Llobet Gabriel, Archbishop of



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Avignon. Apostolic Protonotaries, with the right to participate: December 17, 1947. Monsignor Pietro Chaix, of the diocese of Frejus. May 25. Monsignor Giuseppe Si van, of the same diocese. 1949. Monsignor Carleton William Burke, of the archdiocese of Edmonton. December 30, 1949. Monsignor Robert Huet, of the diocese of Orleans. February 22, 1950. Monsignor Giovanni Vil lot, of the archdiocese of Lyon. March 9. Monsignor Ludovico Victor Ricaud, of the diocese of Tarbes and Lourdes. July 20. Monsignor Palemone Glorieux, of the archdiocese of Cambrai. Domestic Prelate of His Holiness: November 18, 1946. Monsignor Albert Alexander McRae, of the diocese of Alexandria in Ontario. HONORS. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to bestow: The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: September 7, 1950. Upon Mr. Giovanni Le Cour Grandmaison, of the archdiocese of Paris. The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: December 23, 1948. Upon Mr. Leone Martel, of the diocese of Marseille.

[*Latin ed. p. 393*]

Year and Volume XXXIV, June 3, 1952 (Series I, Volume XIX) - No. 8.

## ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY.

### PIUS XII, PAPAL ACTS.

APOSTOLIC CONSTITUTIONS: CONSTITUTIONS REGARDING THE DIOCESES OF RANCHI AND NAGPUR (RAIGARH AND AMBIKAPUR), SEPARATED FROM THE DIOCESE OF RANCHI, ENCOMPASSING THE ENTIRE CIVIL DISTRICT OF RAIGARH AND THE GREATER PART OF THE CIVIL DISTRICT OF SURGUJA; AND FROM THE DIOCESE OF NAGPUR, A PORTION OF THIS DISTRICT IS ALSO SEPARATED, AND FROM THESE SEPARATED TERRITORIES, A NEW DIOCESE IS FORMED, TO BE CALLED (RAIGARH-AMBIKAPUR), WHICH IS ESTABLISHED AS A SUFFRAGAN SEE OF THE METROPOLITAN CHURCH OF CALCUTTA.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT.

We cannot but rejoice with great joy to see the Christian cause administered and governed in such a way that it gives sufficient promise of ever-increasing growth. To achieve this, a proper demarcation of ecclesiastical territories certainly helps, which, as far as possible, should correspond to the conditions of time and place. For this reason, gladly accepting the petitions presented to this Holy See by the venerable Father Anscharius Sevrin, Bishop of Ranchi, after having first obtained the consent of the present



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Ordinary of Nagpur, as far as it concerned him, and then of the venerable Father Peter Leo Kierkels, Archbishop with the titular see of Saianinensis and Apostolic Delegate in India, who, with a favorable opinion, regarding the aforementioned, the venerable Fathers...

[*Latin ed. p. 394*]

By the counsel of Our Holy Roman Cardinal Brothers, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent of others concerned, or those who may presume to be concerned, and having fully considered the matter, We, by the fullness of Our supreme authority, decree the following. We separate from the Diocese of Ranchi that territory which comprises the entire civil district of Surguia and the greater part of the civil district of Raigarh, which lies within the boundaries of that same diocese; and We assign the remaining portion of the same district of Raigarh, pertaining to this diocese, to the Diocese of Nagpur. From these territories thus separated, We erect and establish a new diocese, bounded by the same limits as the two districts mentioned above, which We wish to be called "Raigarh-Ambikapur." We establish the episcopal see of this new diocese in the city of Patthalgaum, and therefore We raise that city to the dignity of an episcopal city. We reserve the right for the Bishop to choose, within the diocese itself, the church which he deems most suitable for the episcopal cathedral; and We therefore elevate that church to the rank of a cathedral, and We grant to the Bishop, for the time being of Raigarh-Ambikapur, all the rights, privileges, insignia, honors, and graces with which other cathedrals of the Church and their respective prelates are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations as are imposed upon others. We constitute this newly erected diocese a suffragan of the Metropolitan Church of Calcutta, and therefore We decree that the Bishops, for the time being of Raigarh-Ambikapur, shall be subject to the metropolitan jurisdiction of the Archbishop of Calcutta. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons, We grant that, in the meantime, diocesan Consultors shall be chosen and appointed from the clergy residing in the city of Patthalgaum or in the neighboring areas, to serve in place of the Canons for the purpose of legal proceedings. We constitute the episcopal endowment with a suitable portion of the revenues and assets, if any, belonging to the territories from which this new diocese has been formed, as well as the revenues and offerings of the Curia, which are customarily provided by the faithful, for the benefit of which the diocese itself has been established. Furthermore, with regard to the governance and administration of this diocese, We command that all things pertaining to the election of a Vicarious Capitular or Administrator in the event of a vacancy, to the institution of those whom the Lord has called to this office, to the rights and obligations of the clergy and laity, and



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other matters of this kind, shall be observed in accordance with the sacred canons and synodal decrees in force in Eastern India. For the execution of all that has been decided and established, We command the venerable...

[*Latin ed. p. 395*]

Acts of Pope Pius XII, 395: We appoint a Religious Father in India, whether he be an Apostolic Missionary or one who presides over the execution of these Letters, and we grant him the necessary and appropriate faculties, even to delegate, for the purpose in question, any man established in ecclesiastical dignity, provided that he authentically transmits to the Sacred Congregation for the Propagation of the Faith, as soon as possible, a certified copy of the executed acts. Finally, we wish that the same full faith be given to copies, extracts, or even printed versions of these Letters, provided they are signed by the hand of a public notary and sealed with the authority of a man established in ecclesiastical dignity or office, as is demonstrated by these very Letters. We will and decree that these present Letters be firm, valid, and efficacious, and that they shall have their full and complete effect, and that they must be inviolably observed by all to whom they pertain, notwithstanding any contrary provisions, even those worthy of special mention, to all of which we derogate. Therefore, let no one dare to infringe or contradict this page of dismemberment, erection, constitution, concession, subjection, commission, decree, mandate, delegation, derogation, and our will. If anyone should presumptuously attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, on the thirteenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For His Holiness: The Cardinal Secretary of State, Ernest Tissierant. Dean of the Sacred College. The Most Reverend Cardinal, Emmanuel Biffi, Prefect of the Sacred Congregation for the Propagation of the Faith. Carinci, Archbishop, titular of Bernardus De Felicis, Place at the foot of the page, Register, in Cane, Vol. LXXXII, No. 86. Seleuc, Dean. Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale II

DE CHAVEZ = Vicariate Apostolic of Ã□uflo de ChÃ¡vez

A VICARIATUS APOSTOLICI DE CHIQUITOS IN REPUBLICA BOLIVIANA TERRITORIO PARS DISTRAHITUR, EX QUA NOVUS ERIGITUR VICARIATUS APOSTOLICUS^ (( DE NUFLO DE CHAVEZ )) NUNCUPANDIS.

**PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM**



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Ne sacri Pastores, ob nimiam sibi commissi territorii amplitudinem, in suo obeundo numere praeter vires graventur, neve ob eandem causam christianae rei administratio quid detrimenti capiat, solet Apostolica Sedes, cum id per rerum adiuncta licet, territoria eiusmodi dispertire et novas exinde condere diciones.

Quam ob rem libenter preces admittendas duximus, quibus, christifidelium regimini catholicae religionis facilius propagandae aptius consulendi et causa, a Nobis postulabatur ut ex terris Vicariatus Apostolici de Chiquitos in Republica Boliviana partes distraherentur, quibus alius erigeretur Vicariatus Apostolicus.

Collatis igitur consiliis cum dilecto Filio Nostro Petro, tituli S. Crucis in Hierusalem, Biondi, S. S. R. E. Presbytero Cardinale Fumasoni Congregationis de Propaganda Fide Praefecto, suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant, consensu, omnibus mature perpensis ac certa scientia, Apostolicae Nostrae potestatis plenitudine, a quem memoravinus Vicariatu Apostolico de Chiquitos illam territorii partem distrahimus quae totam civilem provinciam de Nullo de Chavez complectitur, ipsamque in novum erigimus et constituimus Vicariatum Apostolicum « De Nullo de Chavez » nuncupandum, quem dilectorum filiorum Provinciae Bavarensis Fratrum Minorum sodalium curis, ad Nostrum tamen et Apostolicae Sedis beneplacitum, committimus.

Novo autem huic Vicariatui de Nuflo de Chavez eiusque pro tempore Praesulibus omnia attribuimus iura, privilegia, honores et potestates quibus ceteri Vicariatus Apostolici eorumque.

To prevent sacred pastors from being overburdened by the excessive size of the territory entrusted to them, nor that the administration of the Christian faith suffer any detriment for the same reason, the Apostolic See, when circumstances permit, divides such territories and establishes new jurisdictions therefrom.

For this reason, we have readily accepted petitions in which, for the better administration of the Catholic religion and the easier propagation of the faith among the faithful, it was requested that portions be separated from the territory of the Vicariate Apostolic of Chiquitos in the Republic of Bolivia, from which another Vicariate Apostolic would be established.

After having held consultations with our beloved son Peter, of the title of the Holy Cross in Jerusalem, Biondi, Reverend Father Cardinal Fumasoni, Prefect of the Congregation for the Propagation of the Faith, having provided what was necessary, with the consent of those who were present, or of those who might presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of our Apostolic authority, we separate from the Vicariate Apostolic of Chiquitos that portion of territory which comprises the entire civil province of Nuflo de Chavez, and we establish and constitute it as a new Vicariate Apostolic, to be called "De Nuflo de



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Chavez," which we entrust to the care of the members of the Order of Friars Minor of the Bavarian Province, for our pleasure and that of the Apostolic See.

To this new Vicariate of Nuflo de Chavez and its temporary superiors, we grant all rights, privileges, honors, and powers with which other Vicariates Apostolic and their superiors are endowed.

[*Latin ed. p. 397*]

Acts of Pope Pius XII, 397. Vicars enjoy common law rights, and we likewise subject them to the same burdens and obligations as all others. We intend and command that all of these things be arranged and established, ratified and valid, with no obstacle whatsoever. Furthermore, we decree that these Letters, whether copied or excerpted, but signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall have the very same validity as if they were the original Letters. To no one is it permitted to infringe upon or contradict this page of division, erection, commission, concession, statute, and our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirteenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our pontificate. For the Holy Roman Church, Cardinal TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith. Dean of the Sacred College. Louis Kaas, Arthur os Mazzoni, Protonotary Apostolic. *Loco Tenens*. *Registrum in Cane. Ap., vol. LXXXII, n. 85.*

III. OF BUKOBA (OF LOWER KAGERA). A portion of the territory of the Apostolic Vicariate of Bukoba is separated, and a new Apostolic Vicariate is erected, to be called "of Lower Kagera," to which secular clergy from that same place are assigned.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT.

Because of the supreme office of the Apostleship entrusted to Us by divine authority, We must diligently strive to ensure that from ecclesiastical jurisdictions, still entrusted with missionary duties, in which the Catholic cause has greatly progressed, portions are...

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - Official Commentary 398: That new circumscriptions may be established, and that others may be divided, so that they may be entrusted to different superiors, who, having them placed under their governance, may administer them more easily and usefully. Now, in the region of Tanganikensis in Africa orientalis, the Apostolic Vicariate of Bukoba, entrusted to members of the Society of African Missions (com-



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monly known as "the White Fathers"), had, through their diligence and industry, experienced such joyful growth in the faith, that a frequent number of secular clergy, born in that very place, flourished. It was therefore deemed fitting to divide the aforementioned Vicariate into two parts, in one of which the secular clergy, as we have said, would dedicate themselves more suitably to the sacred ministry and to spreading the Catholic faith. Therefore, with the favorable opinion of the Most Reverend Brother David Mathew, holding the title of Archbishop of Apamea in Bithynia and Apostolic Delegate in British East and West Africa, after mature deliberation, and with the advice of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, of whom we have made mention, and with the fullness of Apostolic power, we divide, with the consent of those concerned or of those who presume to have an interest, the entire civil districts of Kisïba and Missenyi, and the civil district of Kiymia, which is situated on the western bank of the Ngono River, from the Apostolic Vicariate of Bukoba. From this territory thus separated, we establish and constitute a new Apostolic Vicariate, extending from the Kagera River, encompassing the regions between its waters, which we shall call "Kagera Inferiore," and we entrust it to the care of secular clergy born in that very place, for our pleasure and for the pleasure of the Apostolic See. We grant to this Apostolic Vicariate of Kagera Inferiore and to its temporary superiors all the rights, privileges, honors, and powers with which other Apostolic Vicariates and their superiors are commonly endowed, and we subject them equally to the same burdens and obligations with which others are burdened. All of these things, thus arranged and established, we decree and command to be valid and effective, notwithstanding any contrary provisions. Furthermore, we will that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect as these very Letters, provided that they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe upon or contradict this division, establishment, constitution, commission, concession, statute, and our will. If anyone...

[*Latin ed. p. 399*]

399 The Acts of Pope Pius XII state that anyone who should presume to attempt such a rash act will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirteenth day of the month of December, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary of State, Ernest Tissierant; the Dean of the Sacred College, Cardinal Fumasoni Biondi; the Prefect of the Sacred Congregation for the Propagation of the Faith, Francis Hannibal Joseph Caprio; Ferretti, Protonotary; Protonotary Apostolic; Apostolic Del-



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egate *ad instar* of the Kingdom of England, in the volume LXXXII, number 99. IV. The Apostolic Prefecture of Mbulu is raised to the rank and dignity of an Apostolic Vicariate, with the same name and boundaries. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: We are greatly rejoiced whenever we are informed that the Christian cause has made significant progress in some part of the world. We have now observed this to have occurred in the Apostolic Prefecture of Mbulu, located within the boundaries of Tanganyika in East Africa, which, thanks to the diligent efforts of members of the Society of the Catholic Apostolate, has achieved such considerable growth, especially in recent times, that it appears worthy of being raised to a higher rank. Therefore, after consultation with our venerable brothers, the Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, and after hearing the opinion of the venerable Brother David Mathew, Archbishop with the title of Apamea in Bithynia, and Apostolic Delegate in East and West Africa, and after supplementing what is necessary, and with the consent of those who are concerned, or who may presume to be concerned, after mature deliberation and with certain knowledge, by the fullness of Our supreme authority, We hereby raise the aforementioned Apostolic Prefecture of Mbulu to the rank and dignity of an Apostolic Vicariate, with the same name and boundaries.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary. Within the established limits, We erect and constitute a Vicariate Apostolic, and We entrust it to the members of the same Society of the Catholic Apostolate, for Our own and for the good pleasure of the Apostolic See, not doubting at all that, as diligent workers cultivate the Lord's field, the Catholic name will flourish daily more and more in that region. Therefore, the rights and obligations pertaining to other Vicariates will apply to this new Mbulu Vicariate. Furthermore, for the time being, the prelates thereof will receive from this source the rights, privileges, and powers that are properly theirs, and from this source also the duties and obligations that are commonly incumbent upon prelates of that kind. We wish and command that all of these things, as above established and constituted, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as these very documents. To no one shall it be permitted to infringe upon or contradict this decree, erection, constitution, entrustment, concession, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter



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and Paul. Given at Rome, near St. Peter, on the tenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Cardinal Prefect of the Congregation for the Propagation of the Faith, E. Cardinal TISSERANT. The Secretary, P. Card. FUMASONIBIONDI. The Dean of the Sacred College, A. Carinci, Archbishop Arthur Mazzoni, Place I-B, Lead, Registry in Cane, vol. LXXXIII, n. U., title Proton. Selene, Dean Proton. Apost. Apost.

[*Latin ed. p. 401*]

Acta Pii Pp. XII 401 APOSTOLIC LETTERS: A temple dedicated to the honor of Saint Vincent Ferrer, located in the city and diocese of Valencia, has been granted the title of a Minor Basilica. POPE PIUS XII: For the perpetual memory of this event. — Among the temples erected by the Spanish in honor of Saint Vincent Ferrer, we have learned that the church in Valencia holds a prominent place. However, after the city of Valencia regained its freedom, the church, which had been beautifully constructed, was almost entirely destroyed in the preceding century. A new church was begun and completed in 1921, and it is highly commendable for its work and craftsmanship. The structure, which is known as "Gothic," is particularly noteworthy, with its nave divided into five parts and its main altar, which was constructed in 1938 with exquisite artistry after the Spanish conflict. The painted panels also contribute significantly to the beauty of the church, and many members of the Dominican Order diligently serve there, attracting faithful Christians who come for the purpose of piety and religion. Therefore, petitions have been presented to Us to grant this temple, which is so richly praised, the title and rights of a Minor Basilica. These requests, supported by the ample commendation of the Most Reverend Brother Marcellus Olaechea Loizaga, Archbishop of Valencia, have pleased Us, and We have decided to fulfill them. Therefore, having heard the Most Reverend Brother Clement, Cardinal of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for Rites, and with full knowledge and mature deliberation regarding the fullness of Our Apostolic authority, We hereby, by the authority of these Letters and in perpetuity, elevate the church of Saint Vincent Ferrer, located in the city and Archdiocese of Valencia, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be duly judged



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and.

[*Latin ed. p. 402*]

Acts of the Apostolic See - Official Commentary 403, defining [something]; and declaring it null and void from this moment, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly. Given from the Palace of Gandulfo, under the Seal of the Fisherman, on the twenty-ninth day of the month of July, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Father, to the Reverend Cardinal Gildo Prunola, Prefect of the Pontifical Diplomatic Office, for the dispatch of this document: HIS HOLINESS, FRANCIS XAVIER, BISHOP OF THE DIOCESE OF JOLIET, IN ILLINOIS, IS ESTABLISHED AS THE PRINCIPAL CELESTIAL PATRON. PIUS PP. XII For the perpetual memory of this matter — Not long ago, dioceses established by this Apostolic See have been granted a special protection, so that they may flourish and grow with greater blessings. Therefore, when the Reverend Brother Martin Dewey McNamara, Bishop of Joliet in Illinois, requested that We deign to declare Saint Francis Xavier, the most illustrious herald of the Gospel, as the Heavenly Patron of his Church, We willingly resolved to fulfill this request, so that the Christian people of that region, in this important time, may firmly adhere to the institutions of the Catholic Faith. Wherefore, after hearing the Reverend Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare Saint Francis Xavier, Confessor, as the Principal Heavenly Patron of the Diocese of Joliet in Illinois, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and shall be observed by those to whom they pertain, or may pertain.

[*Latin ed. p. 403*]

403 The acts of Pope Pius XII state, now and forever, that this is to be judged and defined in the fullest manner; and that anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be null and void from now on. Given from the Vatican, under the Fisherman's ring, on the sixteenth day of July, in the year 1951, in the thirteenth year of Our Pontificate. Concerning a special mandate from the Most Holy to the Cardinal in charge of public affairs of the Church, Gildo Brugnola, to the diplomatic officials: The church of the First Order of the Visitation, with the title and dignity of a Minor Basilica, located in the city of Annecy, is affected. PIUS PP. XII For the perpet-



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ual memory of this matter. — Indeed, there are places in Switzerland, in France, and especially in Savoy, where Saint Francis de Sales was present, both in word and in writing, and finally in person, and where he dedicated himself to God with his holiness, and where he led people firmly and gently back to true religion. Among these, the ancient city of Annecy stands out and shines above the others, for it was in this very place that the same Saint, together with Saint Jane Frances "de Chantal," wisely and piously founded the Religious Congregation of the Visitation, in which, later, the sacred bodies of both were buried, and which, even now, are piously preserved in the church of the First Order of the Visitation, despite the efforts of some who seek to undermine it with the dangers of French disturbances. This sacred edifice is located on a high hill, overlooking a beautiful lake, and is of such great size and beauty that, as is customary for pilgrims, it attracts a large number of citizens, from neighboring areas, and even from foreign nations, who come each year to venerate the sacred relics of the Saints. We ourselves, while still among the Cardinals, together with Achilles Ratti, who later became Pope Pius XI, our blessed predecessor, visited this church. This church, which is located near the monastery of the First Order of the Visitation, was rebuilt at the beginning of the twentieth century by the Venerable Brother Frederick, Cardinal Tedeschini, of the Roman Church, Bishop of Tusculanum.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - The official records of Etrun, along with its dating and the patronage of the same Order, were, in the year 1949, bestowed upon it with a solemn consecration, in the presence of many bishops and priests of Galliae, and faithful and prudent people. Furthermore, the Temple, endowed with sacred furnishings and precious vestments, and adorned with works of art, which is served by chaplains named after Saint Francis of Sales, and, by Apostolic Letters bearing the Fisherman's ring, dated August 2nd of the year 1939, established by our predecessor, the Blessed Pope Pius X, serves with piety and devotion, both in its founding and in its present state. Given these circumstances, the Venerable Brother Augustus Leo A. Cesbron, Bishop of Annecy, in his own name, and on behalf of the entire clergy, as well as the Visitation nuns, and the entire people, presented us with petitions, so that we might deign to elevate this church to the dignity and honor of a Minor Basilica. Moreover, so that the piety of the clergy and the faithful towards Saint Francis of Sales and Saint Joan Francisca "de Chantal" might not lack a fitting reward, and so that it may flourish ever more for the good of souls, we have gladly decided to grant these petitions, supported by the highest praise of the Most Eminent Cardinal Bishops of Tusculum. Therefore, having heard the Venerable Brother Clement, Cardinal of the Holy Roman Church, Micara, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and with



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certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the tenor of the present Letters, we hereby declare and decree that the aforementioned church, belonging to the primary Order of the Visitation, located in the city and diocese of Annecy, shall be adorned with the title and dignity of a Minor Basilica, with all its liturgical rights and privileges, which properly belong to churches of that designation. Notwithstanding any contrary provisions. These things we decree, establish, and decide, and these present Letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and it shall be rightly judged and defined; and shall be declared void from this moment and null and void; if anything to the contrary concerning these matters should occur, knowingly or unknowingly, by any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's ring, on the 17th day of August, in the 13th year of our pontificate. By special mandate of the Most Holy Father, Cardinal CAROLUS GRANO, Master of Offices, Secretary of State.

[*Latin ed. p. 405*]

Acta Pii PP. XII 405 IV. THE VENERABLE ROSA VENERINI, VIRGIN, FOUNDRESS OF THE PIAR SCHOOLS, IS DECLARED BLESSED. POPE PIUS XII. For the perpetual memory of this event. — The Savior, who, with a gentle smile, commanded the little ones to come to Him (cf. Matthew, XIX, 14), never ceases to assist and help His Church and those who are its members, not only those who, moved by His charity, care for the bodies of the poor, but also, and this is more important, those who cultivate the minds of the young and foster them with the best institutions. This art, if practiced according to the dictates of virtue, often turns to the greatest benefit of human society, and those who devote themselves to it deserve the highest praise; "for," as Saint Bernard says, "it is a pious thing to provide food for the body, but it is a far greater act of mercy to provide nourishment for the soul, which is the proper work of teachers." (Sermo I in Nat. Dom.; P. L., CLXXXIV, 829). The blessed virgin Rosa Venerini belongs to the number of those who practice such benefits, and today we solemnly declare her to be among the Blessed in the heavenly ranks. Like a beautiful garden, the city of Viterbo is adorned with two roses: one, from the Third Order of the Franciscans, was a support to her; the other was a teacher; the former gave an example of rare virtue among men, the latter conformed herself to her example; the former flourished, surrounded by the glory of virginity, the latter did not enter into marriage except in those bonds which united her to Christ. Therefore, she, whose life we are now recounting, was born there on the ninth day of the month of February, in the year one thousand six hundred and fifty-six, of Godfrey Venerini, who practiced medicine, and Martia Zampichetti, parents of four children, and of a noble and re-



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spectable name. These parents, after baptizing the infant the following day, raised her, and instilled in her the seeds of domestic virtues, and cultivated her mind with the most useful precepts. The young girl, having used such instruction, when she reached the age of reason, bound herself to God with a vow, to serve Him in a religious life. But when she reached the proper age of the body, she was somewhat diverted from her studies by the vanities of this world; and, troubled and concerned by these matters, she used to call upon the heavenly Lord with these words: "Lord, what shall I do? Lord, I do not have the strength; Lord, unless You grant me Your help, I cannot withstand the temptations of men." But when a young man, who desired her, was suddenly taken by death, Rosa, her affairs changed—

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - The official commentary reveals that she, for the sake of Christ, surrendered herself and all things to Him; she was chaste, whom she loved, and she would be a virgin, whom she received, her affections would not be taken away by any separation (cf. Off. S. Agneti). Therefore, she requested her father to allow her to enter the community of sacred virgins, but he, in order to test her intentions and resolve, entrusted her to the nuns of the Viterbo monastery, under the care of Saint Catherine, for a year. However, after a few months, she returned to the house, saddened by the death of her parents, to care for her mother, who was afflicted with grief and illness. At that time, she also approached a priest of the Society of Jesus, to whom she revealed her desire for a higher life. Guided by him, she began to pursue sacred studies, and she subjected herself to penance, inflicting pain upon herself through voluntary flagellation and other chastisements. After the death of her mother and her older brother, she, with the encouragement of Ignatius, her confessor, who was a member of the same Society of Jesus, began to invite young girls and women from the neighborhood daily, after vespers, to join her in honoring the Heavenly Queen with a Marian prayer. Seeing that they were ignorant of the truths of the Christian faith, she combined pious prayers with instruction. At that time, she would reveal the depths of her soul to Ignatius Martinelli, a priest of the same Society of Jesus, whom she would have for almost thirty years as a teacher and guide in all her endeavors. This man, seeing that the Handmaid of God was hesitant about whether, according to the vow she had made, she should withdraw into seclusion, or whether, having changed her former promise, she should dedicate herself to the education of young girls, who at that time were almost entirely deprived of instruction, after much prayer, advised her to pursue the latter course of action. With this doubt resolved, the virgin, to whom it had been entrusted, as if by divine command, to serve religion, left with two companions, having rented a house in Viterbo with money provided to her, and there, on the thirtieth day of August, in the year one thousand six hundred and eighty-five, she



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opened a school where less fortunate girls could learn the principles of the Faith free of charge, and domestic arts. This was the beginning of the congregation of the Ladies of Instruction, which was later named after the author's surname. Rosa was endowed with an excellent natural intelligence, and she was educated, as was customary at that time, and she was well-suited to impart knowledge to others. She also possessed a steadfast spirit, which neither prosperity nor adversity could shake, and she readily offered herself to all, and as a devoted virgin of God, she embraced the daughters born of the common people and the masses, as a loving mother. To this small dwelling, which was dedicated to divine and human knowledge, and which had been approved by Cardinal Urban Sacchetti, the local bishop, a large number of young women from Viterbo flocked, and she reaped the most abundant fruits; "for this voice," as Saint Gregory the Great said, "penetrates the hearts of the listeners more readily than the life of the one who speaks commends it" (Reg. Past., c. 3; P. L., LXXVII, 28).

[*Latin ed. p. 407*]

Acta Pii Pp. XII 407. Although Ignatius Martinelli, a priest, had been called away at another time, and the initial number of members had diminished, and although there were those who spoke against the teachers and those who criticized them, nevertheless Rosa maintained steadfast constancy in her purpose within the institution. And the new tree began to extend its branches happily towards the heavens. In the year 1692, Marcus Antonius Cardinalis Barbarigo, Bishop of Falcisora, having observed the benefits that arose from those schools, desired to allow similar activities for girls in his own diocese. This work, begun and fostered by the Servant of God, was credited to her student, Lucia Filippini, from whom a similar society was later founded for the instruction of young people. This virgin from Melita, having lived a life according to every standard of virtue, merited the honors of the heavenly saints, so that one might say that the praises of the disciple redounded to the teacher. In other regions as well, Rosa oversaw the establishment of more schools, and it is scarcely possible to say how many sorrows and troubles she endured in this endeavor. There were those who, driven by malice, sought to harass religious women and to set fire to their homes. Finally, in the year 1731, the Servant of God established a foundation in this city, where young girls immediately began to attend the teachers. This was visited by Clemens Pp. XI, our Predecessor, who, not considering it beneath him, paid a visit and bestowed great praise upon the diligent leader. Rosa, therefore, as one who followed the discipline of Saint Ignatius, was the first to dedicate herself to the propagation of divine glory and to the care of souls, and she directed her thoughts, intentions, and efforts towards their salvation. She had also made such progress in virtue that she always placed modesty above all else, acted with the utmost consideration in all things, and adapted her life to the will of God alone,



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bearing adversities, illnesses, and the loss of heavenly consolations with a great and even spirit. Hastening towards the goal and finally anticipating heavenly joys, she left instructions in writing, so that her daughters, having already established a way of life according to the laws, would continue to follow a similar path. With these things in mind, on the seventh day of the month of May, in the year 1732, she was overcome by illness and, having received the last sacraments of the dying, she passed from the darkness of this life to eternal light in Rome. Many, attracted by the spiritual beauty of Rosa, came to the funeral, which was honorably celebrated in the temple called the Most Holy Name of Jesus. In the same temple, a burial place was granted to her, so that, since she had composed her life according to the precepts of Saint Ignatius, she might, even in death, be joined to that great exemplar of virtue. And the fame of her sanctity, which grew more and more each day, was seen by God to be confirmed by heavenly signs. Therefore, the cause of her beatification...

[*Latin ed. p. 408*]

The proceedings concerning the granting of heavenly honors to her were begun, and after the ordinary procedures, the Commission for the Introduction of the Cause, established within the Sacred Congregation of Rites, was signed by Our Predecessor, Pope Pius XI, of blessed memory, on the sixteenth day of the month of May, in the year nineteen hundred and twenty-eight. Subsequently, after Apostolic investigations were completed, the theological and cardinal virtues of the Venerable Rosa Venerini were discussed; and, after considering all matters and perspectives, We decreed, by a solemn decree on the sixth day of the month of March, in the year nineteen hundred and fifty-nine, that the Servant of God should be honored as a heroine. Afterwards, the question of miracles, which were said to have been obtained through her intercession, was examined, and all matters were carefully investigated in the aforementioned meetings; and on the thirteenth day of the month of January of this year, nineteen hundred and fifty-two, We declared that two were established. Therefore, one matter remained to be discussed: whether the Servant of God should be safely enrolled among the Blessed in Heaven; which doubtful matter was proposed by Our beloved son, Alexander, Presbyter of the Holy Roman Church, Cardinal Verde, the Promoter of the Cause, in a general meeting, held before Us on the thirty-first day of the same month and year. All those present, including the Cardinals entrusted with the Sacred Rites, as well as the Official Prelates and Consultor Fathers, affirmed that this could be done with all their votes. However, for the importance of the matter, We resolved to open Our minds to receive a greater share of heavenly assistance, and We offered prayers to God that We might obtain it. Therefore, finally, on the second day of the month of March of this year, after having diligently performed sacred duties, We, accompanied by Our



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Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, the aforementioned Cardinal Promoter of the Cause, Our Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, and the Reverend Father in charge of the Sacred Council of the Order of Religion, and Our beloved son Salvatore Natucci, General Promoter of the Faith, decreed that the solemn Beatification of the Venerable Servant of God, Rosa Venerini, could safely proceed. Since these things are so, We, fulfilling the wishes of the Institute of the Piarist Teachers, named after their founder, by the force and authority of Our Apostolic Letters, grant that the Venerable Servant of God, Rosa Venerini, Virgin, should henceforth be called Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same Our authority, We grant that the Office of the Common of Virgins should be recited for her each year.

[*Latin ed. p. 409*]

The Acts of Pope Pius XII, page 409, with the proper readings approved by Us, and the Mass of the same Feast, with proper prayers approved, shall be celebrated according to the rubrics of the Roman Missal and Breviary. We grant permission for the recitation of this Office and the celebration of the Mass only in the dioceses of Viterbo, within whose boundaries the aforementioned Blessed was born, and in Rome, in which she breathed her last, as well as in temples and chapels throughout the world where the Institute of the Pious Sisters, named after the author, is located, by all the Christian faithful who are required to recite the canonical hours, and, with regard to the Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant permission that the solemnities of the Beatification of the Venerable Rosa Venerini, with the observances to be observed as stated above, be celebrated in the temples or chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances and Decrees concerning non-cult, and any other contrary provisions. We decree that copies of these Letters, even printed ones, shall be signed by the hand of the Secretary of the Sacred Congregation for Religious and shall be sealed with the seal of the same Congregation, and that the same faith shall be given to them as is given to the signification of Our will expressed in these Letters. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourth day of the month of May, the Sunday after Easter, in the year 1952, in the fourteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church,



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Gildo Brugnola. *Acta Pontificia*, volume XIX, no. 8, March-April 1952. For distribution to the diplomatic representatives.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE MOST REVEREND FATHER MARTIN LUCAS, ARCHBISHOP TITULAR OF ADULITANUM, AND APOSTOLIC DELEGATE IN SOUTHERN AFRICA, IN WHICH THE SUPREME PONTIFF, PROCLAIMING THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, TO BE THE PATRON SAINT OF THE ENTIRE SOUTHERN AFRICAN UNION, ALSO APPOINTS HIM AS DELEGATE TO HOLD A MARIAN CONGRESS IN THE CITY OF DURBANIANA, INVOLVING THE ENTIRE UNION OF SOUTHERN AFRICA AND AUSTRALIA.

**PIUS PP. XII**

To the Venerable Brother, greetings and Apostolic Benediction.

Indeed, with great joy, we have learned that, next month in April, in the distinguished city of Durbaniana, which, due to its large population and abundance of commerce, was established as a metropolitan see by Us just last year due to the increase in the number of Catholic faithful, a Marian Congress will be solemnly celebrated for the entire Southern African Union.

For, not long ago, moved by the Holy Spirit, we announced and defined, as a dogma of the faith, that the most august Virgin Mary was assumed into heavenly glory, both in body and soul. The Bishops of Southern Africa, for the faith and piety of their flocks, considered it fitting to hold solemn celebrations in her honor, in order to foster and increase devotion to the heavenly Mother. Moreover, through insistent requests, they implored Us to declare the Blessed Virgin Mary, assumed into heaven, as the heavenly Patroness of the entire civil territory under their jurisdiction.

And so, with great pleasure, we do so through these letters, exercising Our authority, decreeing, ordering, and declaring that the most benign Virgin Mary, who was, by a singular privilege, assumed into heaven with her body, is the heavenly Patroness of the entire Southern African Union.

Furthermore, in order that the splendor and magnificence of the aforementioned celebration may be increased by Our own presence in some way, We appoint and nominate you, Venerable Brother, who, with the dignity of an Archbishop, already represent Our person in this remote and beloved land of Ours, as Our Delegate to preside over the Marian Congress to be held soon in the city of Durbaniana, in Our name and with Our authority.

Therefore, we have great hope, for your presence, and for the presence of other sacred prelates, for the gathering of the faithful people, and for the



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pious and august assemblies and rites.

[*Latin ed. p. 411*]

411 The Acts of Pope Pius XII, adorned with such solemnities, have clearly proven to be beneficial, both for the triumph of the Heavenly Queen and for the progress and well-being of souls. Finally, Venerable Brother, there remains nothing but to grant you, on a designated day after the Sacred pontifical ceremony, in the presence of the faithful, the power, in Our name and with Our authority, to bestow a plenary indulgence upon them, according to the customary conditions of the Church. Meanwhile, as a pledge of the divine gifts and a sign of Our particular charity, We impart to you, Venerable Brother, the Apostolic Benediction, to all the Bishops of Southern Africa, and to their clergy and faithful, in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of the month of March, in the year 1788, in the fourteenth year of Our pontificate. PIUS PP. XII

ALLOCUTIONS

I. To Delegates from the "Society for Old Testament Study" from Rome and Britain. When We come to expressing a word of welcome and encouragement to such an elect group of Scripture scholars, Our memory goes back at once to what Our saintly Predecessor, Damasus, well on to sixteen centuries ago, wrote to the learned St. Jerome. "I do not believe there can be a subject more worthy of conversation between us than the Scriptures. Nothing could be truer, when one reflects that from the *in principio* of Genesis to the *veni, Domine Jesu* of the Apocalypse, the Holy Scriptures contain the word of God. What a precious vein of untold riches is opened up by almost any of its sentences. We must be brief. But We "Pleasant is a meadow," wrote Chrysostom, "a garden is fair; but still more pleasant is the study of Holy Scripture. In the meadow we find flowers, but they quickly fade; in Holy Scripture we hear words that have the power of immortal life. In the meadow the zephyrs blow; in the Scripture the Holy Spirit breathes."

*Habita die 10 Aprilis mensis a. 1952.

1 Ep. XXXV - MIGNE PL, vol. 22, col. 451.

[*Latin ed. p. 413*]

Acts of Pope Pius XII, 413, II, Address to the Delegates of the International Convention of the "Fédération Mondiale des Jeunesses Féminines Catholiques," held in Rome.

"Welcome, dear daughters of the World Federation of Catholic Young Women. We greet you with the same joy, the same delight, and the same affection with which We received you five years ago at Castel-Gandolfo, on the occasion of the great international gathering of Catholic Women. The inspirations and the wise counsel that you received from this Congress, as well as the words that We addressed to you at that time, have truly not been



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without fruit. We know how, during this interval, your efforts have been directed towards achieving the specific goals that you clearly envisioned. This is also demonstrated by the printed document that you presented to Us during the preparation of today's Congress: "The Faith of the Young – A Problem of Our Time." Its 32 pages carry the weight of a substantial volume, and We have examined it with great attention, for it summarizes and synthesizes the teachings of numerous and varied investigations into the state of the faith among Catholic youth in Europe, and the results are extremely instructive. A whole series of questions that are addressed therein, We have ourselves treated in Our Address of September 11, 1947, to which you were present, and in many other Addresses both before and since. Today, We would like to take advantage of this meeting with you to express Our thoughts on a certain phenomenon that is manifesting itself in various places in the lives of Catholics, a phenomenon that affects everyone to some extent, but particularly the young and their educators, and of which your document also reports traces in various places, as when you say: "Confusing Christianity with a code of precepts and prohibitions, the young feel as if they are suffocating in this atmosphere of 'imperative morality,' and it is not a negligible minority that throws away 'this burdensome baggage.'"

* Held on April 18th of the year 1952.

1. *Discorsi e Radiomessaggi, IX, page 221-233.*

* Page 10.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Commentarium Officiale.

Una nova conceptio legis moralis.

Hoc phenomenon "novam conceptionem vitae moralis" appellare possumus, cum sit tendentia moralitatis. Et principia moralitatis fundantur in veritatibus fidei; et scitis bene quam fundamentalem importantiem habeat ad conservationem et developmentum fidei, ut iuvenis statim formetur et progressus sit secundum normas morales rectas et sanas. Sic "nova conceptio moralitatis christianae" directissime attingit ad problemam fidei iuvenum. De "nova morali" iam locuti sumus in Nostra Message Radiodiffusa die 23 Martii ultimi ad Educatores Christianos. Quod hodie dicimus non solum est continuatio illius cuius in eo tempore locuti sumus; sed volumus patefacere fontes profundos huius conceptionis. Hoc qualificari potest ut "existentialismus ethicus," "actualismus ethicus," "individualismus ethicus," intelligendi in sensu restrictivo quem dicemus, et sicut in eo quod alibi "Situationsethik - moralis situationis" appellatum est.

"Moralis situationis." Signum distinctivum eius.

Signum distinctivum huius moralis est quod, in effecto, non fundatur in legibus moralibus universalibus, sicut exempli gratia, Decem Praecepta,



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sed in condicionibus vel circumstantiis realibus et concretis in quibus agere oportet, et secundum quas conscientia individualis iudicare et eligere debet. Hoc est actus humanus. Quare, sententia conscientiae, affirmant tenentes huius ethicae, non potest imperari a ideis, principiis et legibus universalibus.

Fides Christiana exigendas suas morales fundat in cognitione veritatum essentialium et relationum eorum; sic fit S. Paulus in Epistula ad Romanos 3 de religione ipsa, sive christiana, sive praecedentia Christo: "A creatura," dicit Apostolus, "homo apprehendit et, ut ita dicam, perspicit Creatorem, potentiam eius aeternam et divinitatem, et hoc cum tanta evidentia ut se scit et sentit obligatum Deum agnoscere et illi cultum adhibere, ita ut omissio huius cultus vel perversio eius in idolatria gravem culpam sit, omnibus et in omnibus temporibus." Hoc non est quod dicit ethica de qua loquimur. Illa negat.

[*Latin ed. p. 415*]

Acta Pii Pp. XII 415 passim, without further ado, the general moral concepts and principles are presented (although sometimes it approaches a similar negation), but they are shifted from the center to the extreme periphery. It can happen that, often, the decision of the conscience corresponds to them. But they are not, so to speak, a collection of premises from which the conscience draws logical consequences in the particular case, the case of "once." Not at all! At the center is the good, which must be acted upon or preserved, in its real and individual value; for example, in the realm of faith, the personal relationship that binds us to God. If a conscientiously formed conscience decided that abandoning the Catholic faith and adhering to another confession leads closer to God, this course of action would be "justified," even if it is generally qualified as "defection from the faith." Or, in the realm of morality, the giving of oneself, both bodily and spiritually, between young people. Here, a conscientiously formed conscience would decide that, due to a sincere mutual inclination, the intimacies of the body and senses are appropriate, and these, although only admissible between spouses, would become permitted manifestations. The modern, open conscience would thus decide, because from the hierarchy of values, it derives the principle that the values of personality, being the highest, may make use of the lower values of the body and senses, or may set them aside, according to what each situation suggests. It has been strongly asserted that, precisely according to this principle, in matters of spousal law, in the event of a conflict, the serious and upright conscience of the spouses should, according to the demands of concrete situations, have the faculty of directly rendering impossible the realization of biological values, for the sake of the values of personality. Judgments of conscience of this nature, which, at first glance, seem so contrary to God, are nevertheless said to be such that, before God, the sincere and seriously formed con-



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science takes precedence over the "precept" and the "law." Such a decision is therefore "active" and "productive," not "passive" and "receptive" to the decision of the law that God has written in the heart of each, and even less so to that of the Decalogue, which the finger of God wrote on tables of stone, for the human authority to promulgate and preserve. The "new" morality, eminently "individual." The new ethics (adapted to circumstances), say its authors, is eminently "individual." In the determination of conscience, the individual immediately encounters God and makes a decision.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Commentarium Officiale. Ante ipsum, sine interventione legis ullius, auctoritatis ullius, communitatis ullius, cultus ullius vel confessionis, in nihil et in modo aliquo. Hic solum praesens est "ego" hominis et "ego" Dei personalis; non Dei legis, sed Dei Patris, cum quo homo debet coniungi in amore filiali. Sic considerata, sententia conscientiae est ergo "riscus" personalis, secundum cognitionem et evaluationem propriam, in tota sinceritate coram Deo. Hae duae res, intentio recta et responsio sincera, sunt quae Deus considerat; actio ipsi non est momenti. Sic, responsio potest esse ut fides catholica contra principia alia commutetur, ut divortium fiat, ut gestatio interrumpatur, ut oboedientia recusetur auctoritati competenti in familia, in Ecclesia, in statu, et sic deinceps. Omnia haec perfecte conveniunt conditioni "maioritatis" hominis et, in ordine Christiano, relationi filiationis, quae, secundum praeceptum Christi, nos facit orare "Patrem nostrum"). Haec visio personalis praevenit hominem ut debeat in omni momento metire si sententia quae accipienda est correspondit paragraphis legis vel canonicis normis et regulis abstractis; praeservat eum ab hypocrisi fidei pharisaicae ad leges, et ab scrupulo pathologico, tum ab levitate vel a defectu conscientiae, quia onus totius responsabilitatis coram Deo personaliter super Christianum imponit. Sic loquuntur qui "novam moralem" propugnant. Haec est extra fidem et principia catholica. Sub hac forma expressa, ethica nova est tam extra fidem et principia catholica, ut etiam puer, si catechismum suum scit, hoc intellegat et sentiat. Non est difficile cognoscere quomodo novum systema morale a existentialismo derivatur, qui vel abstrahit a Deo, vel simpliciter eum negat, et in omni casu hominem ad se ipsum reducit. Possibile est ut conditiones praesentes induxerint ad conari transplantare hanc "moralem novam" in terram catholicam, ut fidelibus difficultates vitae Christianae plus tolerabiles fiant. In veritate, ad milliones eorum hodie, in gradu extraordinario, firmitas, patientia, constantia et spiritus sacrificii requiruntur, si volunt manere integri in fide sua, sive sub ictibus fortunae, sive in medio qui ad ipsorum cordis passionem omnia quae aspicit, omnia quae desiderat, adhibet. Sed talis



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conatus numquam successurum est.

[*Latin ed. p. 417*]

The Acts of Pope Pius XII on the Fundamental Obligations of Moral Law:

One might ask how the moral law, which is universal, can suffice, and indeed be binding in a particular case, which in its concrete reality is always unique and "one-time." It can, and it does, precisely because of its universality; the moral law necessarily and "intentionally" encompasses all particular cases in which its principles are verified. And in a very large number of cases, it does so with such compelling logic that even the conscience of the simplest believer immediately and with full certainty perceives the decision to be made. This is especially true of the negative obligations of the moral law, those that demand a "do not" or a "leave aside." But not only of these.

The fundamental obligations of the moral law are based on the essence, the nature of man, and on his essential relationships, and therefore hold true wherever man is found. The fundamental obligations of Christian law, insofar as they exceed those of natural law, are based on the essence of the supernatural order established by the Divine Redeemer. From the essential relationships between man and God, between man and man, between spouses, between parents and children, from the essential relationships of community in the family, in the Church, in the State, it follows, among other things, that hatred of God, blasphemy, idolatry, defection from the true faith, denial of the faith, perjury, homicide, false testimony, slander, adultery and fornication, abuse of marriage, solitary sin, theft and robbery, deprivation of what is necessary for life, the denial of just wages, the hoarding of essential foodstuffs, and the unjustified increase of prices, fraudulent bankruptcy, unjust speculative maneuvers – all of these are gravely forbidden by the Divine Legislator. There is nothing to examine. Whatever the individual situation, there is no other recourse than to obey.

Furthermore, We oppose the "ethics of situation" with three considerations or maxims. The first: We concede that God primarily and always desires the right intention; but this is not enough. He also desires the good action. Another: It is not permissible to do evil in order that good may result. But this ethics acts – perhaps without realizing it – according to the principle that the end sanctifies the means.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary on Means. The third: there may be situations in which a man, and especially a Christian, cannot ignore that he must sacrifice everything, even his life, to save his soul. All the martyrs remind us of this. And these are very numerous even in our time. But the mother of the Maccabees and her sons, the holy Perpetua and Felicity despite their newborn children, Maria Goretti, and thousands



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of others, men and women whom the Church venerates, would they have, against the "situation," needlessly or even wrongly incurred bloody death? Certainly not, and they are, in their blood, the most explicit witnesses to the truth, against the "new morality."

The problem of the formation of conscience. Where there are no absolutely obligatory norms, independent of any circumstance or eventuality, the "situation," in its uniqueness, truly requires careful examination to determine which norms are to be applied and in what manner. Catholic morality has always and abundantly treated this problem of the formation of one's own conscience with prior examination of the circumstances of the case to be decided. Everything it teaches offers valuable assistance to the determinations of conscience, both theoretical and practical. It is enough to cite the still relevant expositions of St. Thomas on the cardinal virtue of prudence and the virtues that are related to it. His treatise shows a sense of personal activity and actuality, which contains everything that is just and positive in the "ethics according to situation," while avoiding its confusions and deviations. Therefore, the modern moralist need only continue in the same line if he wishes to explore new problems.

The Christian education of conscience is far from neglecting the personality, even that of the young girl and the child, and stifling their initiative. For all sound education aims to gradually render the educator unnecessary and the educated independent within just limits. And this also applies to the education of conscience by God and the Church: its goal, as the Apostle says, is "the perfect man, to the measure of the fullness of Christ's age," that is, the mature man, who also has the courage of responsibility. It is only necessary that this maturity be placed on the right path! Jesus Christ remains the Lord, the Head, and the Master of each individual.

6 *Summa Theologica* 2-2, q. 47-57.

7 Ephesians 4:13; cfr. 4:14.

[*Latin ed. p. 419*]

Acta Pii P. XII 419, indeed, of every age and condition, through the means of His Church, in which He continues to act. The Christian, for his part, must assume the grave and important function of upholding, in his personal life, in his professional life, and in social and public life, as far as it depends on him, the truth, the spirit, and the law of Christ. This is the personal responsibility of the Christian. The dangers to the faith of youth. This is what We wished to say to you. The dangers to the faith of our youth are today extraordinarily numerous. Everyone knew this and knows it, but your report is particularly instructive on this subject. However, We believe that few of these dangers are as great and as laden with consequences as those that the "new morality" poses to the faith. The errors to which such distortions and such weakening of moral duties lead, which naturally flow from the faith, would, over time, lead to the corruption of the very source



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itself. Thus, the faith dies. Two conclusions. From all that We have said about the faith, We will draw two conclusions, two directives that We wish to leave with you, in conclusion, so that they may guide and animate all your actions and all your lives as valiant Christians: The first: the faith of youth must be a praying faith. Youth must learn to pray. Whether it be always in the measure and in the form that corresponds to their age. But always being aware that without prayer, it is not possible to remain faithful to the faith. The second: youth must be proud of their faith and accept that it may cost them something; they must, from the very beginning of their lives, become accustomed to making sacrifices for their faith, to walking before God with a clear conscience, to revering what He commands. Then they will grow, as it were, in the love of God. May the charity of God, the grace of Jesus Christ, and the participation of the Holy Spirit be with you all. We wish you this with the most paternal affection. And to testify this to you, from all Our heart, We give to each of you and to your families, to your movement, to all its branches throughout the world, to all your companions who adhere to it, the Apostolic Blessing. "Cf. 2 Cor. 13, 13."

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary 420 III To the Delegates of Catholic organizations, at the Universal Congress of Women's Societies held in Rome. Certain, as we are, of the great contribution that women can make to the cause of peace, we address this paternal message to you, mothers, wives, and young women of every nation, and particularly to you, Catholic women, whose filial devotion to the Vicar of Christ is well known to Us, and through Him, to Christ Himself, who received so many exquisite proofs of feminine piety during His mortal life. Always eager to promote, by every means, the work of peace, until its light shall firmly encompass the earth, we also wish to entrust to you, beloved daughters, – who, since tranquility of order is an essential condition of a wholesome feminine life, perhaps appreciate its value better than others – the arduous but sublime task of working for peace. Right here in this Rome, which the peaceful King of the human family made His own, almost consecrating and elevating that universal peace which the Emperor Augustus had proposed and had in some way accomplished, a Congress has convened, representing Catholic women from all over the world, to solemnly express their desire for peace, to affirm their will to demand it from those who have the power to grant it here on earth, to study concrete means, and to offer their action to obtain it, in the name of God and on the foundation of Christian principles. Indeed, your voice is not new, nor is it the last among those that rise from every place in favor of peace; but it is certainly among the most sincere, and we have reason to hope, fruitful. Who could indeed doubt the sincerity of a woman, when she invokes peace, of which she is the first beneficiary, or when she detests war, of which she would be the most compassionate



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victim? Such she has always been. The ancient myth of the sorrowful Andromache, condemned by a disastrous war to the tears of a widow, of a mother of an orphan, and then of an exile and a slave, remains, even as an epic legend, the personification of the immense tragedies in which women have been engulfed by wars of every age, and of those even more atrocious that have been reserved for them by modern and total conflicts. Millions of men and women, who can be considered survivors of the last conflagration, still retain, alive in their memory, the horrific im-

[*Latin ed. p. 421*]

Acta Pii PP. XII 421: In Madrid, mothers with infants in their arms, crushed by the rubble of their homes; others, torn by wounds; still others, petrified by the sudden grief, as if some part of their lives had been abruptly broken. Elsewhere, in countless numbers, they, for whom the home is everything, are forced to wander from place to place, driven by armies, pursued by fears, with their children at their throats, weeping from hunger or illness. Mothers and wives, for long years ignorant of the fate of their loved ones; some, indeed, through the incredible insensitivity of rulers, whose actions are so different from their words, are even today in the agonizing uncertainty: is my son still alive? And virgins cast aside, and families without support, and young girls for whom the dream of their lives has been forever shattered – such is the plight of women in times of war! Have these rulers of nations ever reflected, with a father's heart, on such tragedies, who not only entertain thoughts and desires of war, but who establish and maintain conditions that provoke the danger of war, and perhaps, on the part of unjustly oppressed peoples (a horrifying thing to say!), even a desperate hope for legitimate liberation? But on whom does the responsibility for such an exasperated desire fall? Those circumstances of life, which bring about wars, such as hardships, cruelties, sudden fears, and in general, all abnormalities, if they find in man, who prides himself on enduring hardships, some adaptation, are, however, very often physically and morally disastrous for women. Now, the fear that such evil may be renewed (God forbid!), moves women of every region of the world to fervently invoke peace. This invocation, as a common father, we have often heard from their lips, and today we make it our own, to say to those in whose hands lies the fateful choice between the sword and peace: Look with the eyes of children at the anxieties of so many mothers and wives, among whom are also your own, and let them have greater weight in the balance of your deliberations than the considerations of prestige, immediate advantages, or, if the case arises, utopian dreams inspired by theories poorly founded on the true nature of men and things. Do not demand from women useless acts of heroism; they already perform so many in ordinary life for the sake of the homeland and the human family! However, the sentiment that leads women to abhor war



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would amount to nothing, nor would it ever become a valid contribution to the cause of peace, unless it were transformed into a positive desire to restore everywhere the sense of fraternity, supported by the consciousness of a...

[*Latin ed. p. 422*]

Acts of the Apostolic See - Official Commentary 422: The superior duty of charity, strengthened by the readiness to practice justice among those around you, of which peace is the fruit; in a word, if sentiment does not become action guided by essential Christian principles. What these principles are in particular, and how they determine the action of the Church and Catholics, We recently explained in Our Christmas Message of December 24th, concerning the mission of the Church in favor of peace. 1 In this regard, your cry for peace, daughters, is clearly distinguished from that of other women, whose sincerity we are far from doubting, but which we too often see profaned by being directed towards different ends, even when it is transformed into a clamor of exacerbation and hatred. In any case, it is certain that any invocation of peace that lacks the foundation of the Christian conception of the world is destined to resound in the desert of hearts, like the cry of shipwrecked sailors in the empty expanse of the ocean. Thus, you, Catholic women, are messengers and promoters of peace by virtue of the very title you bear, for "Catholic" is in some way synonymous with "peaceful." And although the duty of citizens of your country requires you to be ready to sacrifice yourselves for the homeland if it were truly unjustly attacked and threatened in its vital rights, you are, more naturally and with greater fervor, disposed to contribute to creating those internal and external conditions that ensure the tranquility of order. The Church and humanity expect this action from you, an action directed towards appeasing hatreds, fraternally uniting peoples, and removing the material causes of conflicts, such as poverty, unemployment, and obstacles to emigration, and the like. 2 This is a twofold action. On the one hand, a psychological and moralizing action, which your delicate sensitivity can undertake better than others: to attract men to savor heavenly goods; to gently encourage them towards austerity, or at least the seriousness and moderation of life; to radiate everywhere the spirit of meekness, the sense of brotherhood among all the children of God, the awareness of the obligation to renounce unjust riches, renouncing yourselves first a luxurious way of life; above all, as a synthesis and culmination of the spiritual action, to educate girls in a Christian manner, according to the Christian vision of the world revealed to us by the Savior. To whom, practically, is the first transmission of the Gospel message entrusted, if not to mothers? Wisdom and goodness.



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1 Acta Ap. Sedis, vol 46, 1952, p. 11-15.

[*Latin ed. p. 423*]

Acts of the Most Holy Pope Pius XII, 42, concerning Divine Providence! It has ordained that each generation, upon its birth, must pass through the gentle school of woman – to which is joined the common Mother, the Church – so that it may each time renew that goodness, that sweetness, that piety, which are innate within her. Without this periodic return to the good source, humanity would, in a short time, yielding to the hardships and harsh struggles of life, degenerate into the most miserable savagery. Therefore, you, who, by natural duty and by divine mission, mold the souls of children, direct the new generation towards the sentiments of universal fraternity and the abhorrence of violence. "This is too remote an action," someone might say. No; it is an action that builds deeply, and therefore is fundamental and urgent. Just as wars, at least modern ones, do not break out suddenly, but for many years mature in the hearts, so true, stable, and just peace does not blossom at the first ray of sunshine of a feeling or a call. There is also an external action, for if, in other ages, the influence of woman was limited to the home and around the home, in our times it extends (whether we like it or not) to an ever-wider field: social and public life, parliaments, courts, journalism, professions, the world of work. Let woman bring her work of peace into each of these fields. If all women truly, from that innate sentiment that makes them abhor war, were to move to concrete action to prevent it, it would be impossible, we say, that the sum of so many efforts, which rely on what best bends wills, namely, piety and love, would not achieve its goal. May the divine help, invoked through prayer, make these efforts more fruitful, for the woman, pious by nature, is accustomed to raise her prayers to God with greater constancy. Just as the prayer of your merciful Queen and Mother, at the wedding in Cana, urging and troubled by the embarrassment and distress of the bride and groom, moved the will of Jesus to change water into wine, "the wine that the refined call the soul of feasts," so may your supplication, modeled on the fervor of faith of the Most Holy Virgin, transform the will of men from hatred to love, from greed to justice. Beloved daughters! You know the great benefits that woman owes to Christianity. When it appeared on earth, pagan culture often did not exalt woman except for a complex of external and ephemeral qualities, or for the refinement of feelings. This aesthetic vision and this inner sense reached their highest and most delicate forms.

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Commentarium Officiale: "In versibus exquisitissimae facturae, floret in operibus immortalibus poetarum aetatis Augusti, et statuae deorum, divinae artis creationes, ornabant vias et fora, templa et atria palatium splendidissimorum. Attamen etiam haec



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omnia vacua et superficialia erant. Nec Athenae nec Roma, luces civitatis, quae tamquam ita multum lucis naturae sparsere super vincula familiaria, potuerunt, nec per alta speculationes philosophiae, nec per sapientiam legum, mulierem ad altitudinem quae naturae suae convenit elevare. Christianismus autem, primus et solus, quamquam non negans ea externa et intima praecepta, dedit et coluit in mulieribus missiones unicas, quae sunt verum fundamentum dignitatis eius et causa exaltationis genuinae. Sic, novi typi mulierum exorti sunt et confirmati in civitate Christiana, sicut martyres religionis, sanctae, apostolae, virgines, autrices vastorum renovatorum, lenitrices omnium humanarum passionum, salutatrices animarum perditarum, educatrices. Cum nova officia socialia maturant, etiam eius beneficium se extendit, et mulier Christiana fit, sicut hodie recte dicitur, non minus quam vir, factor necessarius civitatis et progressi. Prorsus in hoc tabellario videmus operis vestrae hodiernae pacificationis, quae fortasse est amplissima quae Providencia vobis usque nunc tribuit, quae socialissima et salutaris, quae ullis aliaris quae habuistis in praeteritis. Accipite eam sicut missionem Dei et humanitatis; devote illi vestras omnes curas, sequentes illa suggesta, quae pars electa vestra coepit studere et promovendi in Congressu Internationali Feminarum Catholicarum, persuasae quod nihil melius facere potestis ad salutem patriarum vestrarum et filiorum vestrorum, nec quod plus conveniat desideriis Vicarii Christi. Super vos omnes, dilectae filiae per terram spargentes, et in particular super vos, Feminae Catholicae, sicut singulae participantes in Congressu Romano, invocamus a Potenti Omnipotente lucem et gratiam, in auspicio quae vobis impartimus, cum effusione animi, Nostram paternam Apostolicam Benedictionem."

[*Latin ed. p. 425*]

Acts of Pope Pius XII, 425, IV, To the Directors and Collaborators of the Missionary Works: Concerning the fostering of Apostolic Missions.

Venerable Brothers and beloved Sons, the commemorations of Saint Francis Xavier and of Saint Therese of the Child Jesus, which marked the conclusion of your General Assemblies, sufficiently emphasize the primarily spiritual character of the Pontifical Works, of which you are the national directors or zealous promoters. The apostolic journeys of Saint Francis Xavier concluded four centuries ago this year, in what appeared to be a failure: on December 2, 1552, exhausted at the age of 46, he died alone on the island of Sancian, before the impenetrable China. But such a death possesses a spiritual value, which is far from being exhausted, the value of the total offering of life for those whom one loves – there is no greater love – the value of an example for so many souls of apostles who have followed and will follow him in the missionary vocation. From the center of Christendom, the raised arm, which you have venerated in the church of the Gesù, continues to call to generous hearts. Never would



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a prudent organization of his missionary work have had the effect of this great flame of love, which consumed him in a few years and which shines eternally on the shores of the Far East. This was well understood by those heroic missionaries who remain there under persecution, witnessing paralyzed the collapse of their works, which a century of effort had slowly built, or who are seen one by one being driven away under the most false accusations, forced to abandon the Christians they had baptized, instructed, and formed, to whom they had given their best years, their heart, all their strength. They are banished from the beloved land, from the homeland of their choice, from the spiritual family they founded, nurtured, and sustained. They leave their flock, while in their ears resounds the word of the Holy Scripture: "I have struck the shepherd, and the sheep are scattered." They depart in anguish and murmur in their pain the words of the Divine Master: "My soul is overwhelmed with sorrow to the point of death," but they know how to add with Him: "Father, may your will be done, and not mine."

*Died on April 28, 1952.

1 Cf. Matthew 2, 3; Luke 22, 42; Matthew 26, 38.

28 - ACTA, vol. XIX, no. 8. - 3-6-1952.

3

[*Latin ed. p. 426*]

Acta Apostolicae Sedis - Official Commentary 426 If God wills — and We implore Him with all the fervor of Our heart — He can halt this scourge, He can bring about the resurrection following closely upon the Passion, so that the present sacrifices may soon bear abundant fruit. This presupposes that the prayers of the entire Church obtain this grace for Our suffering sons, and the immense spiritual forces that you represent give Us living hope in this regard. The Missionary Union of the Clergy, by inspiring in priests, who are, above all, intercessors between God and their brothers, a more ardent desire for the expansion of the Kingdom of God, will contribute to developing in all the faithful the spirit of prayer and sacrifice, without which the Church cannot flourish and expand. It will be, as We recently stated in the Encyclical "Evangelii praecones," the source from which flow the nourishing waters of the pontifical works.

The Work of the Propagation of the Faith will implore Almighty God to raise up many missionary vocations. Every true Christian should, in some way, be an apostle, and if it is reserved for a small number to go to distant lands, the Patroness of all Missions, Saint Therese of the Child Jesus, teaches us to make our everyday Christian life a highly meritorious and effective apostolic offering. The Pontifical Work of Saint Peter the Apostle will give a specific purpose to the generosity of its members, by having them collaborate in the completion of the missionary work through the forma-



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tion of an educated and holy indigenous clergy. We are pleased to reiterate here before you what We affirmed on June 2nd last in the aforementioned Encyclical: "The zeal expended by the Christian people for the cause of the salvation of the infidels leads to the wonderful effect of rekindling their own faith, and when fervor for missions increases, so too does piety."

The parable of the Good Shepherd, which the Holy Church placed yesterday on the lips of all preachers of the Gospel, perfectly expresses the sentiment that presses upon Us and that also animates your hearts, Venerable Brothers and dear Sons, in the face of the gigantic effort that remains to be done so that there may be only one flock and one Shepherd. It is the ardent love of Christ that makes Him say: "I have also other sheep, which are not of this fold. I must bring them in."

Yes, it must be done, God wills it; it is your honor and your glory to dedicate all your efforts to it, to employ...

*Cf. Acta Ap. Sedis, vol. 43, 1951, p. 525.

*Ibid. p. 526.

*John 10:16.

[*Latin ed. p. 427*]

To all those zealous in the apostolate, may the Encyclical "Evangelii Praecones," which the collaborators of the "Going therefore, teach ye all nations" Review offer today with such care, be your guide and your assurance. Courage, good servants of the Church, and to help you remain and become ever more worthy of your mission, We implore upon yourselves and upon the Pontifical Works entrusted to you, the abundance of divine favors, as a pledge of which We impart to you, with all Our heart, Our Apostolic Blessing.

To the faithful who had gathered in Rome for the beatification of Yen, Servant of God, Venerini. While Saint John Baptist de La Salle, glorious patron of Catholic educators, founded in France the first schools to combat religious and secular ignorance, divine Providence mysteriously prepared your Founder, beloved daughters of the Blessed Rosa Venerini, to render the same service to girls in the states of the Church. The origin of her Institute was humble, like the source of great rivers, because God always delights in exalting the humble. Invited by her spiritual father to gather women, young women, and girls around her to recite the Holy Rosary with her, she began to explain to them the meaning of the prayers, then the principal mysteries of the faith, and then the rest of Christian doctrine, which she completed with wise spiritual advice. In this modest apostolic activity, the program of the Sisters of Charity was being outlined. From the beginning, Blessed Rosa taught in order to sanctify. This was always her aim, and it is still your aim after more than two and a half centuries of fruitful dedication. Your Mother deeply felt the spiritual needs of Christian



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education. Illuminated by her early experiences and guided by the supernatural instinct of divine grace, she wanted that in the schools not only the text of the prayers be taught, but also their meaning and the manner of meditating upon them. Now, prayer is not taught as a profane science. Only she who herself has a solid prayer, an ardent and simple habitual prayer, can be a teacher of prayer. But this presupposes a profound piety, that true devotion which the Angelic Doctor rightly defines as "the will to readily give oneself to those things." * [Habita die 5 Maii mensis a. 1952.]

[*Latin ed. p. 428*]

Acta Apostolicae Sedis - Official Commentary 428, concerning the service of God. Your Blessed Mother possessed this virtue to a very high degree. It almost seems as though she, without intending to, gave the definition of her own piety in the exclamation familiar to her: "For the sake of giving this to God, everything is dear to me." She taught you to place the will of God above all your pleasant and unpleasant feelings. Formed by her directors in the school of St. Ignatius of Loyola, she always sought the greatest glory of God, and her spiritual father had to recognize his own teachings in the reflection that the Blessed Woman made on the day that he, having to depart, expressed the fear that she would be discouraged and would neglect the Work: "It would be so," she said, "if I had undertaken this for the sake of Father Martinelli, and not for the love and glory of God." You have certainly not forgotten the lessons of your Mother. Imitate her, sanctify yourselves in order to sanctify, as she did, so many young women who are entrusted to you, not only in Rome and Italy, but also beyond the ocean, in the vast America. In this way, you will merit the praise that the Blessed Rosa heard from the very lips of our Predecessor Clement XI, on the day that the venerable Pontiff wished to personally visit the first school in Rome. Having asked that the usual lessons be given, as if he were not present, he was so satisfied that, before the Blessed Woman kneeling at his feet, he pronounced those memorable words: "Lady Rosa, you help us to do our office; and you do what we cannot do ourselves, and with these schools you will sanctify Rome. We thank you very much." "You help us to do our office." Yes, the Church is essentially an educator. It belongs to her maternal office to give her children a more abundant life, and since the period of childhood is the most delicate and susceptible to progress, she lovingly bends over the children to nourish their spirit and their soul. As our glorious Predecessor Pius XI so masterfully taught, "The proper and immediate end of Christian education is to cooperate with divine grace in forming a true and perfect Christian: that is, Christ Himself in those regenerated by Baptism, according to the living expression of the Apostle: "My little children, for whom I again have travail in my womb until Christ be formed in you." Therefore, Christian education encompasses the entire sphere of human life, sensitive and spiritual, intellectual and moral, indi-



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vidual, domestic, and social, not to diminish it in any way, but to elevate it.

[*Latin ed. p. 429*]

429. to elevate it, to regulate it, and to perfect it according to the examples and the doctrine of Christ. 2. Who, therefore, could be surprised that to this single program, so noble and vast, your endeavors have always been confined? Faithful to the desire of your Foundress, you have never accepted any activity outside of teaching, but in this way you have been able to perfect your methods and adapt them to the conditions of modern life, while maintaining intact the spirit that has always animated your work. The respect and admiration with which you are deservedly filled, thus, almost through your instrumentality, reach the Blessed Mother, who today, from the glory of the elect, rejoices to see the work humbly begun by her prospering in your hands. Glad ourselves in your filial joy, and imploring an abundance of divine graces upon you, we impart, with all our heart, to you, to your schools, to your students, and to their families, to your entire, most deserving Institute, Our paternal Apostolic Blessing.

TO THE FAITHFUL, BROADCAST TO THE FIRST MARIAL CONVIVIUM, AND TO ALL REGIONS OF SOUTHERN AFRICA, GATHERED IN THE CITY OF DURBAN.

Hardly a year has passed since We spoke to you, Venerable Brothers, and to Our dear children who are entrusted to your pastoral care. Our voice then carried a message of joy and felicitation for the establishment of a Catholic hierarchy in the Union of South Africa, almost one hundred and fifty years after the first Mass was offered in Cape Town. Today, though the occasion is different, Our greetings go out to you from a heart no less filled with joy and consolation; because during these early days of May you have been gathering together, with a deep sense of gratitude and reverence, to do honor to the ever-blessed Mary, Mother of God. There is something very fitting, is there not, in that her month follows so closely on the grand solemnity of Easter. The whole Christian world thrills to the Alleluias sung to the risen Saviour, every. The heart of every Christian, high or low, king or subject, man of State or tiller of the soil or worker in the mines, expands with confident hope: a hope.

[*Latin ed. p. 432*]

Acts of the Apostolic See - Official Commentary 432

## ACTS OF THE HOLY CONGREGATIONS

### SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE



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## PROHIBITION OF BOOKS - NOTICE

Thursday, April 2, 1952

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the complete works of Albert Pincherle (from MÃ¤hren) be placed on the Index of Prohibited Books.

Taking advantage of this opportunity, the Most Eminent and Reverend Fathers, deploring the immense harm inflicted upon souls when, due to unrestrained license in the publishing and dissemination of books, pamphlets, and periodicals which expressly narrate, describe, or teach lascivious or obscene matters, and also due to the wicked and indiscriminate desire to read them, considered it necessary to warn: all the faithful, that they remember the most serious obligation to completely abstain from reading such books and periodicals; those to whom the instruction and education of young people pertain, that, conscious of their most serious duty, they completely shield those young people from such writings, as from insidious poison; and finally, those who, by their office, are charged with regulating the morals of citizens, that they do not allow such writings, which strive to undermine the very principles and foundations of natural honesty, to be published and disseminated.

On the following Friday, April 3, 1952, the Most Holy Pope, Pope Pius, by the divine Providence, P. XI, in the usual audience granted to the Most Excellent and Reverend Lord Assistant of the Holy Office, approved, confirmed, and ordered the publication of the resolution presented to him by the Most Reverend Fathers.

Given at Rome, from the offices of the Holy Office, on May 20, 1952.

Marinus Marani,

Superintendent of the Holy Congregation of the Holy Office,

Notary.

[*Latin ed. p. 433*]

Sacred Congregational Congregation 433; SACRED CONGREGATIONAL CONGREGATION DECREE. His Most Holy Lord, Our Pius, by Divine Providence, Pope XII, through successive decrees of the Sacred Congregational Congregation, has deigned to provide for the following churches with new pastors, namely: on March 5, 1952. — To the titular archiepiscopal Church of Hierapolis in Syria, He appointed the Most Reverend Doctor Rosalvo Costa Rego, formerly the titular Bishop of Marciana, as Auxiliary to the Eminent and Reverend Doctor James, Cardinal de Barros Cámara, Archbishop of San Sebastián. On January. — To the titular episcopal Church of Saldita, He appointed the Reverend Father Helder Câmara, a Prelate of Urban, Canon of honor of the Collegiate



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Church of Saint Peter in the city of San Sebastián, and the other General Assistant of the Catholic Action in Brazil. On March 15. — To the cathedral Church of Montes Claros, He appointed the Reverend Doctor Aloysius Victor Sartori, Canon of the Metropolitan Church of Portalegre in Brazil. On March 12. — To the cathedral Church of Ribeirão Preto, He appointed the Most Reverend Doctor Aloysius Mousinho, formerly the Bishop of Cajazeiras. On April 1. — To the titular episcopal Church of Hermiana, He appointed the Reverend Doctor Joseph Villalón Mercado, a priest and caretaker of the sodality of Catholic young people in the Archdiocese of Morelia, whom He appointed as Auxiliary to the Most Reverend Doctor Aloysius Martínez, Archbishop of Mexico. On April 2. — To the titular episcopal Church of Sigüita, He appointed the Most Reverend Doctor Benjamin Roland-Gosselin, formerly the Bishop of Versailles. On April 16. — To the titular episcopal Church of Aezanita, He appointed the Most Reverend Doctor Frederick Emanuel, formerly the Bishop of Castri Mar. On April 27. — To the cathedral Church of Monopolita, He appointed the Reverend Doctor Charles Ferrari, rector of the Ecclesiastical College in the city of Tortona. On April 18. — To the titular episcopal Church of Cea, He appointed the Reverend Father Wenceslaus a Spoleto, formerly known as Nazareno Ponti, O.F.M. Cap., Apostolic Administrator of the Prefecture nullius of Solimöes Superior, whom He constituted Prelate nullius of the aforementioned Prefecture. — To the titular episcopal Church of Helos, He appointed the Reverend Father Joseph Nepote-Fus, I.M.C., Apostolic Administrator of the Prefecture nullius of Rio Branco, whom He constituted Prelate nullius of the aforementioned Prefecture.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary: To the titular bishop of the Church of Photice, Reverend Father Joachim de Lange, C.S.S., Administrator Apostolic of the Territorial Prelature of Tefé, whom He appoints Prelate of the aforementioned Territorial Prelature. April 19th. — To the Metropolitan Church of Bologna, His Excellency James Lercaro, formerly Archbishop of Ravenna and Bishop of Cervia. — To the titular bishop of the Church of Philadelphia in Arabia, His Excellency Michael Fontevecchia, formerly Bishop of Aquinata, Sora, and Pontiscurvi. April 20th. — To the Cathedral Church of Santa Rosa de Copán, Reverend Father Charles Aloysius Geromini, formerly Apostolic Administrator of the same diocese of Santa Rosa de Copán. April 23rd. — To the Cathedral Church of Brixen, Reverend Father Joseph Gargitter, Professor of Dogmatic Theology in the Seminary of Brixen. — To the Cathedral Church of Saint Christopher in Venezuela, Reverend Father Alexander Fernández-Feo Tinoco, formerly Urban titular, and parish priest of Saint John the Baptist in the archdiocese of Caracas. April 26th. — To the titular archbishop of the Church of Pompeiopolis in Cilicia, His Excellency Raphael Ignatius



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Arias Blanco, formerly Bishop of Saint Christopher in Venezuela, whom He appoints Coadjutor with right of succession to His Excellency Luke William Castillo Hernández, Archbishop of Caracas. — To the titular archbishop of the Church of Carpathus, His Excellency Nicholas Eugene Navarro, formerly titular Bishop of Usula. — To the titular archbishop of the Church of Odessa, His Excellency John Baptist Geisler, formerly Bishop of Brixen. May 1st. — To the Cathedral Church of Nuceria Paganorum, Reverend Father Fortunatus Zoppas, canon of the Cathedral Church of Victoria in Venetia, and rector of the seminary of that diocese. May 10th. — To the Cathedral Church of Zipaquirá, His Excellency Tullio Botero Salazar, formerly titular Bishop of Marida. May 19th. — To the Cathedral Church of Soanense-Pitilianense, His Excellency Pacificus Julius Vanni, formerly Archbishop of Xi'an, to whom the Archiepiscopal title is retained personally. — To the Cathedral Church of Peoria, Reverend Father William E. Cousins, formerly titular Bishop of Formen. — To the Cathedral Church of Reno, Reverend Father Robert J. Dwyer, parish priest of the cathedral church of the City of Salt Lake.

[*Latin ed. p. 435*]

The Sacred Congregation for the Propagation of the Faith 435.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

### STANLEYPOLITAN. - OF KIVU AND BALDUINOPOLITAN.

DECREE CONCERNING THE DEFINITION OF THE BOUNDARIES OF THE APOSTOLIC VICARIATES.

Whereas, in the Apostolic Vicariate of Stanleypolitane, the Congregation of Priests of the Sacred Heart of Jesus, established in the Belgian Congo, certain territories remained under the jurisdiction of both the aforementioned Vicariate, and of the Vicariates of Kivu and Balduinopolitane, which were entrusted to the Society of African Missionaries (commonly known as: the White Fathers), and in order to provide a remedy for this inconvenience, it was deemed necessary to proceed with a new definition of the boundaries between the aforementioned Vicariates; therefore, the Most Eminent and Reverend Fathers Cardinals, entrusted with the governance of this Sacred Council for the propagation of the Christian name, in plenary sessions held on the 7th day of the aforementioned month, having carefully considered the matter and having heard the favorable opinion of the Most Eminent and Reverend P. D. Peter Sigismund, holding the title of Archbishop of Neapolis in Pisidia and Apostolic Delegate in the Belgian Congo and in Ruanda Urundi, they decided to detach a portion of the territory of the Apostolic Vicariate of Kivu, which lies to the north of



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the district of Shabunda, and which is situated between the twenty-seventh degree of longitude east and the Utu River, and a portion of the territory of the Apostolic Vicariate of Balduinopolitane, which lies to the north of the district of Pangi, and which is situated between the Congo River and the aforementioned twenty-seventh degree of longitude, and to annex them to the Apostolic Vicariate of Stanleypolitane. This decision of the Most Eminent Fathers, having been reported in audience on the 10th day of the same month and year by the undersigned Secretary of this Sacred Congregation, was received with benevolence by the Supreme Pontiff, who deigned to approve and confirm it, and ordered the present Decree to be drawn up.

Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th day of January, in the year of Our Lord 1952.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop, titular of Theodosius, Secretary.

[*Latin ed. p. 436*]

Acts of the Apostolic See - Official Commentary 436 ii CONCERNING KIVU (COSTERMANSPOLITAN) DECREE: THE APOSTOLIC VICARIATE OF KIVU SHALL HEREAFTER BE CALLED (COSTERMANSPOLITAN). Since, due to a new definition of boundaries, which has been established between the Apostolic Vicariate of Stanleyville, entrusted to the Congregation of Priests of the Sacred Heart of Jesus, and the Apostolic Vicariates of Kivu and Balduinopolis, both entrusted to the Society of African Missions, and also due to the erection of the new Apostolic Vicariate of Kasongo, from territories previously belonging to the Apostolic Vicariates of Balduinopolis and Kivu, the name of the Vicariate of Kivu no longer adequately reflected the new circumstances, it was deemed necessary to proceed with a change in its designation. Therefore, the Most Reverend Fathers Cardinals, presiding over the government of this Sacred Council for the Propagation of the Christian Faith, in the aforementioned plenary assemblies held on the 7th of the month of September, in which both the new definition of boundaries and the erection of the new Vicariate were deliberated, having carefully considered the matter, and having received a favorable opinion from the Most Reverend and Most Reverend Father, Most Reverend Peter Sigismondi, holding the title of Archbishop of Neapolis in Pisidia and Apostolic Delegate in the Belgian Congo and in Ruanda-Urundi, they judged that the Apostolic Vicariate of Kivu should henceforth be called Costermanspolitan, after the name of the city which is the seat of that Vicariate. This opinion of the Most Reverend Fathers, having been reported to the Most Holy Pope Pius XII by the undersigned Secretary of this Sacred Congregation, in an audience held on the 10th day of the same month and year, the Supreme Pontiff, graciously accepting it, was pleased to declare it valid and to confirm it, and ordered the present Decree to be drawn up concerning the matter. Given from the offices of the Sacred



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Congregation for the Propagation of the Faith, on the 10th day of the month of January, in the year of Our Lord 1952. [Signature] P. Card. FUMA SONI BIONDI, Prefect. [Signature] L. © S. t C. Costantini, Archbishop, titular of Theodosius, Secretary.

[*Latin ed. p. 437*]

The Sacred Congregation of Rites 437. THE SACRED CONGREGATION OF RITES, OF THE HOLY ROMAN CHURCH, CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, RAPHAELA MARIA OF THE HOLY HEART OF JESUS, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF THE MOST HOLY HEART OF JESUS. REGARDING A DOUBT. Whether, with the approval of the virtues and of two miracles, it is permissible to proceed to the Beatification. "Learn, O virgins, that humility," says St. Bonaventure, "should be in spirit, in gait, in sentiments, in habit, for humility alone mitigates divine wrath, and finds divine grace" (De perf. vitae ad Sorores 2, 6-7). The Venerable Raphaela Maria of the Holy Heart of Jesus, guided by humility, overcame herself, and attained such perfection in the religious life that she deserved to be numbered among the heroines, as is evident from the decree of this Sacred Congregation of May 13, 1949, approved by His Holiness, Pope Pius XII. This judgment has been confirmed by divine munificence, for two miracles were recognized by the same Holiness on January 13 of this year. However, in order to proceed to the celebration of the solemnity of the Beatification, it is prescribed by law that this Sacred Congregation, with the virtues approved, may examine whether it is permissible to proceed to the discussion of the miracles of the Venerable one. This doubt was presented on January 29 by His Eminence Cardinal Frederick Tedeschini, Bishop of Tusculum, Promoter of the Cause, in the General Assembly before His Holiness, to which all those present, the Most Reverend Cardinals, Officials, and Consultor Fathers, unanimously agreed in a positive response. The Most Blessed Father postponed the issuance of his supreme judgment until the day of his Nativity, and the anniversary of his creation as Supreme Pontiff, so that his mind might be more enlightened by his own prayers and those of those present. Therefore, having summoned to himself the Most Reverend Cardinals: Frederick Tedeschini, Promoter of the Cause, and the undersigned Secretary of the Sacred Congregation, as well as the Reverend Father...

[*Latin ed. p. 438*]

Acts of the Apostolic See - Official Commentary 438. The Reverend Father Natucci, General Promoter of the Faith and Secretary, after celebrating the divine mysteries, decreed that the process could proceed towards the solemn Beatification of the Venerable Raphael Mary of the Sacred Heart.



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Furthermore, he ordered that this decree be made public and recorded in the acts of the Congregation of Holy Rites, and that Apostolic Letters, sealed with the Fisherman's ring, be issued regarding the solemn Beatifications to be celebrated whenever in the Vatican Basilica. Given in Rome, on the 2nd of March, the First Sunday of Lent, in the year of Our Lord 1952. [Signature] Cardinal MICARÂ, Archbishop, Prefect. [Signature] L. © S. f A. Carinci, Archbishop, Secretary.

TREVISO: CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY BERTHILL BOSCARDIN, OF THE INSTITUTE OF THE SISTERS OF THE SACRED HEART OF JESUS, FOUNDED BY SAINT DOROTHY.

ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF HER VIRTUES AND OF TWO MIRACLES ATTRIBUTED TO HER, THE PROCESS CAN PROCEED TO BEATIFICATION.

The Venerable Mary Berthilla exhibited, without any exception throughout her entire life, up to her holy death, which she experienced on October 22, 1922, an example of profound humility, universal patience, perfect obedience, maternal concern for the sick, persevering diligence in bringing sinners back to God, ardent piety, unblemished chastity, and studious poverty. Therefore, because of the widespread fame of her sanctity, the cause of Beatification was introduced on May 22, 1935. His Holiness Pope Pius XII, fourteen years later, on July 31st, recognized her virtues, and on January 13th of this year, the miracles attributed to her intervention by God were recognized.

In order that the process may proceed prudently towards Beatification, it was decreed that the entire Congregation of Holy Rites be consulted before the Supreme Pontiff: Whether the process can proceed safely towards the solemn Beatification of the Venerable.

This question was proposed on the 29th of the same month by the Reverend Cardinal Alexander Verde, promoter of the cause, to the General Assembly. All responded with an affirmative vote. The Most Blessed Father gave His supreme judgment.

[*Latin ed. p. 439*]

The Sacred Congregation of Rites, up to this day, has decreed that, on its natal day and on the anniversary of its election of the Supreme Pontiff, it should illuminate itself with prayers, so that it may be divinely illuminated by those present. Therefore, the Cardinals Alexander Verde and the undersigned, the Pro-Prefect of the Sacred Congregation of Rites, as well as the Reverend Father Salvatore Natucci, Promoter of the Faith, and myself, the Secretary, were summoned, and after the holy sacrifice had been celebrated, it was decreed: That the solemn Beatification of the Venerable Maria Bertilla Boscardin can proceed. Furthermore, it was ordered that



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this decree should be duly promulgated, and that Apostolic Letters, sealed with the Fisherman's ring, concerning the Beatification, should be issued whenever it is to be celebrated in the Patriarchal Basilica of the Vatican. Given in Rome, on the 2nd of March, the First Sunday of Lent, in the year of Our Lord 1952. [Signed] Eg C. Card. MICARA, Archbishop, Pro-Prefect. L. © S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary

## ACTS OF THE SACRED ROMAN ROTA

Summons by edict

### FLORENTINE CASE: NULLITY OF MARRIAGE (M. ANNUCCI-KESSLER)

Since the actual place of residence of the Lady Joanna Kessler is unknown in this cause, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 31, 1952, at 12 o'clock, to discuss the doubt in question, or to subscribe to it, and to set a date for the Rota's hearing for the determination of the cause. Whether the Rotal sentence of June 13, 1951, should be confirmed or annulled in this cause.

The ordinaries of the places, the parish priests, the clergy, and all the faithful who have knowledge of the aforementioned residence of Joanna Kessler, must take care to inform her of this edictal summons.

G. Heard, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 26, 1952.

E. Fiore, Notary.

*And since the place of the current residence of Madame Jeanne Kessler, defendant in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 31, 1952, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to set the date for the Rota's hearing for the determination of the cause. Should the Rotal sentence of June 13, 1951, be confirmed or annulled in this cause? The ordinaries of the places, the priests, the curates, and the faithful who have knowledge of the place of residence of the aforementioned Jeanne Kessler must, insofar as possible, inform her of this present



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summons.

[*Latin ed. p. 441*]

Year XXXIV, July 1, 1952 (Series I, Volume XIX) - No. 9

## ACTA AP. SEDIS COMMENTARIUM OFFICIALE

## ACTS OF POPE PIUS XII

## APOSTOLIC CONSTITUTION

### I. IN BOGOTÁ, IN COLOMBIA (ZIPAQUIRÁ)

FROM THE ARCHDIOCESE OF BOGOTÁ IN COLOMBIA, A PORTION OF TERRITORY IS SEPARATED, FROM WHICH A NEW DIOCESE IS ESTABLISHED, NAMED ZIPAQUIRÁ, WHICH IS SUBORDINATE TO THE CHURCH OF BOGOTÁ.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THESE THINGS:

That the excessive size of dioceses may not hinder the fruitful labor of the sacred prelates, nor may the religious care of the faithful suffer thereby, it is the desire of the Apostolic See, that, when circumstances permit, portions may be separated from those dioceses and new ecclesiastical jurisdictions established therefrom, to be entrusted to other prelates.

Therefore, gladly admitting the petitions of the venerable Brother Anthony Samoré, Archbishop with the title of Ternobeni, and also Apostolic Nuncio in the Colombian Republic, and with the consent of the venerable Brother Chrysanthus Luque, Archbishop of Bogotá in Colombia, and with the agreement of those concerned or those who may presume to have an interest, after mature deliberation, by the fullness of Our Apostolic power, We establish the following:

I) From the Archdiocese of Bogotá, We separate the following foreign vicariates: Zipaquirá, Chocontá, Craduas, Lenguasaque, La Palma, La.

[*Latin ed. p. 442*]

Acts of the Apostolic See – Official Commentary 442. We establish a new Diocese, comprising the territories of Peña, Macheta, Pacho, Susa, Topaipí, Ubate, Vergava, and a portion thereof, to be named the Diocese of Zipaquirá, "Zipaquirensem," and it shall be bounded by the same foreign vicariates as those mentioned above; and it shall consist of the parishes commonly known as: Cogua, Chaguani, Guachetù, Puerto Salgar, Nemocòn, Cunubà, Manta, Caparrapi, Tibirita, Cayetano, Suesca,



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Villapinzòn, Utica, La Paz de Calamoima Supatà, Paime, Antonio de Simijaca, El Peñón, Yacopì, San Carupa, Tausa, Nocaima, SutataMsa, San Villagòmez, Aguilera, El Fùquene, Carmen de Nimaima.

II) We establish the episcopal seat of this new Diocese in the city commonly known as Zipaquirá, from which the Diocese derives its name; therefore, we raise this city to the rank of an episcopal city. Furthermore, we place the episcopal chair in the temple dedicated to the Most Holy Trinity, located in the same city. Therefore, we elevate this temple to the rank and dignity of a cathedral, and we grant it the insignia and privileges, obligations, and duties that are proper to other cathedrals. To the prelates of Zipaquirá, for the time being, we grant the rights, privileges, insignia, honors, and powers that are proper to such prelates, as well as the obligations and duties that are legally incumbent upon such prelates.

III) We make the Cathedral Church of Zipaquirá a suffragan church of the Metropolitan Church of Bogotá, and we subject the bishops of Zipaquirá, for the time being, to the metropolitan archbishop according to the law.

IV) In order that nothing may be lacking in the cathedral temple of the Most Holy Trinity, and that the divine worship may be celebrated therein with the splendor to which it is due, we decree that a Chapter of Canons be established, as soon as it is permissible, according to the rules and norms to be set forth in other of Our documents. Until such a Chapter of Canons is established, we wish that Diocesan Consultors be chosen to ensure the proper application of the law, and that the Bishop shall make use of their services.

V) We establish the episcopal fund, consisting of the goods that arise from the division of the archiepiscopal fund of Bogotá, which shall be allocated to the new Diocese of Zipaquirá, or of money to be provided by the civil government, or of the revenues of the curia and the offerings of the faithful. With regard to the division of goods with the archiepiscopal fund of Bogotá, the prescription of canon 1500 of the Code of Canon Law shall be observed.

VI) Furthermore, we command that, as soon as it is possible, a seminary, at least a small one, be established in the Diocese of Zipaquirá, according to the norms of canon law and the regulations issued by the Holy Congregation for Seminaries and Universities, and that young men chosen from this same Diocese, who have been called by the Lord, be sent to Rome, so that they may, under the watchful eye of the Holy See, receive their theological training.

[*Latin ed. p. 443*]

Acta Pii PP. XII, 443, concerning the Roman Pontiff, students are educated in piety and doctrine at the Pontifical College of Latin America.



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Meanwhile, the Archbishop of Bogota will continue to admit boys and young men from the new Diocese of Zipaquirá, destined for the clerical order, as he has done previously, to his Seminary.

VII) Concerning the governance and administration of the new Diocese, the rights and obligations of clergy and the faithful, and other matters of this kind, we decree that those things be observed which the sacred canons prescribe. With regard to the clergy, and especially concerning them, we command that, as soon as the erection of the new Diocese has been brought to effect, those clerics be considered as belonging to that Diocese, in whose territory they legitimately reside. Furthermore, those students, whether they are clerics or not, who are currently being educated in the Seminary of Bogota and who reside within the territory of the Diocese of Zipaquirá, shall be assigned to that same Diocese.

VIII) Finally, we desire that all documents and records pertaining to this new Diocese, and to its clergy and faithful, and to its temporal goods, be transmitted to the chancery of this Diocese as soon as possible, so that they may be diligently preserved in its archives by the archiepiscopal Curia of Bogota. For all of the matters above, in order to carry out what has been decreed, we choose the Most Reverend Brother, the Apostolic Nuncio in the Republic of Colombia, or he who presides over the execution of the Nunciature, and we grant him the necessary and appropriate powers for this purpose, including the power to delegate to any man established in ecclesiastical dignity, any person to carry out the aforementioned purpose, and we impose upon him the duty of faithfully transmitting a copy of the executed acts to the Sacred Congregation of the Consistory, as soon as it is permissible.

We will that these Letters be firm, valid, and efficacious, and that they have and obtain their full and complete effect, and that they be inviolably observed by all to whom they pertain, and that, if anyone, knowingly or unknowingly, should attempt to contravene them in any way, it shall be declared null and void; notwithstanding any standing rules in synodal, provincial, general, and universal Councils, general or special apostolic constitutions and ordinances, and other contrary things, to all of which we derogate. Furthermore, we will that copies or excerpts of these Letters, even if printed, but signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, shall have the same full faith as these very Letters themselves. To no one shall it be permitted to contravene what has been decreed in these Letters by Us. If anyone should presume to attempt such a thing with reckless audacity, let him incur our displeasure.

[*Latin ed. p. 444*]

Acts of the Apostolic See – The official record, may it be known to the powerful God and the blessed Apostles Peter and Paul. Given in Rome,



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near St. Peter's, on the first day of the month of September, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, His Eminence, Cardinal Tisserant; the Secretary of the College, Father A. I. Card. Piazza; Secretary of the Sacred Consistory, Alfonsus Carinci, Archbishop titular of Seleucia; Protonotary Apostolic, Bernardus De Felicis; Protonotary Apostolic, *Loco* £8 Plumbi, Registered in the Archives, Volume LXXXIII, number 96.

CONCERNING KIVU AND BALDUINOPOLIS (KASONGO) – A PORTION OF THE TERRITORY IS SEPARATED FROM THE APOSTOLIC VICARIATES OF KIVU AND BALDUINOPOLIS, WHEREUPON A NEW VICARIATE IS ESTABLISHED, NAMED (KASONGO).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE MATTER:

For the supreme office of the apostolate which We hold, We deem nothing to be omitted which may seem to benefit the cause of Christ among the ethnic nations. The Apostolic Vicariates of Kivu and Balduinopolis in the Belgian Congo, both entrusted to members of the Society of African Missionaries (commonly known as "White Fathers"), extend so widely that We consider it opportune to separate a portion of their territory to establish a new Vicariate. Therefore, after deliberation with Our venerable Brothers, the Cardinals, and after hearing the opinion of the venerable Father Peter Sigismund, Archbishop with the title of Neapolis in Pisidia and Apostolic Delegate in the Belgian Congo and in Ruanda-Urundi, and after mature consideration of the matter, We have decreed the following:

Furthermore, in order that the work may be carried out, with the consent of those whose interests are involved, We, exercising Our supreme authority, grant a dispensation.

[*Latin ed. p. 445*]

From the Acts of Pope Pius XII, page 445, concerning the boundaries of the Apostolic Vicariates of Stanleyville, Kivu, and Baldwin, with some modifications, we separate the entire region that extends to the south and west from the Vicariate of Kivu, as well as the civil territories of Shabunda. Furthermore, we separate the northern region, which currently belongs to the civil province of Kivu, from the Vicariate of Mwenga and the Vicariate of Baldwin of Fizi. From these territories thus separated, we establish and constitute a new Apostolic Vicariate, to be called "Kasongo," and we entrust it to the care of the same Society of African Missionaries, whose members are already diligently working in that region, for the good pleasure of Ourselves and of the Apostolic See. Therefore, all rights and obligations pertaining to other Vicariates shall apply to this Apostolic Vicariate of Kasongo. Furthermore, for the time being, the rights, privileges, and powers proper to such a Prelate shall belong to the Prelate of this Vicari-



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ate, as well as the duties and obligations that commonly belong to such a Prelate. We desire and command that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, we decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as these very documents. To no one shall it be permitted to infringe upon or contradict this act of separation, establishment, constitution, commission, statute, mandate, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the tenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our Pontificate.

For the Holy Roman Church:

[Signature] P. Card. FUMASONIBIONDI / Secretary

[Signature] E. Card. TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith

[Signature] Franciscus Hannibal Ferretti, Dean of the Sacred College

[Signature] Bernardus De Felicis, Protonotary Apostolic

[Reference] 33 Plumbi Reg. in Cane. Ap., vol. LXXXIII, n. 18. Apostolic.

[*Latin ed. p. 446*]

Acta Apostolicae Sedis - Official Commentary 446 III LAHORENSIS (OF JULLUNDUR) A PART TAKEN FROM THE DIOCESE OF LAHORE, FROM WHICH, WITH THE EXCEPTION OF THE TERRITORY OF JAMMU, A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, NAMED ((OF JULLUNDUR)). PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE, Among other concerns, and for the supreme office entrusted to Us by God, it is certainly not the least important to ensure that ecclesiastical divisions correspond as much as possible with civil ones. The circumstances of the Lahore Diocese, which, after the establishment of the independent Republic of Pakistan, remained divided into two parts, one within the territory of the Republic itself, and the other within the limits of the Republic of India, require this. To alleviate the inconveniences of this situation, We, after consultation with Our beloved Son, the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, readily heeding the prayers addressed to this Holy See, fully informed of the matter, and with the necessary preparations completed, and with the consent of those whose interests are involved, by the fullness of Our Apostolic authority, We decree the following. We separate a part from the Diocese of Lahore,



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located within the territory of the Republic of India, and, having separated this part, with the exception of the territory forming the State of Jammu, We establish and constitute a new Apostolic Prefecture, which We wish to be called "of Jullundur," from the name of the city itself. We entrust this new Apostolic Prefecture to the care of the members of the English Province of the Order of Friars Minor Capuchin, under Our guidance and that of the Apostolic See. Therefore, the same rights and obligations will apply to this Prefecture as are proper to other Prefectures; and for the time being, the prelates of this Prefecture will derive from this source their rights, privileges, and powers, and from this source their duties and obligations, which, by common law, belong to such officials. We wish all of these things, as above established and constituted, to be ratified and valid, and We command that nothing whatsoever be an obstacle to them. Furthermore, We decree that these documents, whether copied, excerpted, or printed, must be signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, and We wish that they be entirely as above.

[*Latin ed. p. 447*]

The Acts of Pope Pius XII, page 447, attest to the faith that is contained in these very documents. However, it is not permitted for anyone to violate or contradict this page of division, erection, constitution, commission, statute, and Our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Chancellor, His Eminence, Cardinal TISSERANT, Dean of the Sacred College; His Eminence, Cardinal FUMASONIBIONDI, Prefect of the Congregation for the Propagation of the Faith; Alfonsus Carinci, Archbishop titular of Seleucia; Albertus Serafini, Protonotary Apostolic; Place £8 Plumbi Reg. in Cane. Ap., vol. LXXXIII, n. 25. IV. CONCERNING DINAJPUR (JALPAIGURI), A PORTION OF THE TERRITORY OF THE DIOCESE OF DINAJPUR, SITUATED IN THE REPUBLIC OF INDIA, AND FROM WHICH A NEW DIOCESE, (JALPAIGURI), IS ERECTED, WHICH IS A SUFFRAGAN OF THE METROPOLITAN CHURCH OF CALCUTTA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT: The Apostolic See does not consider that there is any way or means to be avoided that would be more suitable and appropriate for the administration of the Christian people. In this matter, it is certainly to be considered that, where it is permissible, the boundaries of the ecclesiastical regions should not differ from those of the civil region. The present circumstances require this of the Diocese of Dinajpur, which,



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after the establishment of the independent Republic of Pakistan, remained divided in such a way that a larger part of it, together with the episcopal see, is located within the territory of that Republic, while a smaller part, comprising the two civil districts of Jalpaiguri and Cooch Behar, lies within the territory of the Republic of India. From this situation of places, many difficulties may arise for the ecclesiastical administration.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Official Commentary. Moved by prayers offered to this Holy See, and after deliberation with Our beloved Son, His Most Reverend Eminence, Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, having carefully considered the matter and, where necessary, obtained the consent of those concerned, or of those who may appear to have an interest, We, by the fullness of Our Apostolic authority, decree the following. We separate from the Diocese of Dinajpur, which We mentioned above, the civil districts of Jalpaiguri and Cooch Behar, located in the Republic of India, and We erect and establish a new diocese from them, to be called "Jalpaiguri," and We entrust it to the diligent care of the students of the Pontifical Institute of the Most Holy Apostles Peter and Paul, and of the Most Holy Ambrose and Charles for the Missions to Foreign Lands, under Our guidance and that of the Apostolic See. Furthermore, We establish the episcopal see of this new diocese in the city of Jalpaiguri, from which the diocese derives its name, and therefore We elevate that city to the rank of an episcopal city. Regarding the episcopal chair, We grant the first Bishop of Jalpaiguri the faculty of placing it in that city's temple in Jalpaiguri, if there are several, whichever he deems most suitable, or, if none yet exists, in a temple to be built as soon as possible, which We hereby elevate to the rank and dignity of a Cathedral Church. To this Cathedral Church, the rights and obligations proper to other Cathedral Churches will apply. Furthermore, to its temporary Prefect, the rights and privileges, honors and prerogatives, as well as the duties and obligations, which by law pertain to Episcopal Bishops of dioceses, will belong. We make this new Jalpaiguri diocese a suffragan of the Metropolitan Church of Calcutta, and therefore We wish the Bishops of Jalpaiguri, for the time being, to be subject to the Metropolitan Archbishop of Calcutta. Since the circumstances of the place and the present time do not permit the immediate establishment of a Chapter of Canons in the Diocese of Jalpaiguri, We grant that, in the meantime, diocesan Consultors be chosen and appointed to serve in place of the Canons, who will assist the Bishop in the performance of sacred rites and in the fulfillment of other pastoral duties. We establish an episcopal table, to which, in addition to the subsidies that the Sacred Congregation for the Propagation of the Faith may be able to provide, the goods, if any, belonging to the new diocese, the offerings of the faithful, and the revenues of the Curia will be added. With a view to



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fostering the growth of the Church among the young, We desire that a diocesan seminary, at least a small one, be established as soon as possible, in accordance with the prescriptions of the Code of Canon Law and the norms given by the Sacred Congregation for the Propagation of the Faith. As for the governance and administration of this new diocese, We decree that...

[*Latin ed. p. 449*]

By the grace of God, Pope Pius XII.

We command that, in the absence of a bishop, the Capitular Administrator, or Administrator, hold the elections necessary to safeguard the rights and duties of the clergy and the faithful, and all other matters as prescribed by the sacred Canons. Furthermore, with regard to the clergy in particular, we decree that, once these Letters have been presented for execution, the clergy shall be considered to be legitimately residing within the territory of the diocese to which they belong. Moreover, we desire that, upon the implementation of these Letters, all documents and records pertaining to the newly established diocese be delivered from the Episcopal Chancery of the Diocese of Dinajpur to the Curia of the Diocese of Jalpaiguri, so that they may be diligently preserved in its archives.

For all matters established by these Letters, we appoint the Most Reverend Brother James Cornelius van Mittenburg, Archbishop of Karachi, and Apostolic Delegate in the Republics of Western and Eastern Pakistan, or whoever presides over the execution of the aforementioned Delegation, to oversee their implementation, and we grant him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned purpose. We also charge him with the duty of promptly transmitting a certified copy of the executed documents to the Sacred Congregation for the Propagation of the Faith.

Finally, we decree that these Letters, whether transcribed or printed, and signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall be given the same full faith and credit as if they were these very Letters.

We declare that these present Letters shall be firm, valid, and effective, and shall have their full and complete effect and shall be inviolably observed by all to whom they pertain, notwithstanding any contrary provisions.

Therefore, no one shall be permitted to infringe upon or contradict this separation, establishment, constitution, commission, subjection, deputation, derogation, mandate, and our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter



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and Paul.

Given at Rome, near St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate.

For the Holy Roman Church:

P. Card. FUMASONIBIONDI, Secretary of State.

E. Card. TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith.

Ludovicus Kaas, Protonotary Apostolic.

Francis, Protonotary Apostolic.

£8 Plumbi Reg. in Cane. Ap., vol. LXXXIII, n. 22.

Hannibal Ferretti, Protonotary Apostolic.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis — Commentarium Officiale V DE DINAJPUR (DE MALDA) DISTRICTUS CIVILES DE MALDA ET DE WEST DINAJPUR, A DIOECESI DE DINAJPUR DISTR ACTI, PRAEFECTURAM APOSTOLICAM DE MA.LDA EFFORMANT. PIUS EPISCOPUS SERVORUM SERVUS DEI AD PERPETUAM REI MEMORIAM.

It is most fitting that ecclesiastical territories should not differ from civil territories, when circumstances permit, so that no one may reasonably question it; for in this way, the spread of the Christian religion is facilitated and promoted more easily and conveniently. Wherefore, hearkening to the petitions presented to Us, and after consultation with Our beloved Son, S. R. E. Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, We, after diligent consideration and, where necessary, supplementing what is lacking, and with the consent of those concerned, or of those who may presume to have an interest, by the fullness of Our authority, We decree the following. Since, after the establishment of the Republic of Pakistan, a portion of the Diocese of Dinajpur and the seat of its Bishop belong to the territory of that Republic, We deem it expedient to separate, and We do indeed separate, the civil districts of Malda and West Dinajpur, which belong to the Republic of India, from the aforementioned, and from these We establish a new Apostolic Prefecture, which We order to be called "of Malda," and We entrust it to the care of the students of the Pontifical Institute of the Holy Apostles Peter and Paul, and of the Saints Ambrose and Charles. To this new Apostolic Prefecture of Malda, all rights and obligations shall pertain which are proper to other Prefectures. Furthermore, for the time being, the Apostolic Prefect shall possess from this place the rights, privileges, and powers, and shall be subject to the duties and obligations which, by common law, belong to such a Prelate. All of these things, as We have disposed and established above, We decree to be valid and effective, notwithstanding



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any impediment whatsoever. Furthermore, We declare that these Letters, whether transcribed, excerpted, or printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same force and effect as these very Letters. To no one, however, shall this page of dismemberment, erection, or constitution, be...

[*Latin ed. p. 451*]

451 The acts of Pope Pius XII concerning the mission, statutes, mandate, and will of Ourself cannot be infringed or contradicted in any way. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-second, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Cardinal Prefect, P. Card. Fumasoni Biondi. [Followed by signatures and titles, as in the original.] LETTERS TO BEATA MARIA VIRGO, commonly called "del Espino," the heavenly patroness of the town of "Lietor" in the territory of the diocese of Albacete. PIUS PP. XII For the perpetual memory of the matter. — The Most Blessed Virgin, called "del Espino" in the vernacular, whom the citizens of the town of "Lietor," in the territory of the diocese of Albacete, have long ago chosen as their Patron and Protector. Moved by their devotion, they are accustomed to celebrate her each year on the fifth day of the month of August with special honor. In order that We might confirm this choice with Our authority and consider it valid, the Venerable Brother Arthur Tabera Araoz, Bishop of Albacete, supplicated Us, receiving the votes of the clergy, the administrators, and all the people of that place. Having gladly admitted these supplications, and after hearing the Venerable Brother, Our Clement, Cardinal of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, for all time...

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452, and in your name, We confirm or establish, with all due honors, the Most Blessed Virgin Mary, commonly known as "of the Espino," patroness of the town of "Lietor," as the principal celestial patroness before God Almighty, as is fitting for the principal patrons of places. All contrary things notwithstanding. We decree this, We establish, We decide that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effects; and that they shall fully suffice and be sufficient for those to whom they pertain, now and forever; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything con-



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trary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the ninth day of the month of June, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, to the Diplomatic Mission: THE MOST BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, IS CHOSEN AS THE CELESTIAL PATRONESS OF THE ENTIRE REPUBLIC OF PARAGUAY AND OF ITS NATION. PIUS PP. XII For the perpetual memory of this. The people of Paraguay preserve the custom, handed down from their ancestors, of honoring the Most Holy Mary, assumed into Heaven, with particular reverence, and of celebrating her perpetually with great honor. Indeed, from the very beginnings of those lands, the Divine and Human Parent was present, since her image was carried there by those who first conquered that region, as a glorious banner, and the name "Our Lady Assumed" was given to the castle, which became the head of the entire Paraguayan territory. After Our Predecessor, Pope Paul III, in the year 1547, established the episcopal see there, the Most Blessed Virgin Mary, received into Heaven, began to be held as the principal protector and patroness of that province, and her feast days are celebrated with great solemnity and attendance. And...

[*Latin ed. p. 453*]

The Acts of Pope Pius XII, page 453, state that the Blessed Virgin Mary, the Mother of God, was devoutly invoked by the people, especially in times of trouble. It is also noteworthy that the Sacred College has repeatedly petitioned this Apostolic See to define the dogma that the Divine Mother was taken body and soul into heavenly glory. Therefore, since this mystery holds such great religious significance for that nation, the Most Reverend Brother Hannibal Mena Porta, Archbishop of Asunción, along with other prelates and ministers from the Republic of Paraguay, requested that We deign to declare the Blessed Virgin Mary, assumed into heaven, the principal patroness of the entire Republic of Paraguay and of its people, before God. And since, by the inscrutable plan of God, the most opportune time has been granted to us to proclaim the truth of the Assumption, We willingly accede to such requests. Wherefore, after consultation with the Sacred Congregation of Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, that the Most Blessed Virgin Mary, assumed into heaven, is the principal patroness of the entire Republic of Paraguay and of its people, before God in heaven, with all the honors and liturgical privileges that are due to the principal patrons of nations and groups. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain,



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shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's ring, on the tenth day of the month of July, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Apostolic Palace, to be delivered to the diplomatic officials.

[*Latin ed. p. 454*]

Acta Apostolicae Sedis - Official Commentary 454 III. CHURCH OF THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN, IN THE TOWN OF "SESTRI PONENTE," IN THE ARCHDIOCESE OF GENOA, DEDICATED TO GOD, AND DECORATED WITH THE TITLE OF BASILICA MINOR. POPE PIUS XII. For the perpetual memory of this event. — The land of Liguria is renowned for its coastline and the beauty of its mountains, but it is even more distinguished by its sacred buildings dedicated to the Blessed Virgin Mary, among which the Temple dedicated to the Mother of God Assumed into Heaven holds a prominent place. This temple, located in the town commonly called "Sestri Ponente," within the boundaries of the Archdiocese of Genoa, is a unique ornament of the town. Indeed, this building, which was begun to be constructed in the year 1610, excels above all in its size and decoration; one must especially admire the depictions of the Prophets, the image of the Most Holy Mother, received into Heaven, which Julius Benso painted with exquisite skill in the upper chamber, as well as the large altar and tabernacle, which are excellently crafted according to the principles of art. The people frequently attend Mass there, and nothing seems to be lacking that would contribute to the dignity and splendor of the divine rites. Therefore, in order that greater honor might be added to this temple, especially after the dogma that We have defined, that the Blessed Virgin Mary was assumed into heavenly glory in body and soul, the Venerable Brother Giuseppe Siri, Archbishop of Genoa, requested that We grant this church the title and status of a Basilica Minor. After having gladly received these requests, and after having heard the Venerable Brother, Our Clement, Cardinal Micara, Bishop of Velletri, and Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters and perpetually, We elevate the church of the Blessed Virgin Mary Assumed into Heaven, located in the town of "Sestri Ponente," within the boundaries of the Archdiocese of Genoa, to the dignity and honor of a Basilica Minor, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and We declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain



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their full and complete effect; and shall be observed by those to whom they pertain, or who are intended to be bound by them.

[*Latin ed. p. 455*]

Acta Pii PP. XII 465, nunc et in perpetuum, plenissime suffragabunt; et ita iudicari et definiri debet; et si quidquam contrarium, super his, a quocumque, quaverit auctoritate, scitĕ sive ignorantĕ, id ab hoc momento irritum et vanum erit. Datum ex Arce Gandulphi, sub anulo Piscatoris, die decima mensis Augusti, anno millesimo nongentesimo quinto, tertio decimo Pontificatus Nostri.

De speciali mandato Sanctissimi Domino Cardinali a publicis Ecclesiae negotiis, GILDO BRUGNOLA, Officium Pontificiis Regens Diplomaticas expediendis.

## IV INTERNUNTIATURA APOSTOLICA IN IAPONIA ERIGITUR.

### PIUS PP. XII.

Ad perpetuam rei memoriam.

— Qui laeto animo accipimus nationem Iaponiensem, quae non ita pridem in sua iura redintegrata est, eius moderatorum consilium, ut ipsi cum hac Apostolica Sede publicae officiorum intercedent rationes, magnopere probavimus. Huiusmodi necessitudines multum valere ad communem augendam utilitatem et ad veram pacem inter homines firmandam.

Quapropter, motu proprio, certa scientia et matura deliberatione Nostra, deque Apostolicae potestatis plenitudine, harum Litterarum vi, in Iaponiensi Imperio Internuntiaturam Apostolicam erigimus, cuius sedem in urbe principe Tokieno constituimus.

Eidem igitur sic per Nos erectae Internuntiaturae omnia et singula officia, privilegia atque indulta, quae huiusmodi Legationum propria sunt, deferimus.

Haec statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; ipsique Legationi constitutae nunc et in perpetuum plenissime suffragari; et ita iudicari et definiri debet; et si quid.

[*Latin ed. p. 456*]

Acts of the Apostolic See - Official Commentary 456, concerning which, anyone, with any authority whatsoever, may have attempted to interfere, knowingly or unknowingly. All contrary things notwithstanding. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the twenty-eighth day of the month of April, in the year 1958, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Prefect



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of the Congregation for Religious, Gildo Brugnola, to the Pontifical Diplomats: It is announced that the Venerable Servant of God, Raphaela Maria, of the Most Sacred Heart of Jesus, Virgin, Foundress of the Congregation of the Sisters of the Most Sacred Heart of Jesus, BEATA, is declared blessed. PIUS PP. XII For the perpetual memory of this event. — What the Lord Jesus Christ, our Savior, did and said while dwelling in Bethania, with His friend Lazarus, was such that it should be a law of life for the faithful for all ages, and a most excellent example. For in Bethania, Christ Himself was so joyfully received as a guest by those two sisters, Martha and Maria, that He sanctified those two aspects of religious life, which they call "active" and "contemplative," declaring the latter to be the higher one, and more pleasing to God, with these words: "Mary hath chosen the good part, which shall not be taken away from her" (Luke 10:42). Indeed, it can be said that a certain Bethania has arisen in that fertile land of saints, Spain, where Maria de los Dolores and her sister Raphaela, in order to atone for the injuries done to God, founded a Congregation of holy virgins, whose purpose is to perpetually adore the Lord, under the species of bread, with solemn worship. Of these sisters, one, like Martha, and the other, like Mary, are worthy of comparison. In the Spanish town called "Pedro-Abad," in the diocese of CÃ³rdoba, born and raised by most pious parents, Ildefonso Porras y Gaytàn and Raphaela Ayllóny Castillo, who were endowed with abundant wealth, and were rightly instructed in the Faith of God and in the charity of Christ, differed greatly in character and disposition; of whom, she who, turning her mind away from worldly pursuits, devoted herself to the contemplation of heavenly things, is today granted the honors of the Blessed.

[*Latin ed. p. 457*]

We have seen in the Acts of Pope Pius XII, page 457. Indeed, Raphaela, on the first day of March, in the year one thousand eight hundred and fifty, on a Friday, was born, dedicated especially to the Divine Heart of Jesus, and, cleansed with the salutary waters of Baptism the following day, she showed herself to be docile and gentle to all from her childhood. Nourished with the bread of Angelorum for seven years and marked with the sacred chrism the following year, it became clearly apparent, both at home and among her relatives and the poor of the town, how much she had progressed in acquiring supernatural virtues, and these virtues, especially that of perpetual virginity, which she had vowed as a young girl, flourished more quickly in her. Among these were humility, modesty, and charity towards the needy, as well as firmness of spirit and complete trust in God, as she plainly demonstrated after the death of her mother and brothers. However, she began a more secure way of life when, in her native town, she was encouraged by the excellent Joseph Ibarra to follow the paths of sanctity, and especially by that priest, burning with the love of God, Joseph



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Anthony Ortiz Urruela, in the city of Corduba, where she lived first with the Clárales nuns and then with the Sisters of Mary Virgin of "Reparation," together with her sister. This minister of the sacred rites, after guiding their souls for two years, began to establish a new religious Family, and on the fourteenth day of October, in the year one thousand eight hundred and seventy-six, he appointed Raphaela as its leader. From this arose the Spanish Congregation of the Sisters of the Sacred Heart of Jesus of "Reparation," which was later called by the Apostolic See "Handmaids of the Most Sacred Heart of Jesus." The first Superior General of this congregation was herself, Raphaela Porras y Ayllón, who, having received the name Raphaela Mary of the Sacred Heart, together with her sister Mary of Columna, commonly known as "del Pilar," generously contributed their considerable family fortunes to the growth of the Congregation. From this also arose many and serious difficulties for the new Institute and its Founder, so that the Congregation itself, still new in its beginnings, was forced to move from place to place throughout Spain: from the city of Corduba to the town of "Andujar," and finally to Marid, the seat which the Venerable Servant of God so greatly desired; where she encountered many new and painful trials. However, Raphaela Mary, forgetting herself and intent only on the greater glory of God, strove diligently to imbue her sisters with the spirit of "reparation," to found new houses, and to impart new Constitutions to them through word and example. She also desired, with all her prudence, that the Sisters subject to her observe a double rule of spiritual life: one mystical or contemplative, before the altar, with open devotion to the Most Holy Sacrament; the other dedicated to action, to the education of girls, especially the poor, to the reception of women for spiritual exercises, and to the establishment of Eucharistic groups everywhere. She especially recommended that all devote themselves to self-denial and offering.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - The official commentary indicates that they pursued their studies diligently. After overcoming numerous difficulties and enduring them with unwavering patience, the Venerable Foundress, in the year one thousand eight hundred and eighty-six, received, through a Decree of praise, and in the following year, through the definitive approval of the Institute, the highest recognition from the Apostolic See, as if it were a heavenly gift and reward. On the thirteenth day of May of the same year, the Supreme Directress was announced by the first General Chapter of the Sisters. However, this office, which, as a servant of God, was intended to inspire emulation for better charisms (cf. 1 Corinthians 12:31), to lead to greater paths of holiness, and finally to provide an example of stricter observance to those subject to her, also offered an opportunity for God to test the virtues of His servant, especially her patience and humility, "As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath



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received them, and in time there shall be respect had to them." (Wis 3:6). Indeed, by God's providence, the management of such an important institution, although wise and particularly concerned with the progress of the novices, was not always perceived as entirely correct; hence, as economic difficulties increased, the Sisters began to hold opposing opinions. It finally came to the point that the Venerable servant of God, in order to preserve the harmony of the Institute, laid down the highest authority, which she did with sorrow, but with a balanced spirit. She, who had been an incomparable teacher of novices, became an outstanding example of humility and selflessness for all. For more than thirty years, she led a heroic life, primarily in Rome, and her memory was so obscured that not only were no honors ever bestowed upon her, but even the members of the Congregation, most recently added to the Institute, were completely unaware that she had been its Foundress and Supreme Directress. Yet, trusting only in God, she silently endured everything, content with the most humble duties and constantly devoted to the Most Sacred Heart of Jesus. She was comforted only twice: once, when, with the permission of the new Directress, she visited the Congregation's house in Spain, everywhere imparting shining examples of gentleness and the best advice for spiritual life to the Sisters and novices; and later, in the year one thousand nine hundred and fourteen, when the main house was transferred from Spain to Rome, as she had so strongly desired. In the final period of her life, she endured the most grievous pains, with unwavering constancy and joy of spirit. Finally, the Heavenly Spouse arrived and found Raphael Mary, a prudent virgin and faithful servant, prepared: indeed, on the feast of the Epiphany of the Lord, in the year one thousand nine hundred and twenty-five, she passed away in Rome, and ascended to eternal blessedness in marriage. The funeral rites, as prescribed by the Constitutions, were simple and modest. However, God added the greatest honor to His servant, confirming her fame of virtues, which grew daily, with heavenly signs. Therefore, the Cause...

[*Latin ed. p. 459*]

The Acts of Pope Pius XII, page 459, record that discussions began regarding the inclusion of Raphaela Maria, of the Congregation of the Most Sacred Heart of Jesus, among the Blessed. After the customary procedures, and after being presented to the Sacred Congregation of Rites, a commission for the introduction of the cause was appointed by Us on the twenty-second day of November, in the year nineteen hundred and thirty-nine. Subsequently, after Apostolic investigations, in accordance with the regulations of that forum, discussions began concerning the virtues of the Handmaid of God, both theological and cardinal. After a thorough examination of all matters, We, by decree on the thirteenth day of May, in the year nineteen hundred and fifty-one, declared that she had attained heroic perfection. Then, when the question arose concerning the miracles which,



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through the intercession of the Handmaid of God, Raphaela Maria, were said to have been granted by God, We, by a solemn decree on the thirteenth day of January of this year, nineteen hundred and fifty-two, declared that two were established. Only one thing remained to be considered: whether the Handmaid of God could safely be included among the Blessed in Heaven; this matter was proposed by Our Venerable Brother Frederick, Cardinal Tedeschini, of the Holy Roman Church, Our Bishop of Tusculum, and Our Promoter of the Cause, in the General Congregation, which was held before Us on the twenty-ninth day of January of the same year. All those present, both the Cardinals entrusted with the Sacred Rites and the Official Prelates and Consultor Fathers, affirmed with all their votes that this could be done. However, We resolved to open Our mind to receive greater assistance from the higher power, and, having offered fervent prayers to God, on the second day of March, on the day of Our Nativity and the anniversary of Our election as Supreme Pontiff, in the same year, after having performed the sacred rites, We, together with Our Venerable Brothers Clement, Cardinal Micara, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, and the aforementioned Venerable Father Alfonso Carinci, Cardinal of Seleucia in Isauria, titular Archbishop and Prefect of the Sacred Congregation for Religious Orders, and Our beloved son Salvatore Natucci, General Promoter of the Faith, decreed that the Venerable Handmaid of God, Raphaela Maria, of the Most Sacred Heart of Jesus, could safely proceed to Beatification. Therefore, fulfilling the wishes of the Congregation of the Handmaids of the Most Sacred Heart of Jesus, by the force of these Letters and by Our Apostolic authority, We grant the faculty that the Venerable Handmaid of God, Raphaela Maria, of the Most Sacred Heart of Jesus, Virgin, may henceforth be called Blessed, and that her body, or relics thereof, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and also...

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary, so that the images of the same Blessed may be adorned with rays. Furthermore, by Our authority, We grant that the Office of the Most Holy Virgin be recited annually from it, with readings specifically approved by Us, and that the Mass of the same Feast be celebrated with prayers specifically approved, according to the rubrics of the Roman Missal and Breviary. We grant, however, that the recitation of this Office and the celebration of the Mass may take place only in the dioceses of Cordoba, within whose boundaries the Blessed herself was born, and in Rome, where she breathed her last, as well as in temples and chapels throughout the world where the Congregation of the Handmaids of the Most Sacred Heart of Jesus is located, by all the Christian faithful who are obliged to recite the canonical hours, and, with



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regard to the Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Raphael Maria of the Sacred Heart of Jesus, with the observances to be observed, as mentioned above, be celebrated in the temples or chapels, on days determined by legitimate authority, within the year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances and Decrees concerning non-cult, and any other contrary provisions. We wish that to the copies of these Letters, even printed ones, as long as they are signed by the hand of the Secretary of the Sacred Congregation for Religious Rites and are sealed with the seal of the same Congregation, the same faith be given as is given to the signification of Our will, as expressed in these present Letters. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of May, the Sunday after Easter, in the year 1952, in the fourteenth year of Our Pontificate. By the special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, for the dispatch of affairs of the Church.

[*Latin ed. p. 461*]

461 Acts of Pope Pius XII, LETTER I to the Most Reverend Father Ernest Ruffini, Cardinal Priest of the Holy Roman Church, Archbishop of Palermo, whom We appoint as Our Legate to the Plenary Council of Sicily.

PIUS XII, to Our Beloved Son, greetings and the Apostolic blessing.

Sicily, renowned not only for its Christian virtues and glory, but also for its location, its soil, its happiness, and its proximity to Heaven, is held in such esteem by Us that any event that might contribute to the growth and honor of religion there brings Us particular joy. Therefore, We are greatly pleased to learn that the Sacred Prelates of Sicily have convened a Plenary Council; and that they intend to devote so much effort and diligence to this undertaking, so that various benefits may arise for the discipline of the clergy and the faithful, and for the advancement of the Catholic faith. We not only approve of all of this, but We also desire, in some measure, to participate in the deliberations of this Council; therefore, We have decided to choose you, Our Beloved Son, as Our Legate, to represent Us there, and to convey to the sacred pastors Our encouragement and Our wishes regarding useful counsels and undertakings.

It rarely happens that the Church of God is engaged in such great struggles as it is now, when the deceitful falsehoods of widespread errors threaten to uproot Christian institutions and laws from the hearts of men. To repel these hostile attacks and to ensure that the faith, given from Heaven, may grow ever stronger in the hearts of men, it is necessary that all who work for the cause of Christ be united with the closest bonds. We therefore urge the Prelates of the Sicilian Island that concord of opinions



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and wills should preside over their endeavors to achieve salutary goals.

Among the matters that will be presented for deliberation there, We wish to briefly touch upon those that seem to Us of the greatest importance. These include: the religious instruction and education of young people and of the faithful of mature age; the restoration of good morals; the rejection of opinions that are contrary to Christian truth, which are especially disseminated by books, commentaries, and periodicals; and the encouragement of the printing of works that are good.

[*Latin ed. p. 462*]

The Acts of the Apostolic See – Official Commentary 462. There are, without question, reasons of the greatest importance, to which those who are leaders of souls and teachers ought to devote diligent attention. They should also see to it, following the footsteps of our most benign Savior, who loved the poor and those oppressed by sorrows with such great affection, that they assist with effective mercy those people who are suffering from poverty and destitution. Here there are many day laborers; there are frequent miners of sulfur; and there are not a few, the most miserable of all, who are forced to abstain from work. Guided by charity, which demands that justice be rendered in acts of beneficence, let bishops strive to ensure that the working class, even those living far from cities and towns, receive religious care and that their needs are met: which they will more easily achieve if Christian associations of workers and their free colleges – as is fitting – are fostered with all possible support. But the action that the present age, fraught with dangers and difficulties, demands, must not be limited by vague boundaries, but the counsel and effectiveness of actions must reach each group of citizens, each household, and each individual, as much as possible: otherwise, if good things are lacking, the "sons of darkness" will be more eager to bring about their triumphs. Now, having observed the industry and solicitude of the Most Reverend Pastors of Sicily in carrying out the pastoral duties entrusted to them, we seem to be able to promise that, with you at the head, the Plenary Council will act so diligently and thoughtfully that abundant fruits of virtue will mature from it, and that effective forces will be united for happy outcomes. Having said this from the heart, we impart, with paternal affection, the Apostolic Blessing to all of you, and especially to you, our beloved Son, as well as to the clergy and the people entrusted to you.

Given at Rome, near Saint Peter, on the twentieth day of the month of December, in the thirteenth year of Our Pontificate.

**PIUS PP. XII**



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[*Latin ed. p. 463*]

Acts of Pope Pius XII, 463, II, TO THE MOST REVEREND FATHER FREDERICK, BISHOP OF TUSCULANUM, SECRETARY OF THE HOLY CONGREGATION, PREFECT OF THE VATICAN BASILICA, AND TO HIS HOLINESS, WHOM HE APPOINTS AS LEGATE TO THE EUCHARISTIC CONGRESS TO BE HELD IN BARCELONA, GREETINGS AND APOSTOLIC BENEDICTION.

In the ancient city of Barcelona, surrounded by the sea and pleasant hills, which flourishes and thrives with its size, the frequency of its citizens, and the commerce and industry of its offices, everything is prepared so that, through the Congress to be held this month with people coming from all nations, a magnificent spectacle of faith and piety in the Most Holy Eucharist may shine far and wide. Indeed, for a long time, throughout Spain, the ministers of the sacred rites, with prudent prelates at the head, have not ceased to kindle and prepare countless souls with opportune exhortations and pious religious duties, so that the most solemn honors may be rendered to the Blessed Sacrament on the appointed days, and so that the most salutary fruits may be received by the Christian people. It is fitting that this first Eucharistic Congress, convened from all nations after the calamitous war that raged throughout vast regions of the world, should be celebrated by the generous and noble nation of Spain. Who does not know that there thrives within it, and almost as a hereditary trait, the zeal for the Catholic faith, which has always been closely linked to the salvation and greatness of the Spanish people? In every corner of the earth, is not that outstanding piety known and clearly evident, which the Spanish people have so often and so gloriously demonstrated in every way, through letters, generosity, and the steadfast defense of the Catholic name, to this Roman Church and Apostolic See? Therefore, the faithful voice of Spain has resounded throughout the world, attracting crowds of the faithful from all directions to the splendid Eucharistic Congress to be held in Barcelona. It is also fitting that in the upcoming gatherings, the matter of Christian peace should be discussed, since, as is evident from the studies and reports presented, it is of manifest importance and of the greatest utility. Although seven years have now passed since the end of the war, the most auspicious peace, that is, peace of mind and soul, domestic and civil peace, and peace among peoples,

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - The official commentary and, indeed, the entire matter is still desired. For in some republics, peace has not yet been firmly established by law and agreements; and in other places, especially in the Eastern regions, threatening embers and the seeds of war still remain; and in every region, conflicts between classes of citizens and between factions are frequently exacerbated by the injustice of the wicked, so that



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the citizens of the same homeland appear as enemies to one another, and even within the domestic sphere, the bonds of kinship are relaxed, the authority of the fatherland is neglected, the very fidelity of marriage is impiously violated, and the union and concord of families are more often broken and dissolved. Certainly, no true peace can exist among men which is not founded upon the doctrine, precepts, and examples of Christ. From these, indeed, arise spontaneously the honor and dignity of human nature, the nobility of the duty of obedience, the authority of civil society, and the most profound need of the human race, as well as the sanctity of Christian marriage and family. Indeed, what is more fitting and efficacious for perfecting the reconciliation of individual people and nations than the triumph of the Eucharist in hearts and among the nations? Can we not hope that the Church, our Mother, devoutly and confidently prays in those same mysteries, that God "may grant the gifts of unity and peace, which are mystically signified by the offerings presented" (Secreta Missae in sollemn. Corporis Christi). We, who have possessed and possess nothing more than the desire to reconcile men and nations with one another, and that all, if any controversies should arise, may resolve them peacefully, commend and approve your plans and endeavors undertaken for this very purpose, and we strengthen them with our authority and presence. Therefore, Venerable Brother, who, adorned with the Roman purple, performs such important duties in this Apostolic See, we choose and declare you, as we have already announced, to be our Legate from our side, and you shall, bearing our person, preside over the Eucharistic Congress, which will soon be held in Barcelona, with our authority. We are indeed certain that such a celebration will renew the splendor of that most recent gathering of the Catholic world concerning the Eucharist, which was held in the capital of Spain, and which was so highly praised by our Blessed Predecessor, Pope Pius X, with these words: "Indeed, the Catholic Spain, with outstanding men from all parts of the world as witnesses, has wished to demonstrate that it yields to no one in its love for Jesus Christ and in the worship of His religion, which is entirely directed towards the Eucharist; and this was wonderfully demonstrated, when so many people from every order, with such fervor of spirit, publicly displayed such outstanding signs of piety" (Acta Apost. Sedis, 1911, p. 365). With such sweet confidence, and as a pledge of our special love and heavenly assistance, we, as Apostles -

[*Latin ed. p. 465*]

465 The Acts of Pope Pius XII impart to you, Venerable Brother, to the diligent Bishop of Barcelona, and to the other Prelates, and to their clergy, and to the religious families, to the associations of the Catholic Action, to the distinguished civil magistrates, and to the entire Spanish people, most dear to Us, Our heartfelt blessing in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of May, in the fourteenth year of Our



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Pontificate. PIUS PP. XII

TO THE DISTINGUISHED JOSEPH FOLLIET, EDITOR OF THE COMMENTARY ENTITLED ((CHRONIQUE SOCIALE DE FRANCE)), UPON THE COMPLETION OF TWELVE YEARS SINCE THE BEGINNING OF SAID COMMENTARY.

PIUS PP. XII: We learn with pleasure that you are preparing to solemnly celebrate, under the high patronage of the Cardinal Archbishop of Lyon, the sixtieth anniversary of the "Chronique Sociale de France," and We gladly seize this opportunity of these jubilee celebrations to address all those responsible for this Catholic review with paternal congratulations and encouragement.

In 1891, the "great charter of Christian social activity," which was the Encyclical "Rerum Novarum," concluded with an urgent appeal: "Let each one hasten to do that which belongs to him, lest, by delaying the remedy, a malady already so grave be rendered incurable." And, in the following year, echoing the pontifical words, two young Catholics from Lyon, Victor Berne and Marius Gonin, confidently launched a modest publication, whose orientation they established in a common article entitled: "Long Live the Pope!"

After sixty years of labor, often difficult and ungrateful, the "Chronique Sociale de France" takes pride in remaining faithful to its origins: today as yesterday, and according to the very instructions of Marius Gonin, this humble and indefatigable worker in social Catholicism, "it strives to make known and to spread the traditional teachings and directives of the Papacy, concerning the person, the family, the profession, the State, and international relations." Who would be surprised that such a program of action has...

[*Latin ed. p. 466*]

The Acts of the Apostolic See - Official Commentary 466, from its beginnings, assembled an elite group of collaborators, though too few in number at that time, but among whom several greatly served the Church, such as an Albert de Mun, a Léon Harmel, a Giuseppe Toniolo, and later, a Georges Goyau and an Eugène Duthoit? Who would be surprised that it fostered around the review such fortunate initiatives as the institution of the Social Weeks of France or the creation of the first Social Secretariats? We are especially pleased to emphasize, on this anniversary, the admirable fruitfulness of the prompt obedience of your founders to the directives of Our illustrious Predecessor. Inheriting these traditions, your review continues today its task, which the present circumstances render more useful than ever. Against the seduction of erroneous or rash tendencies, whatever spirit they claim, the "Social Chronicle of France" intends always to safeguard itself through exact fidelity to the magisterium of the Church, and it knows that this filial obedience excludes neither sound freedom of



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thought nor objective study of the social conditions of modern life. Such is your guiding principle. And for this reason, gladly repeating, for your benefit, the words that We addressed eleven years ago to all Our sons to commemorate the fiftieth anniversary of the Encyclical "Rerum Novarum," We can do no better than to "exhort you to continue and develop the work that your brothers and sisters of the previous generation founded with such courageous hearts... Keep the noble flame of fraternal social spirit that half a century ago the bright and radiant torch of Leo XIII rekindled in the hearts of your fathers... Nourish this flame, fan it, elevate it, expand it!" (Radio message of June 1, 1941). In the hope of this new growth, We wish your review – and the social institutions that work in close union with it – the comprehensive and generous support of the Catholics of France, and, as a pledge of divine assistance, We grant to you, and to all those, priests and laymen, who share your labors, Our paternal Apostolic Blessing. From the Vatican, May 14, 1952. PIUS PP. XII.

[*Latin ed. p. 467*]

467. Acts of Pope Pius XII, to Most Reverend Benedict, Bishop of Praeneste, Cardinal Aloisi Masella, Archpriest of the Patriarchal Basilica of the Lateran, Prefect of the Sacred Congregation for the Discipline of the Sacraments, concerning the completion of his fiftieth year of priesthood.

Pius XII, Pope, to our Venerable Brother, greetings and Apostolic Benediction.

We have received with great joy the news from the faithful clergy and people of the noble See of Praeneste, under the guidance of their esteemed Bishop, that they are preparing to celebrate with solemnity and joy the completion of your fiftieth year of priesthood, which will occur next month.

From the very beginning of your public ministry in the service of the Holy Church, to this present time, you have devoted all your thoughts and energies to the service of the Church and of this Apostolic See, having previously rendered valuable service to various Pontifical Legations, especially as administrator of affairs in the newly established Republic of Portugal, and subsequently as Apostolic Nuncio in the Republics of Chile and Brazil for many years. In these important and weighty undertakings, you have particularly demonstrated prudence and sagacity, with which you have fostered relations between this Apostolic See and civil authorities in a fitting and appropriate manner.

Considering these merits and achievements with benevolence, We, six years ago, co-opted you into the most distinguished College of Cardinals, and subsequently appointed you Prefect of the Sacred Council for the Discipline of the Sacraments, and after your own choice, we appointed you Prefect of the Church of Praeneste. The devotion and affection with which the faithful are bound to you are clearly demonstrated by the preparations made for the upcoming celebrations.



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We have also shown you our particular favor when We sent Our Legate to place a crown upon the image of the Blessed Virgin Mary of Fatima.

Now, taking advantage of this present opportunity, we gladly congratulate you on your active and pastoral service, and we earnestly pray that God may abundantly bestow heavenly gifts and consolations upon you and upon the flock entrusted to your care.

May these joyful events bring a greater abundance of blessings to your people. In the meantime, We grant you the power, so that, on the appointed day, after the Sacred Pontifical rite has been performed in your presence, you may, in Our name and in Our stead,

[*Latin ed. p. 468*]

Acts of the Apostolic See - Commentary 468. With official authority, We grant a plenary indulgence to those same individuals, to be obtained through the conditions prescribed by the Church. Finally, according to the clearly stated intention of the diocesan Eucharistic Congress held in your honor, in order to invoke divine graces, and as a testament of Our profound love, We impart to you, Venerable Brother, Auxiliary Bishop, and to the entire clergy and faithful entrusted to your care, Our Apostolic Blessing. Given in Rome, at Saint Peter's, on the eighteenth day of the month of May, in the fourteenth year of Our Pontificate. PIUS PP. XII.

ALLOCUTIONS I. To the Delegates of Charity, at the national assembly, commonly called the "Italian Conference of Saint Vincent de Paul," held in Rome.

It brings great comfort to Our heart, amidst so many anxieties, to see your presence, beloved sons and daughters of the Conferences of Saint Vincent de Paul, gathered in Congress in this blessed city; together with the numerous groups that work everywhere in the multifaceted field of Christian charity, you represent a sure and bright light amidst the darkness that envelops the world today, a world indebted for its disastrous disorder to the almost extinguished sense of love and fraternity.

The forces of charity are living forces within the human family and the Church: living, because they are fertile and irresistible, like the love that inspires them, and like the Church that encompasses them, which can be said, in its highest and most vast meaning, to be the Church of charity. Indeed, how could any discerning observer of its past and present fail to recognize this distinctive characteristic of the Church, being itself the fruit of that Love, which is the principle of creation and redemption, as it is the ultimate goal of every created spirit in the eternal and blessed communion of Itself? It has always been a source of wonder to the student of Church history.



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*Held on April 27th of the year 1952.

[*Latin ed. p. 469*]

Acta Pii PP. XII 469 – and for the believer, confirmation of its divine origin – is the fact of the promptness of Christian charity in offering, at all times, men and works for the relief of every misery. And the wonder increases when one considers that those who directed the enduring spirit of charity were mostly humble and simple souls, who, in their turn, readily and always found numerous and faithful followers. Even today, there is no Catholic region where a name does not shine forth, a name that by itself sings an epic of Christian charity. But who can follow the path opened by the Apostles themselves, at the beginnings of the Church, with the collections they promoted, in the fraternal agape meals, where the patrician and the slave sat side by side, with the institution of deacons entrusted with the loving care of orphans and widows? Without doubt, this lyricism of charity, unknown to the world before then, and which made the pagans exclaim, "Behold how they love one another!", was primarily responsible for the first rapid spread of the Christian idea. The entire history of the Church is permeated by it, like a thread of gold, connecting it to that loving Heart from which it sprang. Charity is always spontaneous, as spontaneous as spring bursts forth with the renewal of the warmth of the sun – Christ is the sun of His Church –; as spontaneous as that which is inherent – and is not Christ the lifeblood of it? –; always attentive, as if a special movement of the Holy Spirit sharpens the Christian's gaze to discover every misery wherever it may be hidden, and makes the heart restless, until every kind of misfortune is met with an action and a band of brothers intent on alleviating it. Thus was born and then grew the beneficial current of charity, giving rise to those institutions which are now the pride of every civilization, whose names are, for example, hospitals, orphanages, Orders for the redemption of slaves, companies for pilgrims, houses for women in danger, associations for visits and comfort to prisoners, and in more recent times, leprosaria, institutions for the assistance of poor old people, the blind, the deaf-mutes, emigrants, the children of prisoners, the maimed, all of whom, together with the names of their founders and associates, are among the most precious jewels that adorn the Mystical Body of Christ. Within this provident adherence to the times, we see the emergence, establishment, and flourishing of the Conferences of Saint Vincent de Paul, whose name resonates with pride throughout the Church. What was the first thought that prompted the eight Parisian students to found them?

[*Latin ed. p. 470*]

Acta Apostolicae Sedis - Commentarium Officiale 470, learned from the very words of those who rightly called him by that name: the great lay apostle of the 19th century, Frederick Ozanam. In the year of his death,



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almost a hundred years ago, he expressed himself in Florence as follows: "When we Catholics endeavored to remind our misguided brethren of the wonders of Christianity, they said to us: 'Christianity has accomplished marvels in other times; but today it is dead. And indeed, you, who boast of being Catholics, what do you do? Where are the works that demonstrate your faith and should lead us to respect and to love it?'" The same question, truly arising from a lack of knowledge of the life of the Church, is sometimes posed even by modern pagans, as we read a few years ago in a missionary journal. A Japanese professor would have said to a missionary: "I have come to the conclusion that the Catholic religion is the only true one. However, I must declare to you that you Catholics do not believe in what you say and preach... because you do not put it into practice." To the unfounded outrage of the Parisian students, as well as that of the equally shortsighted modern critics, the flourishing of Catholic charity eloquently responds, and in particular, the foundation of the Conferences. "It was then that we said to ourselves," continues Ozanam, "Let us act! Let us help our neighbor, and let us place our faith under the protection of charity." Thus were born your Conferences, which, despite the years that have passed, preserve, as a proper sign of the works willed by God, all their original freshness, as if they had been given the youth that never fades, of their founders. Therefore, you who have come before Us to ask for a word of enlightenment and comfort in the practice of your vocation, We simply say: continue without fear of working in vain. For you have been called by God to this particular work in His vineyard, and nothing could be better for you to fulfill the divine will, to contribute to the triumph of the Church, to cooperate in the salvation of souls. Thus, We would like to offer three brief thoughts for your meditation, which may remain as a salutary reminder of this Audience and an encouragement to your activity, in the same way that the visit that Ozanam made to this Vatican hill was the cause of renewed zeal for him.

1. The certainty of the asceticism of charity. One of the merits of Christianity is that one can reach the goal set by God for every soul – holiness – through many paths. The Spirit blows where it wills; therefore,

[*Latin ed. p. 471*]

47. The Acts of Pope Pius XII speak of the manifold variety of Saints, who adorn the firmament of the Church and proclaim the richness of divine gifts. But there is no doubt that the path of charity, if followed with constancy and, when necessary, with heroism, is second to none in directly leading to sanctity. Charity towards one's neighbor, flowing from the theological virtues and harmonized with the cardinal virtues of prudence, justice, temperance, and fortitude, can certainly be established as the foundation of high perfection. In this way, the Conferences of Saint Vincent, with their frequent visits to the poor, their assistance to abandoned children,



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and their provision of financial means, with their members becoming, in a certain sense, mendicants for the poor, can suffice as schools of sanctity and training grounds for Christian perfection, just as, for other souls, the cloister, the desert, the school, direct apostolate, and missions among the infidels have been and are. From constant compassion for the poor, mental and vocal prayer draws inspiration and warmth, mortification and self-denial find encouragement, chastity and humility find solace; every other virtue can be based on this dominant principle, which is one of the greatest precepts openly proclaimed by the Redeemer: "You shall love your neighbor as yourself."

2. The apostolate of charity is irresistible. It is well known that your Conferences were founded with an apostolic intention. Soon, they became among the most effective forms of apostolate that flourish in the Church today. And it could not be otherwise, because apostolate in itself is the fruit of charity: of love for God, who desires to be glorified in every soul; of love for one's neighbor, who is longed to be made a partaker of the Supreme Good. As an expression of charity, the apostolate is accomplished and strengthened in the same. If you investigate with a Christian gaze the reasons that attract you to the Vincentian Conferences, you will easily notice that, while the human sense of piety for the material needs of your brothers certainly moves you, what torments you above all is the desire to provide for their spiritual needs, which are often caused by those very material needs. Thus, you are drawn to them by the desire to make them rich in spirit, serene in suffering, and partakers of the inexhaustible goods of God. A lesser good would be to feed the bodies, without turning the soul to Christ and His will, leaving souls hungry for the substantial bread of truth and eternal promises. He who remedies material miseries, solely to appease the innate feeling of compassion, would be performing only a purely human work. The Christian...

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Commentarium Officiale must go further, and must embrace that highest piety, which finds its rest only in giving God to souls. Therefore, go to the poor as good sowers, as diligent shepherds, as loving fathers and brothers, as apologists often overlooked, but always dear to God. If you love the poor with the same charity as Christ, He will place the words that enlighten, captivate, and convert on your lips, and no one will be able to resist the power of love.

3 - The Fruitful Work of Charity. That action to which We have recently exhorted the faithful for the salvation of the world, for the triumph of justice and peace, for overcoming the harsh crisis of the present time, you can carry out with success, precisely by exercising charity within your Conferences, because true love is always fruitful, and its action will never lack a happy outcome. It may happen that other works, to which Catholics devote



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themselves praiseworthily, do not achieve the results that are hoped for, for various reasons; but what is accomplished in the field of charity is never lost, but rather, everything converges through mysterious ways to those ends that are supremely dear to Us.

Contemplate once again your forerunner, Frederick Ozanam. What a multitude of works in his life consecrated to the Church! He was a writer, orator, professor, scholar, and even a man of politics: what industry in forty years of existence! Yet, what is the work that most illuminates him, if not the Conferences that he founded?

Furthermore, there is a field of action in which the activity of the Conferences can contribute directly to the goals often enunciated by Us: the field of social assistance, in which you can work, while remaining strictly adherent to your institution, which, as you well know, intends to promote every work that aims at the implementation of social justice and the elevation of the humblest classes. In this way, there should be no works foreign to you, such as worker patronage, popular schools, employment agencies, the provision of housing, summer colonies, and other forms of social assistance, which the youthful spirit of the Conferences will suggest to you.

Beloved sons and daughters! Divine Providence has been generous with you, inspiring you to embrace the Conferences of Saint Vincent, for in them it offers you an incomparable means of sanctification, of apostolate, and of social action. Be equally generous in responding, confident that you will obtain wonderful fruits for yourselves and for the Church. Point out your program to others: to young people who sometimes vainly seek...

[*Latin ed. p. 473*]

The Acts of Pope Pius XII, 473, speak of a noble purpose in life, and of those who, disappointed by other ideals, feel an immense emptiness within and around them. Draw close, faithful and united, under the banners of Christian charity; work diligently and humbly; penetrate with the gentleness of Christ into the dwellings of misery and misfortune, to bring them that Jesus who passed through the earth, doing good and healing. The warmth of that divine Heart, first received into your own hearts, will be radiated to the world of selfishness and coldness, to the salvation of many. That these our desires may be fulfilled in you and for you, we impart from our heart to you who are present here, and to all those associated with the Conferences of Saint Vincent de Paul operating throughout the universe, our paternal Apostolic Blessing.

To the faithful who came to Romae for the canonization of the Venerable Rafaela Maria Porras y Ayllón, Servant of the Sacred Heart:

You have come from many regions of the world, but especially from that Spain, always so generous in heroes and saints, to the Eternal City, most



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beloved children, to witness the triumph of Rafaela Maria Porras y Ayllón, or, better still, of that Mother of the Sacred Heart, whom, perhaps from childhood, you have learned to love in her works and in her daughters. And We, in welcoming you with the warmest welcome, feel almost the need to evoke her sweet memory, as one thinks aloud and, without wanting to, reviews the pleasant memories of a mother, seeing herself surrounded by what is today her generous and hardworking progeny.

The works of God are always admirable. "And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying." (Apoc. 15:3); but even more so when they are carried out in a more noble matter and with a higher purpose. Therefore, if we may so express ourselves, never more admirable than in the preparation and formation of her Saints. Three stages, to admire in the life of Rafaela Maria: a providential preparation, an activity beloved only by God, and a long decline on the cross.

*She died on May 19th of the year 1952.

[*Latin ed. p. 474*]

474. Acts of the Apostolic See – Official Commentary on the life of her children, in which the light grace of Andalusia and the serious gravity of Rome, the typical austerity of Iberia, and the rich imagination and ornamentation of the invading Arabs seem to be united. Rafaela Maria was a legitimate daughter of this luminous land, but she was also enriched with the Christian chrism received in the school of an exemplary mother, and later deepened by the anointed hand of holy ministers of the Lord. For it will begin to be manifest that God has chosen her for something: that she will never lack, in the decisive moments of her life, someone, in the name of God, to show her the way. An innocent childhood, a chaste youth, even amidst the dangers of that world, which, because of her lineage, might consider her its own; then, an increasing solitude, more dedicated to charity and devotion; finally, the natural fruit of Christian piety, manifested in a desire: to consume herself like a silent flame before a hidden Tabernacle; and alongside all of this, what will never be lacking: the opposition of those who, for her and for her sister, desired something else, the criticisms of her way of life, and even the scandal at knowing that the first step had been taken and the family nest had been emptied. In the hands of the divine Artisan, always paternal, the hammer and the chisel have begun to work; the diamond has already been distinguished and is emitting some reflections; but how much more remains for her to experience, without her knowing! She was born exactly in the middle of the century, and we are only in 1874, the year in which Providence will lead her to that priest, distinguished for many reasons, of high aspirations and energetic decisions, who was Don José Antonio Ortiz Urruela. What is the point of detailing that tumultuous biennium, when external events are the least important? In the light of God, with the perspective of time, human beings with their desires and activities,



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with their movements and their longings, even with their possible errors and excesses, seem like ants playing at moving pebbles in the anthill, or drops of water lost in the powerful and unstoppable ebb and flow of the waves of the sea. What matters is to look at the hand of God, who is preparing a diamond, a soul according to the Divine Heart of His Son, and that soul is that of Rafaela Maria, with her few years – barely twenty-seven – with a clear ideal – holiness through Reparation – and with a work in her hands, which she did not seek – that isolated and solitary Novitiate, whose natural center is, unintentionally, becoming. She will later say: "I do not want to be a founder," but it is useless, because God wants it, just as He wants a new plant when He allows the zephyr to carry a seed far away.

[*Latin ed. p. 475*]

Acta Pii Pp. XII 475 -x- -x

* It is the last third of the nineteenth century, and many things undergo a profound transformation. Why should not this also be observed in that which pertains to religious life, enriching it with new forms, more in harmony with its time, and more capable of producing in it fruits of sanctity and apostolate? In the classic attachment to tradition, which characterizes the Spanish soul, this would not be achieved without overcoming certain difficulties. And there, where the line breaks due to friction, Providence placed Rafaela María, who, longing for quiet and solitude, had come to find herself wandering and founding. Again, men and events pass through her history, like the shuttle through the threads of the fabric, which, without knowing what it does, forms a precious tapestry. Her principal guide will die, but she will find others; from city to city, from residence to residence, from suffering to suffering, overcoming one obstacle today and another tomorrow. Rafaela María, or, if you prefer, Maria of the Sacred Heart, faithful to her spirit, will not raise her head proudly, but neither will she falter. The year is 1877; and an illustrious Prince of the Church, Cardinal Moreno, will grant the Institute its first approval. Still, seven more years of external activity, because the plant is tender, and its very rapid growth could harm it without that which God has chosen, so that, by consolidating it, it may advance on the path of sanctity, placing as the foundation of all an unlimited love for sacrifice, a most delicate regular observance, a most tender devotion to the Sacrament of the altars, and that which we cannot know, so solid, balanced, and strong, which will always shine in her, and which she will learn from the lessons of a great patriarch of religious life, Saint Ignatius of Loyola, whose writings – the Exercises, the Constitutions – she will infallibly turn to as the source of her spirituality. Now, the plant has its own life. Have the designs of God been completed in Rafaela María? By no means; the principal thing is lacking, for Providence, which had arranged to begin her sanctity by making her a foundress, intends to complete it by sacrificing her as a victim. Her role was reduced to accepting all things



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with love, and with that kind of natural grace that makes it seem as if she is doing nothing. In her repeated and fervent Exercises, she had many times made her "oblations of greater esteem and greater moment," and she had repeatedly asked for that "perfect humility... (wanting and choosing) more... opprobria with Christ, who was full of them" (Exercises, 97).

[*Latin ed. p. 476*]

Acts of the Apostolic See - Official Commentary 476 honors..., (desiring) to be esteemed by Christ as more than vain and foolish, who first was "in the world." 3 For He had taken up the word. The Divine Artist lays down the hammer and chisel and brings the diamond to the wheel of life, which spins rapidly. In the distance, the outline of a Cross appears!

* * *

Nor here, most beloved sons and daughters, must we linger on purely external events, which, being human, must participate in those contrasts – earth and heaven – capable of disorienting those who forget a Providence, which seeks its ends by allowing human creatures to move freely and even by making use of the good intentions of all, as when it allows the wind to break loose, to carry heavy clouds and to make them run across the sky, discharging from their dark depths hail and thunder. And how must they have accumulated in the sky of the Most Sacred Heart, until that renunciation of 1893, here in Rome! And how painful must those incomprehensions, those doubts, those distrusts must have been for her most delicate spirit, which, little by little, were isolating her from men, surrounding her with shadows, and driving her, slowly but inexorably, towards that Cross where her beloved, her constant beloved, awaited her, the one who was making her his "victim of love"! She is only forty-three years old and possesses a rich nature; she has thirty-two years of life remaining, which will be more than six endless decades of progressive annihilation and martyrdom in the shadows. And, conscious of her vocation, she enters the shadows, with the greatness of souls that go to sacrifice with open eyes; souls that, at the summit of the Cross, do not open their lips to utter a groan; souls that know how to savor, day by day, the bitterness of a sacrifice that is all the more painful the slower, the more ignored, and the longer it lasts. In the shadows, to obey, to deny herself, to work so that she does not feel that the mists that surrounded her have dissipated. In the shadows, not to forget, for that would be too sweet, but to be forgotten, which is the highest crown of sacrifice. In the shadows, to be noticed only by a more austere life, a more rigid penance, a deeper humility. "The Friend who carries her in His heart does not let her rest"; and to this Divine Heart, to which she attributes everything – her foundation, her life – to which she has offered everything,



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she offers herself every day from her 3 Exercises (167).

[*Latin ed. p. 477*]

Acts of Pope Pius XII, 477, with a spirit of reparation for the sins of the world, for the glory of the Father and the sanctification of souls. On December 24, 1924, Our Predecessor of holy memory, opened the Holy Door for the Jubilee Year of 1925. Thirteen days later, the gates of heaven were opened for the Mother Mary of the Most Sacred Heart.

* -X-

The divine Artist has completed His work, and the diamond, perfectly polished on all its facets, is a marvelous and perfect work: who will think, seeing it shine in the heavens, set in the crown of the Saints; who will think, contemplating it so beautiful and finished, of the turns that were necessary to polish it, of the infinite particles that had to be removed with forceful blows, or of the instruments that Providence employed? Today, the Religious Sisters of the Servants of the Most Sacred Heart of Jesus, with their schools and colleges, their houses of retreat, residences, associations, and works of all kinds, do immense good from their native Spain to the remote Japan, where we have learned with such pleasure of the fruits they reap. But the root of all this is in the sacrifice and holiness of a soul that allowed itself to be guided by divine Providence. Her gentleness, her humility, her strict observance, her love for self-denial and sacrifice, her fidelity to a sure, balanced, and firm spirit, her unconditional and filial devotion to this See of Peter, her devotion to that Divine Heart, hidden under the veils of the Eucharist, are the example she has left to all, and especially to you, her daughters, whom she so loved. By that path, the Lord will never deny you His graces. A pledge of these graces and a testimony of Our special benevolence is the Apostolic Blessing, which with paternal love We desire to bestow, first upon the most beloved Institute with all its houses, persons, works, and projects; then upon all who benefit from its apostolate; and finally, in a particular way, upon those present, with all their intentions and all those persons that they have in mind or in their hearts at this moment.

[*Latin ed. p. 478*]

Acts of the Apostolic See - Official Commentary 478. A RADIO MESSAGE GIVEN TO THE FAITHFUL, ON THE OCCASION OF THE THIRTIETH-FIFTH EUCHARISTIC CONGRESS, HELD IN BARCELONA WITH PARTICIPANTS FROM ALL NATIONS.

* May the Most Holy Sacrament of the Altar and the Immaculate Conception of the Most Holy Mary, conceived without the stain of original sin from the very first moment of her natural existence, be forever blessed and praised. Venerable Brothers and beloved children, representatives of the entire Catholic world, who at this moment are concluding in Barcelona the magnificent sessions of the thirtieth-fifth International Eucharistic



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Congress. Who could have foreseen, when, in the mild spring of 1938, We addressed Our words, in the beautiful but unfortunate Budapest, to the thirtieth-fourth International Eucharistic Congress, that in the following one We would make Our voice heard from this Apostolic See, after such a long and painful interval? The horizon was burdened; and the expressions heard there were already meant to weigh how blessed the world would be, if it were to follow the exhortation of the Successor of Peter in favor of peace. But the voice was disregarded; the storm broke with a roar and devastation; and today, once again, the anguished cry that escapes from all throats is the same as before: "Peace!" How much is spoken of peace today, and in what a different way! For some, it is nothing more than an external formality, made up of words, imposed by an occasional tactic and constantly contradicted by their gestures and actions, so contrary to everything they say. For us, no; for us, there is only a true and possible peace, that of He whose name is "Prince of Peace," 1 and whose Kingdom does not consist of earthly pleasures, but in the triumph of justice and peace: "For the kingdom of God is not meat and drink, but justice and peace" 2; a peace that is deduced as an unavoidable imperative from fraternity and love, which springs from the depths of our Christian being, and which is the indispensable prerequisite for greater and higher goods. ( ) We speak from afar, but it seems to Us that We see you, and Our spirit rejoices in contemplating your Assembly; because around * June 1st, in the year 1952. Is. 9:6, Rom. 14:17. 1 2

[*Latin ed. p. 479*]

479 The acts of Pope Pius XII speak of peace in all things concerning the Eucharist: the fraternal agape, the preparatory kiss, and even the very symbol of many grains of wheat. Peace is unity; therefore, where can it be found if not in this sacrament, "totius ecclesiasticae unitatis"? It is the fruit of charity; therefore, where can it be found if not in this "sacramentum caritatis, quasi figurativum et effectivum"? And if, as we well know, the enemies of peace are pride, greed, and, in general, disordered passions, what better remedy can we desire than this celestial medicine, by which grace and virtues grow, we are preserved from sin, and our spiritual life is perfected? And, increasing charity in the soul, passions are restrained.

Spain has had the great honor, a just recognition of its integral, robust, profound, and apostolic Catholicism, of hosting this great assembly, which will add a page to its religious annals, a page that must be counted among the most brilliant of its fruitful history; and in the name of the venerable Mother Spain, it has been its duty to receive the splendid and prosperous Barcelona, of which we would not wish to recall at this moment either the beauty of its location, nor its classical hospitality, nor its spirit always open to all great endeavors, but rather its Eucharistic tradition, embodied in three names: "the Saint of the Eucharist," who was Saint Raymond Non-



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natus; an apostle of daily Communion in the 13th century, who is Saint Mary of Cervello; and a soul that ascended to all the heights of mysticism, sometimes nourished only by the Eucharist, Saint Joseph Oriol.

Spain and Barcelona, or, rather, the thirty-fifth International Eucharistic Congress, will pass into the Golden Book of great Eucharistic events for its perfect preparation and organization, for the breadth and accuracy of its study topics, for the brilliance and richness of the exhibitions and competitions that adorned it, for the impressive attendance present, for the Catholic spirit that inspired it, especially remembering the persecuted brethren, and for the social content that was sought to be given to it, so in accordance with Our desires.

But We desire even more: We want to propose it as an example to the entire world, so that, seeing you – so many nations, so many peoples –

[*Latin ed. p. 480*]

Acts of the Apostolic See • Official Commentary 480 rites — "one heart and one soul," 7 so that you may understand where the source of true peace lies, individually, within families, in society, and internationally; We hope that you yourselves, inflamed by this spirit, will emerge from here like burning torches, spreading this holy fire throughout the universe; We trust that so many prayers, so many sacrifices, and so many desires will not be in vain; Gathering together all your voices, all the beatings of your hearts, all the yearnings of your souls, we wish to concentrate all of this into a cry for peace, which may be heard by the entire world. "O Jesus, most beloved, hidden under the thin veils of the sacraments; Divine Lamb, perpetually sacrificed for the peace of the world! Hear finally the fervent prayers of your Church, which, through the mouth of your unworthy Vicar, asks for the world the fire of charity, so that in it may be kindled union and concord, and that, through the warmth of these, the white lily of peace may flourish in our arid and desolate land. May the unction of your grace – a hidden balm, a most soothing medicine – heal in souls the wounds produced by hatred, so that all may feel themselves brothers, children of the same Father, who are nourished at the same table with celestial food! May your words of peace, and the love that always overflows from your heart, inspire the rulers of nations, so that they may know how to lead the peoples entrusted to them by you along the paths of true fraternity, the indispensable foundation of all happiness and all progress!" May that "Moreneta" of Montserrat, patroness of the Congress and mother of Catalonia, to whom, from here, We seem to see in her eagle's nest, turning her maternal eyes towards you and blessing you with all love; may Saint Paschal Bailón and all your saints and angels protect you; while We, overflowing with joy at having been able to witness, in such calamitous times, a spectacle as beautiful as the one you have offered, bless you all: Our most worthy legate; Our brothers in the episcopacy with their clergy and people; all the authorities present; all those



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who have generously collaborated in the preparation and organization of the Congress; all those who, in this final act of such a solemn assembly, and outside of it, hear Our voice; to the City of Barcelona, to Spain, and to the entire world, whose peaceful aspirations always find complete resonance in Our paternal heart. 7 ACT. 4, 32.

[*Latin ed. p. 481*]

## SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

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## ACTS OF THE SUPREME HOLY CONGREGATIONS

## SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

## PROHIBITION OF BOOKS

### I. DECREE

On Thursday, April 2, 1952,

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the complete works of André Gide be placed on the Index of Prohibited Books.

And on the following Friday, May 3 of the same month and year, the Most Holy Lord, Pope Pius, by the divine Providence, Pope XI, in the usual audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the aforementioned Fathers.

Given in Rome, from the offices of the Holy Office, on May 24, 1952.

L. ü£ S. Marinus Marani,

Superintendent of the Holy Congregation of the Holy Office, Notary.

### II. DECREE

On Thursday, May 28, 1952,

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the following book be placed on the



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Index of Prohibited Books:

Robert Morel, *La Mère, Vie de Marie*, Paris, Seine, 1946, and its German version: *Das Leben Marias*, Olten, Walter.

[*Latin ed. p. 482*]

Acts of the Apostolic See - Official Commentary 482 And on the following Friday, the 29th of the same month and year, the Most Holy Lord, Pope Pius, by the divine Providence, Pope XI, in the usual audience granted to the Most Reverend and Venerable Prefect of the Holy Office, approved, confirmed, and ordered to be made public the resolution presented to him by the aforementioned Fathers. Given in Rome, from the offices of the Holy Office, on the 14th of June, 1952. L. © S. Marinus Marani, Secretary of the Most Holy Congregation of the Holy Office.

## SACRED CONGREGATION FOR RITES

CONCERNING THE CANONIZATION OF THE BLESSED VINCENTIA M. LOPEZ VICUÑA, VIRGIN, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY IMMACULATE FOR GIRLS EMPLOYED AS SERVANTS.

REGARDING THE SIGNING OF A DECREE TO REOPEN THE CAUSE OF CANONIZATION OF THE ABOVE-MENTIONED BLESSED.

After the solemn ceremonies of the Beatification of Vincentia M. Lopez Vicuña, which took place on the 19th of February of the Holy Year 1950, piety and devotion towards this new Blessed have grown and increase daily, not only among families and individuals to whom the fragrance of humility, self-sacrifice, and charity of the Sisters of the Institute founded by her has reached, but also, and especially, among the girls who serve in private homes, to whom the Blessed devoted herself and all that she had, and who, along with many others, have, after the Beatification, become aware of the virtues of the same.

As this veneration and invocation has increased, so too have the favors, and indeed, even true miracles, which God has deigned to work through the intercession of this Servant, in order to glorify her more among the faithful.

Therefore, the Reverend Lord Charles Calaf, legitimately constituted as the Promoter of this Cause, has presented to the Most Reverend and Venerable Archbishop of São Paulo in Brazil, and to many Archbishops and Bishops, and to all the Daughters of...

[*Latin ed. p. 483*]

The Sacred Congregation of Rites, with 483 votes from the Most Holy Mary Immaculate and her students, humbly presented a petition to our Supreme Ruling Pontiff, Pope Pius XII, so that he might deign to



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decide, with supreme authority, on the resumption of the aforementioned cause for canonization of the Blessed. Wherefore, the Most Eminent and Reverend Cardinal Alexander Verde, Relator of the cause itself, proposed this in the assembly of the Ordinary of the Sacred Congregation of Rites, held on the 4th of March of the current year in the Apostolic Palace at the Vatican. The Most Eminent and Reverend Fathers Cardinals, entrusted with safeguarding the sacred rites, having also heard the Reverend Father Salvatore Natucci, Promotor General of the Faith, and after mature deliberation, responded with the commission: "The resumption of the Most Holy Cause of the Blessed is affirmative, or: It pleases us that the aforementioned Blessed should be declared worthy of canonization." This report, duly signed, was subsequently presented by the undersigned Cardinal to our Most Holy Lord Pope Pius XII, and His Holiness, considering the decree of the aforementioned Sacred Congregation to be valid, deigned to sign with his own hand the commission for the canonization of the Most Blessed Vincentia Lopez Vicuña. Given in Rome on the 14th of March, in the year of Our Lord 1952. £B C. Card. MICARA, E p. Velitern., Pro-Prefect. L. C.ß S. t A. Carinci, Archbishop, Secretary. CONCERNING THE CANONIZATION OF THE BLESSED JOACHIMA DE VEDRUNA, WIDOW, FOUNDRESS OF THE INSTITUTE OF THE CARMELITE SISTERS OF CHARITY. REGARDING THE QUESTION OF WHETHER THE COMMISSION FOR THE RESUMPTION OF THE CANONIZATION CAUSE OF THE AFORESAID BLESSED SHOULD BE SIGNED, IN THIS CASE AND FOR THE PURPOSE IN QUESTION. The Blessed Joachima de Vedruna, throughout all the days of her life, whether as a young girl, as a bride, as a wife and mother, as a widow, and as the mother of a new family dedicated to caring for the sick and to properly educating poor girls, excelled in all virtues, and especially in charity towards God and her neighbor. Therefore, God, the just and magnificent rewarder, bestowed upon his generous handmaid the honors of beatification on the 19th of March of the year 1940, and it seems that she is destined for even greater glory in this life.

[*Latin ed. p. 484*]

The Acts of the Apostolic See – Official Commentary. In order to extol her munificence, and to attest to her interventions through new, as it is said, miraculous signs, petitions have been presented to the Holy Father, Pope XII, requesting that letters be sent to the Most Holy Lord so that the cause of the canonization of the aforementioned Blessed, which is before this Sacred Congregation, may be resumed, among which are included those which have been sent by the Most Reverend Archbishops of Valencia and Compostela, and of Tarragona, and by the Bishops of Vich, Oviedo, and Zamora, as well as by the General Superioress of the Institute of the Sisters of Carmel, founded by the Blessed. Therefore, on the occasion of



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the meeting of the Congregation of Sacred Rites, held on the 4th of March of this year, with the Most Reverend Father Augustine of the Virgin, of the Order of the Barefoot Carmelites of the Most Holy Trinity, legitimately appointed Postulator for this cause, the following Cardinal, Pro-Prefect and Promoter of the Cause, of the same Sacred Congregation, proposed a question for discussion: Whether a commission should be appointed for the resumption of the aforementioned cause of canonization of the Blessed, and for the purpose of what is being considered. However, the Most Reverend Fathers Cardinals, entrusted with the safeguarding of the sacred rites, after having considered everything, and after having heard the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, judged it fitting to respond: Affirmative, that is to say, that the mission for the resumption of the canonization of the aforementioned Blessed should be undertaken, if it pleases the Most Holy Father. To the Most Holy Pope XII, having signed the aforementioned cause, the Cardinal Pro-Prefect, having reported all of these matters, His Holiness, having received the response of the Most Eminent ones, with his own hand signed the Commission for the resumption of the cause of canonization of the Blessed Joachima of Vedruna. Given in Rome, on the 14th of March in the year of Our Lord 1952. [Signatures: Card. MICARA, E p.; Velitern.; Pro-Prefect; L. hB S. f A. Carinci, Archbishop; Secretarius.]

[*Latin ed. p. 485*]

485. In Naples, concerning the canonization of Blessed Aegidius Maria of Saint Joseph, a lay brother of the Order of Friars Minor. Regarding a Doubt. A commission is to be appointed to examine the cause for the canonization of the aforementioned Blessed, in order to determine the matter and effect under consideration. It has pleased God, the just Judge, that those who, through the sanctity of their lives and the heroic practice of all virtues, glorified Him on earth, should often be celebrated among men after their death. Among these, the humble disciple of the Order of the Minorites, Brother Aegidius Maria of Saint Joseph, born in the city of Taranto on November 16, 1729, to parents who were indeed obscure, but distinguished by their piety, deserves to be particularly remembered. After his death, the fame of his sanctity, which he enjoyed especially among the citizens of Naples and Taranto, grew daily, and God confirmed it with signs and miracles, so that a canonical process was instituted concerning this fame, concerning his heroic virtues, and concerning the miracles performed by him, which, after being duly examined and recognized, led Pope Leo XIII on November 21, 1887, to solemnly enroll the humble Brother in the list of the Blessed. Now, having been sanctioned by the Apostolic See for the veneration of God's servant, the piety of the Christian people grows ever more fervent, not without the fame of new miracles, brought about by his intercession, among which some offer true signs of miracles. Hence, hope shines that



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God wills to raise Blessed Aegidius Maria to the highest pinnacle of sanctity. For this purpose, a gathering has been established in Taranto, with the approval of the Archbishop and with the applause and favor of the civil authorities, to promote the canonization of the Blessed. Meanwhile, many have sent petitions to the Most Holy Pope Pius X, so that he might deign to appoint a commission for the resumption of the cause for canonization and for the conduct of Apostolic processes concerning the miracles attributed to the Blessed. To these petitions, the Archbishop of Taranto, the Bishop of Turi, the civil administrators of the cities of Naples and Taranto, the General Minister of the Order of Friars Minor, the Provincial Ministers of the Neapolitan and Lycian regions, and others from the clergy and laity, have added their joyful support. Therefore, at the urgent request of the Reverend Father Fortunato Scipione, General Postulator of the Order of Friars Minor, the undersigned Cardinal, Prefect and Promoter of the Sacred Congregation, and Relator, in the ordinary manner...

[*Latin ed. p. 486*]

Acts of the Apostolic See - Official Commentary 486, concerning a meeting held on March 4th of this month, a question was raised: Whether the commission for the Re-examination of the cause of the aforementioned Blessed should be signed, in the case and for the purpose under consideration. The Most Reverend and Most Eminent Cardinals, entrusted with safeguarding the sacred rites, having considered all these matters, and having also heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, judged it fitting to respond: Affirmative, that the commission for the cause of canonization of the aforementioned Blessed should be signed, if it pleases the Most Holy [Father]. The aforementioned commission, signed on the feast of the Most Holy Name of Jesus by the undersigned Cardinal, Prefect of the Congregation for the Causes of Saints, Giles, in the presence of Most Reverend Father Joseph, having received the commission from the hand of His Holiness, deigned to sign it. Given in Rome on March 14th, in the year of Our Lord 1952. C. Card. MICARA, Prefect. L. s$ S. t A. Carinci, Archbishop of Seleucia, Secretary. CONCERNING THE CANONIZATION OF BLESSED DOMINIC SAVIO, LAY YOUTH, PUPIL OF THE SALESIAN ORATORY. REGARDING THE QUESTION: Whether the commission for the re-examination of the cause of canonization of the aforementioned Blessed should be signed, in the case and for the purpose under consideration. "I am wiser than the ancients, because I keep thy commandments" (Psalm 118, 100). Blessed Dominic Savio was truly wise, not only in name but also in reality. Having scarcely attained the use of reason, he participated with incredible fervor of spirit and heavenly study in the divine mysteries, and, dedicating himself to God, he resolved to rather die than offend God through sin, a purpose to which he directed all his energies throughout the brief course of his life. Therefore, Blessed Dominic



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Savio teaches all that the fear of God is the beginning of wisdom, as testified by the divine Scriptures. The solemnities of the Beatification of this angelic youth were celebrated on March 5th, in the year of the Great Jubilee, 1950, in the Basilica of the Vatican, with the joy of all Catholic youth, and his veneration has not only persisted, but has increased day by day, and more spiritual...

[*Latin ed. p. 487*]

The Sacred Congregation of Rites, having considered 487 temporal events, which, through his intercession, are said to have been miraculously granted by God; therefore, it appears that the path to canonization is open. Wherefore, the Reverend Father Francis Tomasetti, General Postulator of the Pious Society of Saint John Bosco, having presented the petitions of the entire Salesian community and of the youth of the Catholic Action, humbly requested His Most Holy Holiness, Pope Pius XII, that the cause of canonization of Blessed Dominic Savio be resumed. Therefore, in the assembly of the Congregation of Sacred Rites, held on the 4th of March, the Most Reverend and Venerable Cardinal Alexander Verde, Promoter of the Cause, or Relator, raised the following question for discussion: Whether a commission should be appointed to examine the matter of the resumption of the cause of canonization of the aforementioned Blessed, and to take the necessary steps for its defense, as is customary in such cases. After hearing the arguments presented, and having read the letters of the Most Reverend and Venerable Cardinal Archbishop of Turin, the Most Reverend Archbishop of Urbino, the Most Reverend Bishops of Castrimare, Stabia, Saint Severo, Amerino, Caserta, and others, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, and others concerned with the observance of the law, it was decided to respond: That a commission should be appointed to examine the aforementioned cause of canonization of the Blessed, if it pleases the Most Holy Father. Subsequently, the Most Blessed Father received a report from the aforementioned Cardinal, dated as indicated below, and His Holiness, having approved the response of the Most Eminent Fathers, deigned to sign the commission for the resumption of the cause of canonization of Blessed Dominic Savio with his own hand. Given in Rome, on the 14th of March, 1952.

[Signature] C. Card. MICARA, Prefect.

[Signature] A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 488*]

From the Apostolic See - Official Commentary 488 V LUCEN. Concerning the Beatification and Canonization of the Venerable Anthony Mary Pucci, Priest of the Order of the Servants of Mary, Parish Priest of St. Andrew in the city of (Via Reggio). ON THE QUESTION: Whether, with the



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approval of his virtues and the two miracles attributed to him, the process for Beatification can proceed. Anthony Mary, in the world Eustachius, Pucci, was born in the town of Poggiole in the diocese of Pistoia, on April 16th of the year 1819, and from his earliest years, he showed a piety that was not common, which he diligently cultivated, and thereby merited the great gift from divine munificence, namely, a religious vocation. To more securely and safely follow the call of God, after more than ten years, he joined the Order of the Servants of Mary, changing his name from Eustachius to Anthony Mary, hoping that, under the patronage of such a Mother, he would certainly arrive at sanctity. And this hope was not disappointed. Having been promoted to the priesthood, he became the parish priest of St. Andrew in the city of "Via Reggio," in the diocese of Lugo, and was chosen as an assistant, a duty which he performed so admirably and piously that in the year 1847, he was entrusted with this parish office. The duties of a parish priest are many and weighty, and require the exercise of all virtues. Anthony Mary, having become all things to all men, caring for nothing of himself, devoted himself and continued to devote himself, day and night, to the good of his flock. During the years 1854-1856, when a choleric disease raged, without caring for the contagion of the illness, he did not cease his efforts, nor did he grant himself any rest, for the salvation of souls and bodies. Generous to the poor, sparing with himself, whatever he received, he poured out upon the poor, truly being the father of his flock. Burdened with merits, and lamented by the citizens, he met his death on January 12th of the year 1892. The funeral rites were performed for him, not as a simple funeral, but as a triumphant procession. His memory remained blessed, with a reputation for sanctity. This was canonically approved on April 13th of the year 1932, through the Introduction of the cause for beatification. After the Apostolic investigations were completed, and with the approval of the Supreme Pontiff, on January 18th of the year 1948, it was decreed by this Sacred Congregation that the Servant of God had shone forth with heroic virtues, and on January 29th of this year, two miracles were likewise recognized.

[*Latin ed. p. 489*]

The Sacred Congregation of Rites, 489. In order that the solemn Beatification may proceed, it is prescribed by law that the Roman Cardinals and all Consultors express their opinion as to whether it is safe to proceed with the Beatification. This has plainly been done; for the Roman Cardinals and others unanimously gave their affirmative consent. The Most Blessed Father, however, has deferred giving his final judgment until this day, so that He might more prudently consider the matter before God. Having therefore summoned the Roman Cardinals, Alexander Verde, the Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and



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Myself, Secretary, and having offered the Divine Sacrifice with religious devotion, He declared: It is safe to proceed with the solemn Beatification of the Venerable Anthony Mary Pucci. This decree was then ordered to be duly promulgated, recorded in the acts of the Sacred Congregation, and Apostolic Letters, sealed with the Fisherman's ring, concerning the solemn Beatifications to be celebrated at any time in the Vatican Basilica, were to be issued. Given in Rome, on the 6th of April, Palm Sunday, in the year of Our Lord 1952.

[Signed] C. Card. MICARA, Archbishop of Velletri, Prefect. L. A. Carinci, Archbishop of Seleucia, Secretary.

DECREE OF THE URBAN AND ORBIS CONGREGATION CONCERNING NEW ELOGIA TO BE INSERTED IN THE ROMAN MARTYROLOGY.

The Holy Mother Church, in every age, but especially in these present times, flourishes with evident sanctity, by generating sons and daughters who, with heroic virtues and the splendor of miracles, illuminate her. The memory of these heroes, so that it may be an example to all the faithful, has long been customary to be commemorated in the Roman Martyrology. Therefore, having completed the elogies of these new saints, the Sacred Congregation of Rites submitted them for approval to the Most Holy Pope Pius XII. Furthermore, His Holiness, with the reference of the undersigned Cardinal Prefect of the Sacred Congregation, on May 9, 1952, approved the aforementioned [ACTA, vol. XIX, no. 9, 1-7-1952].

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis – Official Commentary, containing the eulogies, as they appear in the attached pages, has been deemed worthy of approval, and it has been ordered that they be included in new editions of the Roman Martyrology. Notwithstanding any objections. May 9, 1952. § & C. Cardinal MICARA, Bishop of Veliternus, Pro-Prefect. L. © S. f A. Carinci, Archbishop of Seleuc, Secretary.

**EULOGIES TO BE INCLUDED IN THE ROMAN MARTYROLOGY:**

[The day before the Kalends of February (January 31)] [In the ninth place] In Neapoli, of the Vicariate Apostolic of Jaén en Peru, or San Francisco Javier, Saint Mary Bianchi, Confessor, a Cleric Regular of Saint Paul, distinguished by virtues, heavenly gifts, and admirable patience, whom Pope Pius XII raised to the highest honors of the saints.

[On the Nones of February (February 2)] [In the last place] In Burdígalas, Saint Joan of Lestonnac, a Widow, Founder of the Institute of the Daughters of the Blessed Virgin Mary, distinguished by her zeal for charity and her care for the education of young girls, whom Pope Pius XII added to the number of the saints.



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[The day before the Nones of February (February 4)] [In the last place] In Bitúricis in Aquitánia, Saint Joan of Valois, Queen of Galliae, Blessed Founder of the Order of the Most Holy Annunciation, distinguished by piety and singular devotion to the Cross, whom Pope Pius XII added to the lists of the saints.

[On the Seventh of the Ides of April (April 7)] Regarding the eulogy of Saint John Baptist de La Salle, after the words "He founded a sodality," the following should be added: Pope Pius XII established him as the principal heavenly Patron among all teachers for the instruction of boys and young people. However, his feast day is celebrated on the Ides of May.

[*Latin ed. p. 491*]

The Sacred Congregation of Rites, 491 [On the eighth day before the Ides of May (May 8)], [First place]: On Mount Gargano, the Archangel St. Michael appeared, whom Pope Pius XII established as the Patron and Protector of radiologists and radium therapists. [On the fifth day before the Ides of May (May 11)], [Last place]: In Cárali, in Sardinia, St. Ignatius of Laconi, Confessor, of the Order of the Capuchin Minor Friars, renowned for his humility, charity, and miracles, whom Pope Pius XII adorned with the honors of the saints. [The day before the Ides of May (May 13)], [Last place]: In Nice, in the Subalpine region, St. Mary Dominica Mazzarello, Foundress of the Institute of the Daughters of Mary Help of Christians, renowned for her humility, prudence, and charity, who was included by Pope Pius XII in the list of holy Virgins. [On the seventh day before June (May 26)], [Last place]: In the city of Quito, in the jurisdiction of Ecuador, St. Mary Anne of Jesus de Paredes, Virgin, of the Third Order of St. Francis, renowned for her austerity and charity towards her neighbor, whom Pope Pius XII added to the catalog of holy Virgins. [On the seventh day of June (June 7)], [Fourth place]: In Piacenza, St. Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Congregation of the Daughters of Mary Most Holy of the Garden, whom Pope Pius XII included among the Saints of Heaven. [On the fourth day before July (June 28)], [Last place]: In Liiere, in the Diocese of Brescia, St. Vincent Gerosa, Virgin, Foundress of the Institute of the Sisters of Charity, together with St. Bartholomew, whom Pope Pius XII added to the list of holy Virgins. [The day before the Nones of July (July 6)], [Eighth place]: In Nepi, in Latium, St. Mary Goretti, a most pious young girl, cruelly murdered while defending her virginity, whom Pope Pius XII solemnly added to the catalog of holy Martyrs.

[*Latin ed. p. 492*]

Acts of the Apostolic See – Official Commentary 492 [Seventh day before August (July 26)]. [At the end] In Brixiensi diocese, in the parish of Saint Bartholomew, the Institute of the Sisters of Charity, founded by the Virgin, dedicated to the education of girls, which Pope Pius XII added to the list



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of holy Virgins. [On the first of August] After the words: "He declared him Doctor of the Universal Church," add: "and Pope Pius XII established him as the heavenly Patron of all confessors and moral theologians among the saints. His feast day is celebrated the following day. [Ninth day before September (August 24)]. [Thirteenth of Massiliae, in France], Saint Émilie de Vialar, Virgin, foundress of the Institute of the Sisters of Saint Joseph of the Apparition, distinguished by fortitude, patience, and charity, whom Pope Pius XII included among the saints. [Eighth day before September (August 25)]. After the words: "He founded the Order of the Piarists," add: "Pope Pius XII established him as the heavenly Patron of all Christian schools throughout the world." [Thirteenth day before October (September 19)]. [At the end] In the village of Druelle, in the diocese of Ruthenénsi, in France, the holy Marys, William and Émilie de Rodat, Virgin, foundresses of the Congregation of the Sisters of the Holy Family, most devoted to the education of girls and the assistance of the poor, whom Pope Pius XII included among the saints. [Seventh day before October (September 25)]. [Tenth place] In Rome, on the feast day of Saint Vincent Maria Strambi, Bishop of Macerata and Tolentino, a member of the Congregation of the Cross and Passion of Jesus, distinguished by pastoral zeal, whom Pope Pius XII included among the saints.

[*Latin ed. p. 493*]

The Sacred Congregation of Rites, 493 [On the fifth day before the Kalends of October (October 3rd)], [In the last place], at Savona, in Liguria, the most holy Mary Joseph Rossello, foundress of the Institute of the Daughters of Our Most Holy Lady of Mercy, renowned for her works of charity, whom Pope Pius XII added to the ranks of the blessed. [On the ninth day before the Kalends of November (October 24th)], [In the seventh place], in the Monastery of Mont Frigido, in the Diocese of Carcassonne, in France, blessed Anthony Mary Claret, formerly Archbishop of Cuba, founder of the Missionaries of the Most Immaculate Heart of the Blessed Virgin, distinguished by his zeal for souls and his gentleness, whom Pope Pius XII added to the list of the saints. [On the seventeenth day before the Kalends of December (November 15th)], In the elogium [panegyric] of Saint Albert the Great, after the words "declared Doctor by the universal Church," add: "and Pope Pius XII established him as the heavenly Patron among God of the sciences of nature." [On the eleventh day before the Kalends of January (December 22nd)], To the elogium of Saint Frances Xavia Cabrini, after the words "added to the catalogue of the saints," add: "and Pope Pius XII established her as the heavenly Patron among God of all emigrants."

[*Latin ed. p. 494*]

Acta Apostolicae Sedis — Official Commentary 494



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## ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Edital Citations

### 7. URBINATEN. OR FIRMANA

Nullity of Marriage (BASILI-BURZINSKJ)

Since the actual place of residence of Mr. Thaddei Burzinskj is unknown, in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 4, 1952, at 10 o'clock, to resolve the doubt mentioned above, or to affix his signature thereto, and to designate a date for the hearing of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Thaddei Burzinskj, ought, as far as possible, to ensure that he is informed of this edital citation.

A. Canestri,

Official from the Chancery of the Tribunal of the Sacred Roman Rota, May 28, 1952.

E. Fiore,

Notary.

[*Latin ed. p. 495*]

Sacra Romana Rota 495 II. CONCERNING THE NULLITY OF MARRIAGE (LA PERMA-LA PERMA). Since the actual place of residence of Mr. Hector La Perma is unknown in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 7, 1952, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following, and to designate a date for the Rotal hearing for the determination of the cause. Whether the Rotal judgment of April 18, 1951, should be confirmed or annulled in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Hector La Perma, must take care to inform him of this edictal citation.

P. Brennan, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, June 25, 1952. E. Fiore, Secretary.

*And since the place of current residence of Mr. Hector La Perma, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on



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October 7, 1952, at 11 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Should the Rotal judgment of April 18, 1951, be confirmed or annulled in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Hector La Perma, must, as far as possible, inform him of this citation.*

[*Latin ed. p. 496*]

Acts of the Apostolic See - Official Commentary 496

## ACTS OF THE OFFICES

PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

### RESPONSES TO PROPOSED QUESTIONS

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having considered in a plenary session the following questions, have ordered that the following responses be given to each:

### I. – CONCERNING THE DISPENSATION FROM MATRIMONIAL IMPEDIMENTS

D. Whether the words of canon 1053, "facta permissio transitus ad alias nuptias," should be understood to refer solely to a permission granted by the Apostolic See, or also to a permission granted by the local Ordinary.

R. Negatively to the first part, affirmatively to the second.

### II. – CONCERNING THE INTERPRETATION OF CANON 598 § 2

D. I. Whether wives of the Presidents of the individual Federated States, with their retinue, may be admitted within the cloister of religious orders, according to the norm of canon 598 § 2.

R. Affirmative.

D. II. Whether the interpretation given in the response to I is declarative or extensive.

R. Negatively to the first part; affirmatively to the second.

### III. – CONCERNING THE AGE FOR CONFIRMATION

D. Whether, considering canon 788, the mandate of the local Ordinary prohibiting the administration of the Sacrament of Confirmation to boys who have not reached the age of ten years, can be maintained.



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R. Negatively.

[*Latin ed. p. 497*]

Pontifical Commission for the Authentic Interpretation of the Canon Law, IV. - CONCERNING THE APPLICATION OF THE LAW OF HEARING CONFESSIONS 497. FOR WHAT REASON, NOTWITHSTANDING THE PRECEPT OF CANON 1249, THE LAW OF HEARING CONFESSIONS IS FULFILLED BY ONE WHO ASSISTS AT MASS IN THE PLACE MENTIONED IN CANON 822, PARAGRAPH 4. R. Affirmative. V. - CONCERNING THE INTERPRETATION OF CANON 209. QUESTION: Does the prescription of canon 209 apply in the case of a priest who, lacking a delegation, assists at a marriage? R. Affirmative. VI. - CONCERNING THE APPLICATION OF CANONS 197, 199, 206-209, TO THE DOMINICAL POWER. QUESTION: Are the prescriptions of canons 197, 199, 206-209, concerning the power of jurisdiction, to be applied, unless the nature of the matter or the text or context of the law obstructs, to the dominical power which Superiors and Chapters have in Religious Orders and in Societies, whether of men or of women, living together without public vows? R. Affirmative. Given in Rome, in the Vatican City, on the 26th day of March, in the year 1952. M. Card. MASSIMI, President. L. © S. A. Coussa, B. A., from the Secretariat.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, April 1, 1952, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Officials discussed: 1) The introduction of the cause of the Servant of God, Pius Brunone Lanieri, founder of the Congregation of the Oblates of the Blessed Virgin Mary. 2) Concerning the writings of the Servant of God, Thomas Esteban, a professed priest of the Company of Gesù, who was, as it is asserted, killed in hatred of the faith.

Tuesday, April 22, 1952, in the Apostolic Palace at the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Officials, and the Venerable Theological Consultors discussed the heroic virtues of the Servant of God, Paulina Jaricot, foundress of the Works of the Propagation of the Faith and of the Living Rosary.

Tuesday, May 13, 1952, in the Palace of Congregations at San Callisto, the Antepreparatory Session of the Holy Congregation of Rites was held, in which the Venerable Officials and the Venerable Theological Consultors discussed the heroic virtues of the Servant of God, Clelia Barbieri, foundress of the Handmaids of the Sorrowful Mother.



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Tuesday, May 27, 1952, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Officials discussed the introduction of the cause of beatification of the Servants of God: 1) Matthew Rascher and his companions, of the Missionaries of the Sacred Heart, who were, as it is asserted, killed in hatred of the faith, in Rabaul (New Pomerania) in 1904. 2) Louis Versiglia, Bishop of Carisio, Apostolic Vicar of Shiouchow and Callisto Cara vario, both of the Pious Salesian Society of Saint John Bosco, who were, as it is asserted, killed in hatred of the faith, in China in 1930.

Tuesday, June 10, 1952, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Lord Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, and Promoter of the Cause of the Servant of God, Domenico Albini, a professed priest of the Congregation of the Oblates of Mary Immaculate, the Antepreparatory Session of the Holy Congregation of Rites was held, in which the Venerable Officials and the Venerable Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, June 17, 1952, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Car-

[*Latin ed. p. 499*]

The Roman Curial Diary, number 499, reports that the Reverend Prelates and Officials have discussed the introduction of the causes of the following Servants of God:

1. Lewis Zeffirino Moreau, Bishop of Saint-Jacinthe in Canada.

2. Teresa of Jesus Jornet Ibars, foundress of the Congregation of the Little Sisters of the Abandoned Elderly.

3. Cecily Eusepi, of the Third Order of the Servants of Mary.

4. Regarding the writings of the Servant of God, Salvio Huiz Milalpeix, Bishop of Lérida.

SECRETARY OF STATE: By letters from the Secretary of State, the Holy Father Pius XII, happily reigning, has deigned to appoint:

June 2, 1952. The Reverend Father Gut Benno, O.S.B., Abbot of the nullius abbey of the Most Holy Virgin Mary of Einsiedeln, and the Reverend Priest Ziegler Giuseppe, as Consultors of the Pontifical Commission for Biblical Studies.

His Excellency, Reverend Monsignor Principi Primo, as a Consultor of the Sacred Congregation of the Holy Office.

Likewise, by letters from the Secretary of State, the Holy Father Pius XII, happily reigning, has deigned to appoint:

Protonotaries Apostolic ad instar participantium of His Holiness:



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January 2, 1951. Monsignor Luigi Mercier, of the diocese of Séez.

Monsignor Domenico Librea, of the diocese of Lipa.

July 16, 1952. Monsignor Enrico Ponti (Rome).

March 11, 1952. Monsignor Giuseppe Carciotto, of the archdiocese of Catania.

April 17, 1952. Monsignor Francesco Di Dio, of the same archdiocese.

Monsignor Giovanni Maugeri, of the same archdiocese.

Prelates Domestic of His Holiness:

April 19, 1951. Monsignor Saverio Cabezas Pozo, of the diocese of Huânuco.

Monsignor Sisto Davila, of the same diocese.

May 7, 1952. Monsignor Maurizio Kaltnecker, of the diocese of Nancy.

June 28, 1952. Monsignor Francesco Soubie, of the diocese of Martinica.

July 8, 1952. Monsignor Prospero Seguin, of the diocese of Mende.

September 10, 1952. Monsignor Felice Vidal, of the same diocese.

Monsignor Fernando Maillet, of the archdiocese of Paris.

April 21, 1952. Monsignor Carlo Eder, of the diocese of Secovia.

Monsignor Francesco Fabian, of the same diocese.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Commentarium, Officiale, October 26, 1951. Monsignor Raffit Ginseppe, of the diocese of Montpellier.

November 2: Monsignor Giovanni Rouquette, of the same diocese.

December 13: Monsignor Enrico Lusseau, of the diocese of Luçon.

December 13: Monsignor Luigi Soubigou, of the diocese of Quirnper.

December 13: Monsignor Giuseppe A. Aughney, of the Archdiocese of Omaha.

December 13: Monsignor Francesco Barta, of the same Archdiocese.

December 13: Monsignor Robert Burns, of the same Archdiocese.

December 13: Monsignor Giuseppe Falke, of the same Archdiocese.

December 13: Monsignor Floyd Fischer, of the same Archdiocese.

December 13: Monsignor Giovanni Hallinan, of the same Archdiocese.

December 13: Monsignor Giovanni Juricek, of the same Archdiocese.

December 13: Monsignor Giuseppe Osdick, of the same Archdiocese.

January 2, 1952: Monsignor Giovanni J. Brune, of the diocese of Springfield, Illinois.

January 2, 1952: Monsignor Jesse L. Gatton, of the same diocese.

January 2, 1952: Monsignor Giorgio H. Powell, of the same diocese.

January 25: Monsignor Giuseppe Carlo Burns, of the Archdiocese of Boston.



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January 25: Monsignor Robert Edward Lee, of the same Archdiocese.

January 25: Monsignor Giacomo J. Mooney, of the same Archdiocese.

January 25: Monsignor Francesco V. Murphy, of the same Archdiocese.

February 7: Monsignor Carlo Sajovitz, of the diocese of Trieste and Capodistria.

February 16: Monsignor Francesco English, of the diocese of Winona.

February 19: Monsignor Enrico Grigsby, of the diocese of Steubenville.

February 19: Monsignor Giacomo E. Callaghan, of the diocese of Syracuse.

February 19: Monsignor Giuseppe Canfield, of the same diocese.

February 19: Monsignor Guglielmo J. Christian, of the same diocese.

February 19: Monsignor Geremia Davern, of the same diocese.

February 19: Monsignor Michele Dwyer, of the same diocese.

February 19: Monsignor Alessio Hopkins, of the same diocese.

February 19: Monsignor Giuseppe Osip, of the same diocese.

February 19: Monsignor Giovanni Phelan, of the same diocese.

February 19: Monsignor Giovanni Powers, of the same diocese.

February 19: Monsignor Edoardo Quaid, of the same diocese.

February 19: Monsignor Clemente Shaughnessy, of the same diocese.

February 19: Monsignor Martino Watley, of the same diocese.

April 15: Monsignor Camillo Di Gaspero, of the Archdiocese of Udine.

Secret Chamberlains in Ordinary to His Holiness:

January 10, 1949: Monsignor Leopoldo Haas, of the diocese of Secovia.

June 29, 1950: Monsignor Alberto Marcher, of the same diocese.

July 8: Monsignor Agostino Colturato, of the diocese of Botucatu.

July 8: Monsignor Giuseppe Melhado Campos, of the same diocese.

October 5: Monsignor Pasquale Cassese, of the diocese of Santos.

October 5: Monsignor Francesco Lino dos Passos, of the same diocese.

October 5: Monsignor Benedetto Vincenzo Santos, of the same diocese.

[*Latin ed. p. 501*]

From the Roman Curia, October 28, 1950. Monsignor Giuseppe Barbosa Magalhães, of the archdiocese of Fortaleza.

Monsignor Giuseppe Augusto da Silva, of the same archdiocese.

November 11. Monsignor Abilio Americo Galvão, of the diocese of Garanhuns.

Monsignor Paulo Aurisol Cavalheiro Freiré, of the archdiocese of São Paulo of Brazil.

Monsignor Francesco Oipullo, of the same archdiocese.

Monsignor Paulo Fiorenzo da Silveira Oamargo, of the same archdio-



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cese.

Monsignor Giov. Batt. de Carvalho, of the same archdiocese.

Monsignor Giuseppe de Castro Nery, of the same archdiocese.

Monsignor Marcello Franco, of the same archdiocese.

January 18, 1951. Monsignor Robert Rosenberger, of the diocese of Segovia.

Monsignor Giuseppe Trümmer, of the same diocese.

March 15. Monsignor Francesco Arnold, of the archdiocese of Vienna.

Monsignor Giovanni Kosnetter, of the same archdiocese.

Monsignor Michele Pfliegler, of the same archdiocese.

April 11. Monsignor Anthony Calamoneri, of the diocese of Caltanissetta.

December 20. Monsignor Vincent Fucci, of the diocese of Brooklyn.

January 23, 1952. Monsignor Patrick Lannen, of the diocese of Middlesbrough.

February 19. Monsignor Enrico B. O'Donnell, of the diocese of Steubenville.

April 3. Monsignor Frederick Vincenti, of the archdiocese of Perugia.

Monsignor Innocenzo Rotondano, of the diocese of Policastro.

Monsignor Luigi Tancredi, of the same diocese.

April 6. Monsignor Giorgio Caputo, of the diocese of Patti.

Monsignor Francesco La Rosa, of the archdiocese of Syracuse.

Honorary Chamberlains, admitted to the presence of His Holiness:

January 10, 1949. Monsignor Francesco Passath, of the diocese of Segovia.

November 11, 1950. Monsignor Giovanni Element, of the archdiocese of Vienna.

Monsignor Carlo Moser, of the same archdiocese.

January 18, 1951. Monsignor Teodoro Goger, of the diocese of Segovia.

Monsignor Giorgio Hansemann, of the same diocese.

Monsignor Anthony Lippe, of the same diocese.

February 27, 1952. Monsignor Giuseppe Koroschetz, of the archdiocese of Vienna.

Monsignor Luigi Kovar, of the same archdiocese.

Monsignor Giacomo Schwacher, of the same archdiocese.

Monsignor Teodoro Troschky, of the same archdiocese.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Official Commentary

HONORS

With tickets from the Secretariat of State, the Most Holy Father, Pope



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Pius XII, happily reigning, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class:

May 19, 1951. Upon Mr. Arturo Sueiras, of the diocese of Cienfuegos.

February 19, 1952. Upon Mr. Domenico Antonio Macedonia, of the diocese of Steubenville.

March 23, 1952. Upon Mr. Gregorio Notarianni (Rome).

The Commander's Cross of the Order of Saint Gregory the Great, civil class:

April 16, 1951. Upon Mr. Carlo Oliart Garmendia, of the archdiocese of Cuzco.

May. Upon Mr. Giovanni Bustamante de la Fuente, of the same archdiocese.

May. Upon Mr. Emanuele de Pierola, of the same archdiocese.

December 23. Upon Mr. Giovanni Stani, of the archdiocese of Panamá.

March 17, 1952. Upon Mr. Filippo de Capua, of the diocese of Foggia.

March 26. Upon Mr. Gian Franco Parma, of the archdiocese of Milan.

March 29. Upon Mr. Filippo Sertorio, of the archdiocese of Turin.

The Knighthood of the Order of Saint Gregory the Great, civil class:

November 25, 1951. Upon Mr. Edoardo Oonnell, of the archdiocese of New York.

January 17, 1952. Upon Mr. Andrea Iribarren, of the diocese of Viedma.

Upon Mr. Giovanni ter Ellen, of the same diocese.

Upon Mr. William D. Boone, of the diocese of Corpus Christi.

February 14. Upon Mr. Giovanni Finnegan, of the same diocese.

Upon Mr. James E. Fitz Simmons, of the same diocese.

Upon Mr. Giuseppe C. Heard, of the same diocese.

Upon Mr. Bernardo McGuill, of the same diocese.

Upon Mr. James F. Oden, of the same diocese.

Upon Mr. Giuseppe Gardella, of the archdiocese of Chicago.

March 13. Upon Mr. Ernesto Nora, of the same archdiocese.

The Grand Cross of the Order of Saint Sylvester the Pope:

February 9, 1952. Upon Mr. Aristide Giannelli (Rome).

The Commander's Cross of the Order of Saint Sylvester the Pope:

May 17, 1945. Upon Mr. Santos Gómez Cornejo, of the diocese of Madrid.

March 1946. Upon Mr. Rufino Gea Sacasa, of the same diocese.

April 1951. Upon Mr. Campos Menéndez, of the diocese of Punta Arenas.

May. Upon Mr. Alberto Ballon Landa, of the archdiocese of Arequipa.



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Upon Mr. Giuseppe Augusto Soto, of the same archdiocese.

[*Latin ed. p. 503*]

Diarium Romanae Curiae 503, July 16, 1951. To Mr. Théard Guglielmo, of the diocese of Les Cayes. February 7, 1952. To Mr. Piccirillo Francesco, of the archdiocese of Capua. March 6. To Mr. Angela Plinio, of the diocese of Castellaneta. March 15. To Mr. Corona Siila Antonio, of the diocese of Sora. March 17. To Mr. Carissimo Antonio, of the diocese of Oria. March 19. To Mr. Del Nero Pietro, of the archdiocese of Genoa. March 21. To Mr. Eigemann Pietro, of the archdiocese of Milan. March 25. To Mr. Nova Pasquale, of the same archdiocese. March 26. To Mr. Tirinzoni Eugenio, of the diocese of Como. March 29. To Mr. Colombo Giuseppe, of the archdiocese of Milan. To Mr. Aceto Giuseppe, of the archdiocese of Turin. April 6. To Mr. Papini Giovanni, of the diocese of Pescia. To Mr. Franceschini Nicola, of the patriarchate of Venice. March 15. To Mr. Marnili Ugo (Rome). March 19. To Mr. Fiorino Carlo Ugo, of the diocese of Alba. The Knighthood of the Order of Saint Sylvester: October 19, 1950. To Mr. Fois Filippo, of the diocese of Ampurias and Tempio. June 16, 1951. To Mr. Schneider Federico, of the archdiocese of Salzburg. February 14, 1952. To Mr. Pignatelli Luigi, of the diocese of Valva and Sulmona. March 6. To Mr. Biondi Beniamino, of the diocese of Agrigento. March 15. To Mr. Aiello Giovanni, of the archdiocese of Turin. March 25. To Mr. Travaglini Adolfo (Rome). March 29. To Mr. Giuliano Teresio, of the archdiocese of Turin.

NECROLOGY

March 8.

March 13.

March 16.

March 19.

March 20.

March 29.

March 3.

March 6.

March 8.

April.

April.

April 12.

April 14.

April.

1952.

Most Reverend Cirillo Rodolfo Jarre, Archbishop of Tsinan.

Most Reverend Cardinal Giovanni Battista Nasalli Rocca di Corneliano,



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of the titular church of Saint Mary in Traspontina, Archbishop of Bologna.

Most Reverend Gennaro Méndez del Rio, Bishop of Huajuápam de León.

Most Reverend Guglielmo Bürger, titular Bishop of Thebe of Thebaide.

Most Reverend Vittorio Bieler, Bishop of Sion.

Most Reverend Albino Morera, titular Bishop of Gurza.

Most Reverend Francesco Steinmetz, titular Bishop of Adriani.

Most Reverend Carmelo Patanè, Archbishop of Catania.

Most Reverend Oscar Morin, titular Bishop of Utina.

Most Reverend Francesco Kamprath, titular Archbishop of Carpato.

Most Reverend Augusto Cognean, titular Bishop of Tabraca.

Most Reverend Alfredo Le Pailleur, titular Bishop of Ciparissia.

Most Reverend Giacomo Luigi Cheng, titular Bishop of Barcuso, Apostolic Vicar of Chantaburi.

[*Latin ed. p. 504*]

504 21 Acta Apostolicae Sedis - Commentarium Officiale, Aprilis-Maius, 10, 11 » » » 22 » » 28, 3, 6, Iunii, « 7, 8, 11, 12 » » 23 » 25 » 1952. Monsignor Anthony Picconi, Bishop of Vigevano. » Monsignor Thomas Joseph Verhoeks, titular Bishop of Eleutheropolis in Palestine, Apostolic Vicar of Surabaya. Monsignor Henry Lamiroy, Bishop of Bruges. Most Reverend Cardinal Alexius Ascalesi, titular Archbishop of San Callisto, Archbishop of Naples. » Monsignor Basil Cattan, titular Archbishop of Proconnesus. Monsignor Wenceslaus Kinold, Bishop of Panemotieo. » Monsignor Benjamin Roland-Gosselin, titular Archbishop of Laodicea in Syria. » Monsignor Philip Servidius Desranleau, Archbishop of Sherbrooke. » Monsignor Constantine Jürgens, titular Bishop of Acarassus. Monsignor Thomas Joseph Walsh, Archbishop of Newark. Monsignor Henry Streicher, titular Archbishop of Brisi. Monsignor Victor Sanabria, Archbishop of San José of Costa Rica. Monsignor Peter Calchi Novati, Bishop of Lodi. » Most Reverend Cardinal Michael de Faulhaber, titular Archbishop of Saint Anastasia, Archbishop of Munich and Freising. Monsignor John Gualtiero Panis, titular Bishop of Trisipa. » Monsignor Alexander Guidati, titular Archbishop of Nicopolis in Epirus.

[*Latin ed. p. 505*]

Year and Volume XXXIV, August 4, 1952 (Series II, Volume XIX) - No. 10. ACTA AP. SEDIS. OFFICIAL COMMENTARY. ACTS OF THE HOLY SEE. APOSTOLIC LETTER FROM POPE PIUS XII TO THE PEOPLE OF RUSSIA.

To the most beloved people of Russia, greetings and peace in the Lord.

As the sacred year draws to a blessed conclusion, after We have, not without Divine inspiration, had the opportunity to solemnly declare and



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define that the most Holy Mother of God, the Virgin Mary, was taken body and soul into Heaven, many from every part of the world have expressed their most heartfelt joy to Us; among these, there were those who sent letters of congratulations to Us, and at the same time earnestly requested that We dedicate the entire Russian people, who are presently in a state of great distress, to the Immaculate Heart of that same Virgin Mary.

This request was most pleasing to Us, for We follow all peoples with a paternal heart, and We cherish in a special way those who, although largely separated from this Apostolic See by the vicissitudes of events, retain the Christian name; and who are involved in such circumstances that it is not only difficult for them to hear Our voice and to learn the precepts of Catholic truth, but they are even compelled, by cunning and pernicious arts, to reject the very notion of God and faith.

Scarcely having reached the summit of the Supreme Pontificate, We turn Our thoughts to you, to a people almost immense, who in the annals of history have distinguished themselves by their glorious deeds, their patriotic love, and their industriousness combined with frugality, and by their piety towards God and the Virgin Mary. We have never ceased to offer our prayers to God, that His divine light and help may always be with you; and that He may grant to each of you individually...

[*Latin ed. p. 506*]

The Acts of the Apostolic See – Official Documents, 506. Along with the just and equitable prosperity of affairs, you also enjoy that freedom, by which each one may both safeguard his own human dignity and learn the precepts of the true religion, and may render due worship to God, not only in the secret sanctuary of his own conscience, but also openly, in the actions of his private and public life. You know that Our Predecessors, whenever it was possible, have never held anything more dear than to demonstrate their benevolence towards you and to offer assistance; you know that the apostles of the Western Slavs, Cyril and Methodius, who, along with the Christian religion, also brought civil worship to their elders, petitioned this venerable City, so that the works of their own apostolate might be confirmed by the authority of the Roman Pontiffs. And Our Predecessor, the blessed Pope Hadrian II, upon their arrival in Rome, accompanied by their clergy and people, went out to meet them with great solemnity; he not only created them Bishops, but himself consecrated them with the highest rites. As for your elders, the Roman Pontiffs, whenever circumstances permitted, have sought to establish or strengthen relations of friendship with them. Thus, in the year 977, Our Predecessor, the pious Pope Benedict VII, sent legates to Prince Jaropolk, brother of the most illustrious Vladimir; and to the very great Prince Vladimir himself, under whose auspices the Christian name and the Christian worship of humanity first spread among your people, Our Predecessors, Pope John XV in the year 991, and Pope Sylvester II



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in the year 999, sent legations. And this very Vladimir, in turn, received this with kindness, also sending his own legates to the same Roman Pontiffs. It is also noteworthy that when this Prince summoned these peoples to the religion of Jesus Christ, the Western and Eastern Christian peoples were united with the Roman Pontiff, as the supreme governor of the entire Church. Indeed, after a long interval of time, that is, in the year 1075, your Prince, Isyaslav, sent his son, Jaropolk, to the Supreme Pontiff, Gregory VII; and this Our Predecessor, of blessed memory, wrote to this Prince and his august consort the following: "Your son, visiting the venerable thresholds of the Apostles, came to us, and, desiring that that kingdom might obtain the gift of Saint Peter through our hands, he devoutly prayed, faithfully asserting that his petition would undoubtedly be ratified and stable, if granted by the grace and support of the apostolic authority." And because these wishes and petitions seemed just, with your consent...

[*Latin ed. p. 507*]

"Acts of Pope Pius XII, 507: Then, moved by the devotion of those requesting it, we finally granted our consent, and we entrusted to him a portion of the governance of your kingdom, namely, with the intention and desire of charity, that Blessed Peter may protect you and your kingdom, and all your goods, through his intercession with God, and that He may cause you to hold that same kingdom, with all peace, honor, and glory, until the end of your lives..."

2. It should also be noted, and it seems worthy of consideration, that Isidore, Metropolitan of Kyiv, signed his name to the decree in the Ecumenical Council of Florence, by which the unity of the Eastern and Western Churches was solemnly established under the authority of the Roman Pontiff; and this was for the entire ecclesiastical province, that is, for the entire Russian kingdom; to which, until the end of his earthly life, he remained faithful to the established unity. Although, meanwhile and subsequently, due to difficult circumstances, travel has been more difficult from time to time, and the union of minds has been even more difficult—although until the year 1948, there is no public document in which your Church is declared separated from the Apostolic See—this is, however, rarely attributable to the fault of the Slavic people, but rather to the fact that our predecessors, at no time, loved these peoples with a paternal heart, and they were eager to foster them and help them in every way. We omit many historical documents from which the benevolence of our predecessors towards your people is evident; but we cannot fail to briefly mention what the Supreme Pontiffs Benedict XV and Pius XI did when, after the First World War, immense numbers of people, women, and infants, boys and girls, were suffering from the most severe famine, especially in the southern regions of your homeland, and were greatly distressed by the lack of all necessities; indeed, moved by paternal charity towards you, they sent food, clothing,



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and a large sum of money collected from the entire Catholic family, to these people, so that all who were starving and miserable might receive assistance, and their suffering might be alleviated in some way. And not only did these predecessors of ours strive to provide for the temporal, but also for the spiritual needs that were arising; for, concerning matters of religion, which were, therefore, disturbed and troubled among you, because those who hate God are trying to tear the very notion and faith of the Supreme Being from the minds of men, they themselves appealed to the Father of all mercy and consolation.

2 GREGORII, page 236. VII Register, 1, 2, n. 74, in Montini. Germ. hist. Epist. select. II, 1.

[*Latin ed. p. 508*]

Acta Apostolicae Sedis - Official Commentary 508 3, inflamed by prayers, desired that public supplications also be held. Therefore, Pope Pius X, the Supreme Pontiff, in the year 1930, dedicated the feast of Saint Joseph, the Patron of the entire Church, "so that common prayers, offered for the sake of religion in the regions of Russia, may be addressed in the Basilica of the Vatican... to God, the Highest and Greatest"; 4 and he himself wished to be present, surrounded by a great and most pious multitude of the people. Furthermore, in a solemn address delivered in the Consistory, he urged all with these words: "That Christ... the Redeemer of the human race, may grant tranquility to the afflicted children of Russia and freedom to profess their faith; and... we desire that the priests, together with the people, after the celebration of the sacred rites, recite the same prayers that our predecessor Leo XIII ordered to be recited, namely, that they be said for Russia; and that bishops and all clergy diligently urge their people, or those present at the sacred rites, to do the same, and frequently remind them of this." 5 We gladly reiterate and confirm this exhortation and command, since the conditions under which religion is presently used among you are, indeed, no better, and we are affected by the same profound benevolence and the same concern for these peoples. After the most recent, horrific, and prolonged war, we did everything we could, by speaking, by offering, and by acting, to bring about a just and equitable peace, so that all peoples, without distinction of origin, might be united in a friendly and fraternal bond, and together strive to achieve greater and more lasting prosperity. Never did a word proceed from our mouth at that time that could be considered unjust or harsh to any of the warring parties. Indeed, we condemned any injustice and any violation of rights, as was fitting; but we did so in such a way that we carefully avoided all those things from which greater bitterness might arise, even if through injury, to the oppressed peoples. When, however, some contended that we should, in some way, either by word or by writing, approve the war against the Russian people, which began in 1941, we never wished to do so, as We openly declared to the Sacred College of Cardinals



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and to the representatives of all nations on February 25, 1946: 6 3 Cf. 2 Corinthians 1:3. 4 A. A. S. 1930, p. 300. 5 Ibidem, p. 301. 6 Cf. A. A. S. 1946, p. 154. "friendship and kinship,"

[*Latin ed. p. 509*]

Acta P.P. XII, 509: When the cause of religion, of truth, of justice, and of the Christian civil order is at stake, we certainly cannot remain silent; but Our intention is this, and this is always what Our wishes demand: that all peoples be governed, not by the force of arms, but by the majesty of law, and that, enjoying religious and civil liberty within the boundaries of their own country, they be led to concord, to peace, and to a fruitful life, from which the necessary means for the sustenance, habitation, and proper management of each citizen's family are provided. Our voice and exhortations are addressed to all nations; and they are addressed to you also, who are always present in Our mind and heart, and whose needs and misfortunes, as far as Our ability allows, we desire to alleviate. All those who strive for truth, and not for falsehood, know that We have been, even during the most recent and arduous conflicts, unyielding to no party, as We have demonstrated repeatedly through Our words and actions; but We embrace all nations with the warmest affection, even those whose rulers openly declare themselves hostile to this Apostolic See, even those in which the detractors of the Divine are most vehemently opposed to everything Christian and divine, and who strive to eradicate these principles from the minds of citizens; We say, We embrace even these with the most ardent charity. For, according to the mandate of Jesus Christ, who entrusted the entire flock of Christians to Peter, the Prince of the Apostles – whose office, though unworthy, we have undertaken – we earnestly exhort all peoples, and we desire the temporal and eternal salvation of all. Therefore, whether they are engaged in conflict with each other through arms, or through threatening words and dissensions, we hold each and every one of them most dear; and we desire nothing else, we ask nothing else of God in prayer, than their concord, their just and true peace, and their ever-increasing prosperity. If some, deceived by lies and calumnies, openly declare themselves hostile to Us, we are all the more moved by mercy and greater love towards them. Indeed, We have condemned and rejected those errors – as Our office demands – which the atheists and supporters of communism proclaim, and which are shown to be propagated to the great detriment and ruin of citizens; but we desire that those who are erring, rather than rejecting them, may return to truth and to the good. Moreover, we have exposed and rejected these fallacies, often disguised in the guise of truth, precisely because we love you with paternal affection and seek your good. For We have certainly discovered and learned that great harm can arise for you from these very errors, since they deprive you not only of that heavenly



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light and supreme solace.

[*Latin ed. p. 510*]

Acts of the Apostolic See - Official Commentary 510, those things which pertain to piety towards God and His worship, but also to the human dignity and just liberty due to citizens. We know that among you there are many who, in the innermost sanctuary of their souls, retain the Christian faith, who do not yield to the enemies of religion, but rather ardently desire to publicly profess, if it can be done as free men, the Christian precepts, which are the safest and most secure foundations of the state, not only privately and secretly, but also openly. And we also know, with great hope and profound consolation, that you venerate and love the Most Holy Virgin Mary with fervent piety; and that you venerate her sacred images. We know that within the very fortress of the city of Moscow, a temple was erected—in which, alas, divine worship is now silent—dedicated to the Most Blessed Virgin Mary, received into Heaven; which is a most evident testimony to the love of your ancestors and of yourselves for the Divine Mother. But it has been made known to Us that, wherever the Most Holy Mother of God is worshipped with sincere and active piety, there hope for salvation can never be lacking. For although men, even powerful and wicked ones, may strive to tear the holy Christian religion and Christian virtue from the hearts of the citizens, although Satan himself may inflame this impious struggle and sharpen it with all his might, according to the Apostle's words to the Gentiles: "For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places," nevertheless, when Mary's patronage is interposed, the gates of hell cannot prevail. For she is the most benign and most powerful Mother of God and of us all; and it has never been heard of that anyone who has piously implored her help has not experienced her most powerful protection. Therefore, continue, as you do, to venerate her with boundless piety, and to invoke her with these words, as you are accustomed to say: "To you alone has it been given, most holy and most pure Mother of God, to always be heard when you are invoked." We, together with you, implore her with fervent prayer, that the Christian faith, the ornament and safeguard of human life, may be strengthened and increased among the Russian people, and that all the deceptions of the enemies of religion, cunning errors, and artful schemes may be rejected and driven far from you; that public and private morals among you may conform to the evangelical precepts; that those who are especially counted among you under the name of Catholics, even if privately without their pastors, may resist with courage against the assaults of impiety and with fearless determination even unto death; that that just liberty, which is due to men, to citizens, and to Christians, may be restored to all, as it ought to



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be, especially to the Church, to which it belongs by divine right.

[*Latin ed. p. 511*]

Acta Pii Pp. XII 511: By order, may truth and virtue be taught to all; so that, finally, the sincere name of peace may shine brightly upon your most beloved Nation and the entire world, and may, supported by the surest foundations of justice and animated by the spirit of fraternal charity, lead all peoples to that common prosperity, which arises from mutual concord. And may the most benign Mother also mercifully look upon those who instruct the flocks of God and promote their endeavors; may she illuminate their minds with heavenly light, and may she move their hearts with divine grace for the sake of salvation. Meanwhile, that our prayers and supplications, and those of yours, may be more readily heard, and that we may offer a demonstration of our singular benevolence towards you, just as a few years ago we consecrated the entire human race to the Immaculate Heart of the Virgin Mary, so now we dedicate and consecrate all the peoples of Russia to that same Immaculate Heart in a most special way, hoping that those things which we, and you, and all good men desire—namely, peace, fraternal concord, and the freedom due to all, especially to the Church—may, with the powerful intercession of the Virgin Mary, be happily accomplished; so that—you and we, and all Christian peoples praying together—the salutary Kingdom of Jesus Christ, which is "the Kingdom of truth and life, the Kingdom of holiness and grace, the Kingdom of justice, love, and peace," be firmly established everywhere on earth. And we implore the same most merciful Mother to protect you all in these present times; and may her Divine Son grant you the light that comes from Heaven, and may He grant you the strength and fortitude in your hearts, so that, with heavenly grace, you may overcome and vanquish all errors and impieties.

Given at Rome, at St. Peter's, on the seventh day of the month of July, in the feast of the Holy Apostles Cyril and Methodius, in the year 1903, in the fourteenth year of Our Pontificate.

**PIUS PP. XII**

18

*Pref., in the feast of St. John the Baptist.*

[*Latin ed. p. 512*]

Acta Apostolicae Sedis - Official Commentary 512. APOSTOLIC CONSTITUTIONS. I. CONCERNING THE FALKLAND OR MALVINAS ISLANDS. THE FALKLAND OR MALVINAS ISLANDS ARE ERECTED INTO AN APOSTOLIC PREFECTURE, UNDER THE NAME "OF THE FALKLAND OR MALVINAS ISLANDS." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.



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By Our hand, under the leaden seal, given in Rome, this twenty-seventh day of January, in the year one thousand nine hundred and forty-seven, whereby, from the territory of the Apostolic Vicariate of Magallanes, with the exception of the Falkland or Malvinas Islands, situated in the Atlantic Ocean, a new diocese was established, called Punta Arenas, and it was also decreed that those islands should be erected into an Apostolic Prefecture. Which, after overcoming various difficulties, can now be brought to fruition. Therefore, after consultation with Our beloved Son, the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, and after ensuring that the necessary resources are available, and with the full knowledge of the matter, by the fullness of Our Apostolic authority, as We have mentioned above, We erect and establish the Falkland or Malvinas Islands into an Apostolic Prefecture, to be called "of the Falkland or Malvinas Islands," and We entrust it to the care of members of the Society of St. Joseph of Mill Hill, confident, above all in the Lord, that greater fruits can be obtained through their diligence, to the satisfaction of Ourselves and of the Apostolic See. Therefore, We grant to this new Prefecture and to its temporary superiors all the rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations with which others are burdened. All of which, as above stated and established, We declare to be valid and binding, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts, even printed ones, of these documents, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as these very documents. To no one, however, shall this page...

[*Latin ed. p. 513*]

The Acts of Pope Pius XII, page 513, concerning the erection, constitution, commission, concession, and all things pertaining to the Most Holy See, it is permitted to infringe or contradict them in no way. But if anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the tenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our Pontificate. For the Holy Roman Church, Cardinal Tisserant, Secretary of State. Dean of the Sacred College, Cardinal Fumasoni Biondi. Prefect of the Congregation for the Propagation of the Faith, Louis Kaas, Apostolic Protonotary. Apostolic Protonotary, Albert Serafini. Apostolic Protonotary, Locum Tenens. *EAWALPINDENSIS ET LAHORENSIS (DE KASHMIR ET JAMMU) EX TERRITORIO DE KASHMIR, A DIOECESI RAWALPINDENSI SEIUNCTO, ET EX TERRITORIO DE JAMMU, A DIOECESI LAHORENSI DISTR ACTO, NOVA ERIGITUR



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PRAEFECTURA APOSTOLICA (( DE KASHMIR ET JAMMU )). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE. The proper arrangement of the boundaries of dioceses greatly benefits the governance of the Christian faithful, so that, as far as possible, they may correspond with the civil boundaries. Considering this, We, through other of Our Letters, sealed with the leaden seal, entitled "Inter ceteras," issued on this very day, separated a portion from the Lahore diocese that belongs to the Republic of India, and from this separated portion, excluding the territory that pertains to the ancient State of Jammu, We have established a new Apostolic Prefecture of Jullundur. Therefore, since the ecclesiastical governance of the territory of Jammu must be considered, We, after consultation with Our beloved son, Cardinal Fumason, Prefect of the Sacred Congregation for the Propagation of the Faith, after mature deliberation and, where necessary, after obtaining the consent of those concerned, or of those who presume to have an interest, and freely admitting the prayers addressed to this Holy See, with Our supreme authority...

[*Latin ed. p. 514*]

Acts of the Apostolic See - Official Commentary 514, with the fullness of witnesses, We decree the following, confident in the Lord that this will greatly contribute to the flourishing of the Catholic faith in that region. From the territory of Jammu, separated from the Diocese of Lahore, as We have already said, and from the region of Kashmir, separated from the Diocese of Rawalpindi, We erect and establish a new Apostolic Prefecture, which We wish to be called by the name of the two regions it comprises, "Kashmir and Jammu," and We entrust it to the diligent care of the members of the Society of St. Joseph of Mill Hill for Foreign Missions, under Our guidance and that of the Apostolic See. To this new Prefecture of Kashmir and Jammu, all the rights and obligations belong that are proper to other Prefectures. For the time being, the Apostolic Prefect appointed here shall possess the rights, privileges, and powers that are properly due to such a Prelate, as well as the duties and obligations that are legally incumbent upon such a Prelate. We wish and command that all of these things, as We have established and decreed above, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as these very documents. To no one shall it be permitted to infringe upon or contradict this decree of erection, constitution, commission, statute, mandate, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, on the seventeenth day of January, in the



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year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For His Holiness: The Cardinal Secretary of State, P. Card. FUMASONIBIONDI, Prefect of the Congregation for the Propagation of the Faith, Alphonse Carinci, Archbishop, title Seleucia, Dean, Protonotary Apostolic, Albert Serafini, Protonotary Apostolic, *Acta Apostolicae Sedis*, vol. LXXXIII, n. 26.

[*Latin ed. p. 515*]

## Acta Pii PP. XII 515 III DE CHITTAGONG ET DACCHENSIS (DE HAFLONG)

From the Dioceses of Chittagong and Dacchensis, a portion is separated, and a new Apostolic Prefecture is erected, named (DE HAFLONG).

PIUS, Bishop, Servant of Servants of God, for the perpetual memory of the event:

It sometimes happens that, if ecclesiastical boundaries differ from civil ones, certain inconveniences arise in the administration of the Christian faith. The Apostolic See, to whom the well-being of the faithful is most dear, takes care, in its office, to prevent this from happening. For this reason, after receiving the petitions presented to Us, and after consultation with Our beloved Son, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, We, after carefully considering and supplementing what is necessary, and with the consent of those whose interests are involved, by the fullness of Our power, We decree the following.

We separate a portion within the boundaries of the Indian Republic from the Diocese of Chittagong, and the district of Sylhet, which is located in the Republic of Pakistan; and We separate a territory from the Archdiocese of Dacchensis, leaving intact the ancient State of Tripura, which also belongs to the Indian Republic. We annex the district of Sylhet to the Archdiocese of Dacchensis, so that, in the future, the clergy, the faithful, and, if any, the ecclesiastical goods of that district will be under the jurisdiction of the Archbishop.

On the other hand, the portion separated from the Diocese of Chittagong, together with the territory of the ancient State of Tripura, which We have separated from the Archdiocese of Dacchensis, as We have said, We erect and constitute a new Apostolic Prefecture, to be called Haflong, which We entrust to the care of the religious of the Congregation of the Holy Cross, under Our guidance and that of the Holy See.

Therefore, because of the new ecclesiastical division, which We have mentioned, the Diocese of Chittagong and the seat of its Bishop will henceforth be located only within the boundaries of the Republic of Pakistan. All rights and obligations that belong to other Apostolic Prefectures will per-



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tain to this newly established Apostolic Prefecture of Haflong. For the time being, the Apostolic Prefect will have the rights, privileges, and powers that are proper to such a Prelate, and will also have the duties and obligations that are common to such a Prelate. All of these things, as We have stated above, and...

[*Latin ed. p. 516*]

We desire and command that the aforementioned acts of the Apostolic See – comprising 516 articles – be established, approved, and valid, notwithstanding anything to the contrary. Furthermore, we wish that any transcriptions, excerpts, or printed copies of these documents, provided they are signed by a public notary and sealed with the authority of a person holding ecclesiastical dignity or office, shall be considered to possess the same full validity as the original documents themselves. To no one shall it be permitted to infringe upon or contradict this decree, constitution, commission, statute, mandate, and our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church: The Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, Ernest Tissera□□. Dean of the Sacred College, Cardinal Fumason. The Archiepiscopal Title of Seleucia, Alfonsus Carinci. Apostolic Protonotary, Albertus Serafini. Apostolic Protonotary, Loco 83. Plumbi Reg. in Conc. Ap., vol. LXXXIII, n. 24. IV.

The Ecclesiastical Province of Santa Severina, Cariati, and Reggio is established. The Province of Santa Severina is suppressed. The Church of Santa Severina, to which the archiepiscopal dignity is preserved, is directly subject to the Holy See. The Diocese of Cariati, which until now was the sole suffragan of the Metropolitan Church, is constituted as a suffragan of the Metropolitan Church of Reggio.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, to the Roman Pontiffs, to whom the Divine Founder of the Christian religion Himself has attributed power over the entire world, it belongs to alter ecclesiastical boundaries for just causes, by establishing new dioceses and provinces, or even by suppressing them, if the circumstances themselves demand it.

[*Latin ed. p. 517*]

Let the acts of Pope Pius XII be consulted. 517. We deem it fitting to exercise our authority, as far as concerns the Church of St. Severina, which, since the year 1946, following the death of the Most Reverend Anthony Galati, its Archbishop, has been without a pastor, and has been entrusted



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to the Bishop of Croton in an Apostolic Administration; it is now time to appoint a pastor for it, and, due to particular circumstances and local conditions, to place it directly under the Apostolic See. Therefore, after mature deliberation, with the advice of our venerable Brother, the Most Reverend Cardinal, Secretary of the Sacred Congregation of the Consistory, and with the consent of those whose interests are involved, or who are presumed to have an interest, by the fullness of our Apostolic authority, we suppress the ecclesiastical province of St. Severina, which consists of the archiepiscopal see of the same name and only one suffragan, namely, the cathedral church of Cariati. Therefore, the chapter of St. Severina shall cease to be metropolitan. However, considering that the Church of St. Severina is renowned above all by its name, we preserve for it the archiepiscopal title and rank, and declare it to be directly subject to Us and to the Apostolic See, but We decree that the Archbishop of St. Severina, although directly subject to the Holy See, may and should participate in the Provincial Council and in the meetings of the Bishops of the ecclesiastical province of Reggio. Therefore, the rights and obligations pertaining to the archiepiscopal Church of St. Severina shall be those which are proper to other churches of that kind; and the prelates thereof shall from now on possess the rights, privileges, and authority that are proper to prelates of that kind, and shall be subject to the obligations and duties that are legally incumbent upon prelates of that kind. Furthermore, We grant to the current Archbishop of St. Severina, and to his successors, that they may, within the limits of their archdiocese, carry the cross before them and use the sacred pallium, according to the liturgical laws, after having duly requested and obtained it in the Sacred Consistory. Moreover, the cathedral church of Cariati, because of the suppression of the ecclesiastical province of St. Severina, is hereby exempted from the jurisdiction of any metropolitan archbishop of this see, and we constitute it as a suffragan of the metropolitan Church of Reggio, and we place the Bishop of Cariati under the jurisdiction of the metropolitan Archbishop of Reggio. Furthermore, in order to ensure the execution of what has been stated above, we entrust the venerable Brother John Ferro, Archbishop of Reggio, with the task of carrying it out, and for this purpose, we grant him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, in order to achieve the purpose in question, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, as soon as possible after the execution is completed, a faithful account of the proceedings. These present letters shall be firm, valid, and effective, and shall have their full and complete effect and obtain and achieve their intended purpose.

[*Latin ed. p. 518*]

The Acts of the Apostolic See – Official Commentary – must be inviolably observed by all to whom it pertains, and, should anyone knowingly or



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unknowingly attempt to alter it in any way, we declare and decree that such alteration shall be entirely null and void, without prejudice to the rules established in synodal, provincial, general, and universal Councils, to the general or special decrees and ordinances of our predecessors, the Roman Pontiffs, and to any other contrary provisions, all of which are hereby repealed by these Letters. Furthermore, we decree that copies or extracts of these Letters, even if printed, shall have the same full force and effect as these Letters themselves, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. No one shall be permitted to challenge or contradict what has been decreed by us in these Letters. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of January, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our Pontificate. For the Holy Roman Church: E. Cardinal TISSERANT, Chancellor. S. College Dean, Father A. I. Cardinal PIAZZA. S. Consistorial Secretary, Arthur Mazzoni, Joseph Caprio, Protonotary Apostolic. Apostolic Place, Plumbi Reg. m Cane. Ap., vol. LXXXIII, n. 81. APOSTOLIC LETTERS: TO SAINT BERNARDINE OF REALINO, CONFESSOR, BORN IN THE TOWN OF CASTLEONE, FORMERLY CALLED CASTRI LEONIS, LOCATED WITHIN THE DIOCESE OF CREMONA, AS PATRON. PIUS PP. XII. For the perpetual memory of this matter. – As the Apostle said, which is read in the Epistle to the Romans: "For whom he did foreknow, them also he predestined to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:29), so also it can justly and deservedly be applied to the life and deeds of that man, who, in civil...

[*Latin ed. p. 519*]

The Acts of the Popes, III, 519. Having spent more than thirty years in the service of society and having discharged civil duties, he finally, having embraced the religious life in the Society of Jesus and having been ordained to the priesthood, attained the summit of sanctity; we speak of Bernardinus Realino, to whom We Ourselves joyfully bestowed celestial honors in the year 1947. The course of his life, although involved in secular affairs, shone so brightly with virtues, especially justice and charity, that it is fitting to say that he "passed through various places, doing good," and that Divine Providence so arranged things for the salvation of souls. Among the places where he labored, the town of "Castrum Leonis," now called "Castelleone" in the Italian language, located within the boundaries of the Cremona diocese, deserves to be mentioned. There, Saint Bernardinus Realino, exercising the office of a grave municipal administrator, with the authority of the King of Spain's viceroy in Italy, cultivated justice, never separated from



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charity, for almost three years, so that he restored the citizens to good morals and won their hearts. Therefore, these citizens, at the command of their excellent master, called him to Naples, preserved a pleasant and constant memory of him, which grew into devotion to religion over time. Now, since Bernardinus of Carpi is counted among the Blessed in Heaven, so that such a sign of piety would not be lacking, the same people commissioned a mosaic work to be made in the main hall of the municipality, depicting him with beautiful colors. They, just as the people of Lecce, among whom He himself breathed his last, firmly hope that He will provide them with heavenly protection. For this reason, the Venerable Father John Cazzarci, Archbishop-Bishop of Cremona, having received the votes of the clergy, nobles, and the entire people of the aforementioned town, made the same request to Us, asking that We deign to declare Saint Bernardinus Realino the heavenly Patron of the town of Castelleone. We, wishing to foster the trust and piety of the citizens in Him, who had promised them continued protection, were pleased to grant this request. Therefore, having heard Venerable Father Clement Micara, Our Cardinal, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, by the force of these present letters and forever, from Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We establish, constitute, and declare Saint Bernardinus Realino, Confessor, of the town of Castelleone, called "Castelleone" in Italian and located in the diocese of Cremona, as its heavenly Patron, with all and each liturgical privileges attached, which rightly belong to the Patrons of the place. Contrary to anything to the contrary notwithstanding. These things We decree, establish, and ordain, making these present letters firm, valid, and efficacious forever.

[*Latin ed. p. 520*]

The Acts of the Apostolic See – Official Commentary 520 exist and remain in force; they produce and obtain their full and complete effects; and they shall fully apply to those to whom they pertain, now and forever; and thus, they must be duly judged and defined; and they shall be null and void from this moment and forever, if anything contrary to them should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Given from the Palace of Gandulf, under the Fisherman's seal, on the fourth day of the month of October, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Public Affairs of the Church, to the Pontifical Diplomats:

II. THE PROPER LAW OR CONSTITUTIONS OF THE CONFEDERATION OF MONASTIC CONGREGATIONS OF THE ORDER OF SAINT BENEDICT ARE APPROVED AND CONFIRMED.

**PIUS PP. XII**



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For the perpetual memory of this matter.

— The Benedictine Monks, religiously observing the discipline of Christ our Lord and His Author, have contributed greatly to the glory and growth of the Christian faith and of their own Order. This has especially occurred since, on the tenth day of the month of July, in the year 1865, several societies of members entered into a perpetual alliance, confirmed by laws, through Apostolic Letters issued by Leo XIII, Our Predecessor, of blessed memory. We also acknowledge that the common seat of studies, which, under the authority of the same Our Predecessor, was established in this City and is now called after Saint Anselm, has yielded most excellent fruits. Having approved the primary institutions of this association, the Holy Congregation for Bishops and Regular Canons, fulfilling the mandate of the Supreme Pontiff, as We have said, explained and defined the rights and duties of the Abbot Primate by a decree issued on the sixteenth day of the month of September, in the same year. To these laws, other provisions were subsequently added by decrees of the same Holy Council, after consultations with the assemblies of Abbots and the Presidents of Synods, every third or seventh year, in accordance with the custom of the Anselmian College and the daily practice of the Primatial Bishop.

[*Latin ed. p. 521*]

The Acts of Pope Pius XII, number 521, concerned this matter. However, certain aspects were still lacking, or were of such a nature as to raise doubts, or to be contrary to others; therefore, several men, and those from previous years, urged that the Federation be completed, that all its parts be properly joined together, and that it be adapted to the new times, for the benefit of the entire Order. And We, having completed the fourteenth century since the death of Saint Benedict, or through Encyclical Letters dated March 21st, in the year 1947, or through a solemn discourse given on September 17th of the same year, in the church of Saint Paul in Rome, before a large gathering of Abbots, have clearly emphasized the importance of the union and unity of the Federation: for our time, in which communication among men is so readily achieved, the accumulation of sacred duties and a greater abundance of instruction, which are desired by those who administer the Church, seem to require the association of members; indeed, the Benedictine Congregations themselves, formerly established, are proof that brothers ought to cooperate with brothers for the advancement of religious life. Therefore, the Sacred Congregation for Religious, having considered the present norms of law, and having judged the reasons and advantages of the Federation, and having considered what these times offer and demand, has introduced certain new provisions and amended others, so that the primary prescriptions of the association and its very foundations may be confirmed, and so that they may not be subject to further dispute. Furthermore, the same Sacred Council, as was fitting, took care that those laws,



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drawn up by learned and prudent men, should be as closely as possible in accordance with the spirit of the Rule of Saint Benedict and with the true monastic institutions. In order that Our benevolence towards the family of Saint Benedict may be more evident, and that its members, united in the love of Christ, may be better able to live according to the laws of their respective Congregations, and may be more effective for the benefit of the Church, and after having submitted to Us prayers for the approval of the Constitutions of the Federation, We have willingly decided to grant Our approval. Wherefore, after consultation with the Sacred Congregation for Religious, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, We hereby approve and confirm the Law proper to the Monastic or Religious Order, the Constitutions of the Holy Federation of Saint Benedict, according to the example which We have ordered to be preserved in the archives of the same Sacred Council, and whose beginning is the words "With illustrious documents," and whose ending is the words "must be presented to an extraordinary administrative council," and We add to them the strength of Apostolic sanction. With these letters and with Our authority, We abolish and declare to be abolished all those things which pertain to the Federation and which may perhaps be contrary to this proper Law. With nothing whatever to the contrary. These things We decree and establish.

[*Latin ed. p. 522*]

The acts of the Apostolic See – Official Commentary 522, confirming the present letters, shall forever remain valid and effective; and shall fully produce and obtain their intended effects; and shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and thus shall be duly judged and defined; and shall be declared null and void from this moment, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should occur. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of May, in the solemnity of Saint Benedict, in the year 1952, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, for the dispatch of the following: To the Venerable Servant of God, Maria Bertilla Boscardin, Virgin, of the Institute of the Sisters of Saint Dorothy, Daughters of the Sacred Hearts, in Corbetta, is announced. PIUS PP. XII For the perpetual memory of this matter. — As that excellent herald of the Christian doctrine, the Apostle Saint Paul, reminds us, "But the servant of the Lord must not wrangle: but be mild toward all men, apt to teach, patient," (2 Tim. 2:24); virtues with which the Church has truly never failed to be adorned. And in these times, outstanding examples of such gentleness and modesty have been given by two children of the Venetian region, of excellent faith, whom we declare blessed: Pope Pius X, to whom, approximately a year



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ago, surrounded by a great multitude rejoicing, we decreed the cult of the Blesseds; and Maria Bertilla Boscardin, a member of the Congregation of the Sisters of Saint Dorothy, Daughters of the Sacred Hearts, whom we have today decided to solemnly add to their number in Heaven. In a poor and dilapidated rural house, surrounded by a small field, within the boundaries of the municipality called "Brendola," Anna Francisca, to whom the name Maria Bertilla was later added, entered the light of life on the sixth day of the month of October, in the year one thousand eight hundred and ninety-two, accumulating heavenly riches in the squalor and poverty of that place.

[*Latin ed. p. 523*]

Acta Pii PF. XII 523. Angelus Boscardin and Maria Teresia Benetti, parents, who, while toiling in the fields, were advancing in years, took care to have their little girl baptized, so that she might be consecrated to God. Ten days later, Pia, the mother, who had been the first to bear this precious fruit of the marriage, taught her daughter to turn her mind to God, so that, with joined hands, with her eyes turned to heaven, and with her knees bent on the floor or on a stool, she would often pour out her vows and prayers, and, captivated by the sweetness of the house of God, would eagerly attend the parish church whenever possible. When, moreover, the mother or the teacher recalled the sorrows and torments which Christ endured for our sake, sudden tears moistened the pale face of the little girl. This child, unlike her peers, obeyed her parents with a submissive spirit and, from a tender age, cheerfully assisted them in household and farm work, especially in the cultivation of silkworms; and, because of the family's financial difficulties, she sought her own livelihood as a servant girl. In the public school, she barely touched upon the study of letters, and her education was somewhat limited, but she grasped the Christian teachings and precepts so quickly that she shared them with her companions and was an example of virtuous living to them. More quickly than is customary, on the feast of the Blessed Virgin Mary, who was greeted by the Angel, in the year one thousand eight hundred and ninety-seven, she received the Body of Christ for the first time, with great joy in her heart; and, two years later, on the eighth day of September, she was initiated into the contests of the Christian palestra by the sacred oil. As she grew older, in order to direct her life according to the norms of virtue, she wished to be enrolled among the Daughters of Mary, whom they call. Indeed, with her modest attire, her modest demeanor, and her downcast eyes, the girl showed that she did not seek happiness in the empty flattery of the world, but in the chaste love of Jesus Christ. This young girl, who was almost thirteen years old and had little knowledge of letters, was truly endowed with heavenly wisdom, and she voluntarily consecrated the flower of her virginity with a vow, and, demonstrating great faith to Him to whom the angels minister, she



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did not hesitate to firmly reject honorable marriage proposals offered to her. Therefore, drawn away from the noise of worldly things and by a certain divine invitation, she turned her mind to the sodality of the sacred virgins. After, with the approval of the parish priest, she spent several days in Vicenza, among the Sisters of the Most Holy Trinity, under the guidance of the Reverend Mother Dorothy, discussing eternal matters, and in the year one thousand nine hundred and five, she began to enter the religious family, having overcome many difficulties. It was the purpose of these pious women to alleviate the misery of orphans, the poor, the elderly, the sick, and others burdened by misfortunes, by living according to the law and precepts of virtue, and to guide young people.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Commentarium Officiale: These actions were established for the sake of religion and humanity. After the departure of so virtuous a member, the community of "Brendola," which we have mentioned, as if moved by some divine inspiration, spoke to the Daughters of Mary in these words: "See how great a benefit and how much joy our society has received. Anna Boscardin, though small in the eyes of men, was great in the sight of God; indeed, she will become a saint." And this prophecy did not fall to the ground. Therefore, after Anna Maria, who among the nuns was given the name Maria Bertilla, separated herself from the embrace of her parents, to whom her departure was a great sorrow, she diligently sought to acquire perfect and abundant virtue, and she presented to her sisters a singular example. In her, there was nothing inflated or arrogant, but rather a remarkable modesty of spirit, by which all her sanctity was characterized. Looking at nothing beyond God, she cultivated Him with fervent piety, and she accustomed herself to contemplate the most grievous torments and death of Christ. She followed charity and gentleness so diligently that she served all with the utmost dedication and attention, sparing no burden or unpleasant task, and even willingly undertaking them, and, when afflicted by insults, she showed sweetness in her countenance and in her spirit. The love of Jesus Christ dwelt so deeply within her senses that, because of her exceptional chastity and probity of life, she seemed to draw closer to the angels and to live in the flesh, yet beyond the flesh. Following the exhortation of the pious founder of the Congregation, John Anthony Farina, Bishop of Tarvisio and later of Vicenza, she desired to hide herself in the Sacred Hearts of Jesus and Mary, as if in a darkness. And when, on the feast of the Most Holy Virgin, from her conception Immaculate, in the year 1908, she took her vows, she was ordered to attend to the sick in the Tarvisio hospital, and from this service, she unexpectedly received great praise. She performed her duties diligently and completely, sparing no effort, adding nighttime vigils to her daytime work, being courteous to all, and bearing insults



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with an even temper. Serving the sick with skill and dedication, she not only brought relief to their bodies, but it was also very important to her to lead their minds to a better way of life, and especially to prepare them for a pious end. As a solicitous mother to her children, she was filled with great care and love, especially those separated because of the contagion of illness. Therefore, while serving the afflicted, she herself contracted a very difficult and prolonged illness, which, as much as she could, she concealed with dissimulation. Finally, she gave a singular example of charity when, at the beginning of the First European War, the Tarvisio hospital received wounded soldiers. In that turmoil, even as the city was struck by missiles falling from the sky,

[*Latin ed. p. 525*]

The Servant of God neglected no duty, and strengthened and encouraged the wavering spirits of men, remaining a virtuous woman. Amidst so many dangers, weak soldiers, far removed from the front lines in the regions of Italy, were aided, and a diligent minister, together with her companions, followed them. Therefore, an exile in the land of Insubria, and growing weaker from illness, she was afflicted with the most grievous pains, yet remained entirely devoted to works of charity. After the war had ended, she rested somewhat from her labors in the house of the Prince in Vicenza. Then, in the hospital of Tarvisio, she again undertook arduous work, forgetting herself. Completely turning her mind away from earthly things, when both her mother, whom she had loved above all others, and her brother, returned from captivity, she offered up all her thoughts to the blessed heavenly abode. Indeed, as the violence of the illness increased day by day, the Servant of God finally succumbed, and, having foreseen her death, on the twentieth day of the month of October, in the year nineteen hundred and twenty-two, duly confirmed with the Sacraments of the Church, she died piously in Tarvisio; that is to say, a poor and unfortunate virgin passed from this life into the court of the Divine Bridegroom, where she shall enjoy those things which neither the eye has seen, nor the ear has heard, nor the heart of man has conceived (cf. 1 Corinthians, 2:9). Her funeral was celebrated with honor, and it was said magnificently of this most gentle minister to the sick, especially by the doctors and other men of the lay order. Moreover, the fame of her singular sanctity, which grew more and more each day, was seen by God to be confirmed by heavenly signs. Therefore, the cause for conferring the honors of the blessed upon her was begun, and after the ordinary proceedings, which they call processes, the Commission for the introduction of the cause, to be established with the Sacred Congregation of Rites, was signed by Pope Pius XI, of blessed memory, on the twenty-second day of the month of March, in the year nineteen hundred and thirty-five. Afterwards, after Apostolic investigations were completed, the



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theological and cardinal virtues of the Venerable Maria Bertilla Boscardin were discussed; and, after all expenses and considerations, We decreed, with a wide decree, on the thirty-first day of the month of July, in the year nineteen hundred and forty-nine, that the Servant of God should be venerated as a heroine. Afterwards, the question of miracles, which were said to have been granted through the invocation of her name by God, was examined, and everything was diligently investigated in the aforementioned meetings. Therefore, on the thirteenth day of the month of January, this year of nineteen hundred and fifty-two, We declared that two were to be considered certain. Therefore, only one thing remained to be discussed: whether the Servant of God should be safely reckoned among the blessed; which doubtful matter was proposed by Our beloved son, Alexander, Presbyter of the Holy Roman Church, Cardinal Verde, the Promoter of the Cause, in the general assembly, on the thirty-seventh day.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - The Official Commentary of the same month and year, which was presented before Us. All those present, including the Cardinals entrusted with safeguarding the sacred rites, as well as the Official Prelates and Consultor Fathers, affirmed with all their votes that this could be done. However, for the sake of the importance of the matter, We postponed opening Our mind, so that, by invoking the aid of heavenly grace through fervent prayers, We might more readily arrive at a decision. Therefore, on the second day of March of this year, after having completed the sacred rites, We, together with Our Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Prefect of the Sacred Congregation for the Rites, the Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, holding the title, and a member of the Sacred Council for Religious Rites, and the aforementioned Secretary, and Our beloved son Salvatore Natucci, General Promoter of the Faith, decreed that the solemn Beatification of the Venerable Handmaid of God, Mary Bertilla Boscardin, could proceed safely. Since these things are so, We, fulfilling the wishes of the Institute of the Sisters of Christian Schools of Saint Dorothy, Daughters of the Sacred Hearts, grant, by the force and authority of these letters Apostolic, that the Venerable Servant of God, Mary Bertilla Boscardin, a Virgin, may henceforth be called by the name of Blessed, and that her body, or relics thereof, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and that images of the same Blessed may be adorned with rays. Furthermore, by the same Our authority, We grant that the Office of the Common of Virgins may be recited each year, with readings approved by Us, and that a Mass of the same Common may be celebrated with prayers also approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation



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of this Office and the celebration of the Mass may take place only in the dioceses of Vicenza, within whose boundaries the Blessed herself was born, and in Treviso, in which she breathed her last, as well as in temples and chapels throughout the world where the Institute of the Sisters of Christian Schools of Saint Dorothy, Daughters of the Sacred Hearts, is located, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Mary Bertilla Boscardin may be celebrated, with due observance of the aforementioned regulations, in the temples or chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances and Decrees concerning non-cult.

[*Latin ed. p. 527*]

Acts of the Sacred Congregation of Rites, XII, 527, notwithstanding any contrary provisions. We desire that to the copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites and bear the seal of that same Congregation, the very same faith be given as would be accorded to these Letters which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of June, in the feast of the Most Holy Trinity, in the year 1952, in the fourteenth year of Our pontificate. Concerning a special mandate from the Most Holy Cardinal, Prefect of the Congregation for Affairs of the Church, to the diplomatic officials, a LETTER TO THE FAITHFUL OF GERMANY, concerning the solemn celebration of ((THE DAY OF FAITH)). Catholic Youth of Germany! You celebrate the feast of the Most Holy Trinity, a commitment ceremony which has now become a precious legacy for you, a legacy which should be passed down from one decade to the next, from one generation to the next; and you have requested, through your Episcopal Protector, Our venerable brother, the Shepherd of the Mainz Diocese, a word and Our blessing for your annual Youth Sunday. We gladly and wholeheartedly grant you both: with a proud joy that the Vicar of Christ feels when he considers that you, gathered in thousands of sacred places around the cross and altar, glorify God, confess yourselves to Christ and His Church, and solemnly renew your promise to walk in the path of God's commandments, preparing yourselves in purity of youth and in joyful activity for your vocation, for the family that you will one day found, or for the special service of the Lord to which you dedicate yourselves, as well as for the duty that you owe as members of



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the community to the entire public life.

[*Latin ed. p. 528*]

Acts of the Apostolic See - Official Commentary 528. From the heart, We grant you Our word and blessing, stemming from that intimate love which unites Us with all members of the Church throughout the world, and especially with you, its youth, because you are those who, in the near future, will face a future that, according to human judgment, will be arduous and perilous, and certainly replete with difficult tasks for the sake of God and Christ. Therefore, Our paternal heart's understanding, compassion, concern, and love belong to you. You have placed the motto "The salvation of our people is the Lord" as the guiding principle for your annual declaration of faith. Let this word be, first of all, a joyful cry of thanksgiving to the Almighty God. Truly, when you consider the collapse that threatened to engulf you hopelessly seven years ago, involving both the responsible and the irresponsible, the guilty and the innocent, and when you see today that your homeland and your people still live and are reviving, you must loudly proclaim: "That we were not utterly destroyed is the mercy and compassion of the Lord." God is He who has saved you. To Him, the strong Helper in times of need, let the praise and glorification rise from your hearts and from your lips in this hour. Let that word also be a declaration for the present and for the future. Despite your still young years, you have already experienced how systems that believe they can lead to prosperity, happiness, and power without God, or even against God, only lead to the ruin of their own people and of other peoples, and ultimately collapse under unprecedented calamities. Peoples can only build prosperity and power if they do so based on God, on the recognition of His absolute sovereignty, and on the fulfillment of His holy will. You are so fortunate to possess the fullness of truth about God and the entire wealth that has been made manifest to us in Jesus Christ, in His salvation, and in His Church. This wealth, your Catholic faith, obligates you. It obligates you first and foremost towards yourselves. Walk before God, live according to your faith, and not only during specific, narrowly defined religious ceremonies. The separation of religion and life, as if, for the reality of existence, for the profession, for the economy, for all public spheres, God does not exist at all – this separation is precisely one of the signs of the decline of Christian culture; it is both a cause and an effect (1 Thessalonians 3:22).

[*Latin ed. p. 529*]

Acta PP. XII, 529, concerning the secularization of the entire person. Against this decline, you must protect yourselves. Therefore, be Christians who are always and everywhere aware of God, in daily life as well as on Sundays, in the workshop as well as in the church, in leisure and sport as well as in serious work, in the bustling life outside as well as in the home



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and family. This transformation before God demands the whole person. One hears bitter complaints about a truly senseless pursuit of pleasure and luxury; you must stand firm against this and restrain yourselves where Christian simplicity and the seriousness of the times draw the line. Furthermore, the decline of public morality is alarming. When the State, through legislation, erects barriers against temptation and impurity in word, image, and through live performances by film and theater, it is fulfilling its natural duty. However, the strongest bulwark against the flood of immorality must be yourselves, through your firm and resolute will not to participate in that which tramples upon the commandment of God and the dignity of man; through your firm and resolute will to create something better, which does not simply disregard God and his rights, but elevates, purifies, and sanctifies. The motto of the hour is truly not to relax and yield, but to remain steadfast, to stand firm in God's commandments and holy customs, as in the best and most difficult times that the Church has experienced. Only a youth that thinks and acts in this way will ever be able to build a happy and dignified married and family life; only such youth may dare to approach God's altar and dedicate themselves wholeheartedly to the service of the Lord. Cowardice will not conquer heaven; it will only be won with courage and willingness to sacrifice. The Catholic faith also obligates you towards others: towards the many who have become lost and strayed from your own ranks. You must not rest until you have led them back. Then, towards those who were not as fortunate as you, who had the true faith almost placed in their cradle, but who seek it and yearn for it. The most precious help that you can offer them, a help without which other paths or attempts at reconciliation lack effectiveness, is prayer and the example of a truly Catholic way of life, lived with integrity. When We call upon you, with the grace of God, to develop the religious forces of the Catholic person within yourselves, We do so also...

[*Latin ed. p. 530*]

Acts of the Apostolic See - Official Commentary 530, with the firm conviction that those who are true members of the Church are also true members of human society. This is what We wish to say to you, the Catholic youth of Germany, especially at this present moment. A burdensome inheritance from the past, a present arduously won and maintained, and a future filled with anxieties characterize the situation of your homeland. There are two dangers that threaten the youth. Some, selfishly and solely focused on themselves, seek to avoid, as much as possible, any obligation to their homeland; they are indifferent to matters of public life and seek only, in some way and somewhere, their own well-being. Others expect and strive only for quick solutions, for advancement from one day to the next. Catholic youth must belong to neither of these groups. Certainly, some



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young Germans may feel bitterness when reminded of their homeland today. A destroyed, lost homeland; distorted and misused words concerning national affairs; daily life consumed by concern for material existence; Sundays and holidays threatened by a flood of sensual pleasures – is this the homeland? But the Christian sees more and sees deeper. He also sees what remains of the homeland and the people, gifts from God, or what has been restored after the collapse, and what is being accomplished by the millions and millions, especially those who are quiet and unassuming in the land, for the benefit of all: a healthy sense of family and a firm will for the existence of the state, for the establishment of an order of law and peace, both internally and externally. Precisely this is the blessing of your misfortune, that after the excesses of nationalism, your eyes have been opened to these two indispensable foundations of the existence of every people. Indeed: a people cannot preserve national greatness without these values – this has been shown by the past; but it can prove its national dignity with them – this is shown by the present. Germany has given to other nations, who may be tempted to exaggerate the national, a bitter experience. May it never lose this lesson. Catholic youth of Germany! Today, more than ever, is not a time for class struggles, for selfishness of economic and social groups, for the faction of those who only demand and give nothing. The strength of the state, especially of a democratic one, if it truly and genuinely wishes to be so, lies in the self-discipline of the citizen. Therefore, be faithful to the voice and will of the Creator, and dedicate yourselves to this cause.

[*Latin ed. p. 531*]

The Acts of Pope Pius XII, page 531, attest that resources are available for the establishment of that lasting order of law and peace, both internally and externally. We consecrate you, Catholic youth of Germany, your entire being, body and soul, your present and future, your will and striving, your struggles, hopes, and triumphs, your fidelity to the holy faith, and your growth in it until the maturity of the perfect Christian. To Mary, your Queen and Mother, we entrust you, that she may take you under her powerful protection and be your intercessor with God. We implore you all that you may be abundantly filled with the knowledge and the grace, the love, and the power of Jesus Christ, "who is above all, God, blessed for ever." As a pledge of this, We impart, with paternal benevolence, the Apostolic Blessing to your pastors, leaders, and to you all, as well as to the entire youth of your nation. From the Vatican, May 23, 1952.

**PIUS PP. XII**

## ALLOCUTIONS I

To those men and women who minister to the sick in the city.



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* With all our heart, we greet you, beloved sons and daughters, who have come in such large numbers from hospitals, orphanages, clinics, and homes for the sick of our diocese of Rome, to receive the blessing of the Vicar of Christ. Your presence confirms the high regard you have for your profession, and it leads us to speak briefly about the vocation to which you have dedicated yourselves. We call it a vocation because whoever embraces the profession of nurse or caregiver responds to the voice of Christ's charity: "Come, you blessed of my Father, for... I was sick and you visited me... Whatever you did for one of the least of my brothers, you did for me."

1 Cf. Eph. 4, 13. Rom. 9, 5.

* Given on this 21st day of May in the year 1952.

2 3

**1 Cf. MATTH. 25, 36. 40.**

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Official Commentary. The words so explicitly spoken by the Divine Master have been the charter of all Christian works of mercy, and we know from the accounts of the most ancient historians of the Church with what generosity and with what method the Christians themselves cared for all the sick, because they saw in them the brothers of He who suffered for all of us the torments of the Passion and the Cross. Eusebius of Caesarea speaks of a terrible plague that, shortly after the year 250, ravaged Africa, during which the Christians, both clergy and laity, heedless of the danger to their own lives, cared for the sick, whom the pagans, fearing the contagion, repelled from them and abandoned to their fate, unburied. Later, when the Church was able to develop and organize itself freely, the first hospitals also arose. Thus, the hospital erected around the year 370 in Caesarea by the great Bishop Saint Basil was an entire city, separated from the rest of the dwellings, in which all diseases were treated, including leprosy. In this Our City of Rome, according to the express testimony of Saint Jerome, Fabiola founded the first hospital (νοσοκομειον), where she gathered and cared for the sick of every kind and from every place, whom she herself used to carry on her shoulders and of whose suppurating wounds she washed, which others even recoiled from looking at. Therefore, the City soon saw rise near the two great Constantinian basilicas of Saint Savior at the Lateran Palace and of Saint Peter at the Vatican, refuges of Christian charity for the poor, pilgrims, and the sick. One of these gave rise to the famous Hospital of Saint Spirit, the other to that of the Most Holy Savior. But it would be too lengthy to trace here the wonderful history of hospital charity in Rome in the Middle Ages and in subsequent centuries. Two great names, however, must be remembered, those of your saints, John of God and Camillus de Lellis, who founded the



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former the hospital order, which became so popular under the name of "Do Good Brothers," and the latter that of the Clerics Regular Ministers of the Sick. On June 23, 1886, they were proclaimed by the Supreme Pontiff Leo XIII as the heavenly patrons of hospitals and the sick, and on August 28, 1930, our venerated predecessor Pius XI made them patrons of all nurses of both sexes and of their Catholic associations. But a particular mention is due to Saint Vincent de Paul, who, with an idea that seemed bold at the time, knew how to combine the special disposition of women for the care of the sick with religious life: the...

[*Latin ed. p. 533*]

Acta PU Pp. XII 533. The Daughters of Charity thus inaugurated the magnificent flourishing of the Congregations of Nursing Sisters, which today are spread throughout the entire world and even in the most remote places of the Missions. However, the care of the sick is not a prerogative of religious alone, but also requires in the laity, ranks of competent and generous servants, and just as it has arisen from the Christian spirit, so too it must be sustained and nourished by it. The importance of the office is the measure of the responsibility of those who exercise it. Now, the nurse must answer for a living person, more or less seriously afflicted in his own life, and who therefore depends – often totally – on the knowledge, skill, delicacy, and patience of others, that is, of the doctor and the nurse, and, indeed, in a certain respect, of the nurse even more than the doctor, as a well-known surgeon aptly noted: "The patients are entrusted to them [the nurses] for a large part of the day and night; they are the ones who take charge of those who have been operated on, and it is through their modest and effective work that they make possible the successes of the doctor and the surgeon."

Therefore, your profession presupposes extraordinary qualities: a solid, specific training, that is, technical knowledge seriously acquired and constantly kept up to date; an agility of mind capable of incessantly acquiring new knowledge, of applying new methods, of using new instruments and medicines. Therefore, a calm, orderly, attentive, conscientious temperament. The nurse must be master of himself; a brusque gesture, and there is a new pain for the patient; the doctor could no longer be calm; the patient would be afraid of him. He must maintain his composure in the face of the patient's lamentations or unreasonable questions, in the face of unexpected crises. He must foresee and prepare in good time everything that is sometimes so complicated for the care of the sick; he must not forget anything, he must observe all the precautions of hygiene and prudence. He must be faithful to the prescribed schedule, exact in the doses to be administered; a vigilant observer, to report to the doctor the reactions of the patient and the symptoms that his experience allows him to detect; attentive to the orders received and ready to execute them.



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The nurse must also possess moral qualities no less considerable: a discreet and modest touch, sensitive and refined, which knows how to intuit the sufferings and desires of the patient, what is to be done and what is not.

E. GIUPPOKI, *Il chirurgo allo specchio*, 3rd edition, 1938, p. 251.

[*Latin ed. p. 534*]

The *Acta Apostolicae Sedis* – Official Commentary 534 states this. He must be tactful, even towards the physician, whose authority he must respect and support; towards his colleagues, nurses and male nurses, especially the younger ones, whom he must never put in an embarrassing or confusing situation, but rather always be ready to help. Your profession demands complete dedication to the patient, whether rich or poor, pleasant or unpleasant. The nurse is not like an office employee, who can leave without worry at the appointed hour. There are urgent cases, days overloaded with work, during which interruption or rest is impossible. Patience is also part of this total dedication, because some are capable of great, extraordinary effort from time to time, but become tired and irritated by the small annoyances that are repeated daily. Finally, discretion crowns the moral virtues of the nurse, who must strictly observe professional secrecy. Nothing that is said by the patient in confidence or in delirium can ever be revealed by him, nor anything that could harm his reputation or cause harm to his family. But there are also higher virtues, to which Christian faith gives a particular splendor; we mean respect for the patient, truthfulness, and moral firmness. – Respect for him, who sometimes loses much of what makes a man respectable: courage, serenity, and clarity of mind. Respect also for his body, the temple of the Holy Spirit, redeemed by the precious blood of Christ, destined for resurrection and eternal life. Furthermore, truthfulness towards doctors, patients, and their families, who must be able to trust the word of the nurse. Sometimes, it is not only the health of the body that is at stake, but also the soul: delaying the preparation of the patient for the great passage to eternity could easily be a grave fault. Finally, moral firmness, especially when it comes to divine law. What we have declared on other occasions regarding moral issues concerning medicine, for example, in Our address of November 12, 1944, to the Italian Medical-Biological Union "San Luca," and in that of October 29, 1951, to the Union of Italian Catholic Midwives, should also be applied to the activity of the nurse.

*Cfr. 1 Cor. 6, 19. 20.*

[*Latin ed. p. 535*]

Acta PU Pp. XII 535. Such is the portrait of that which requires your dedication, beloved sons and daughters. Perhaps it will be said that few attain this ideal. Perhaps it is true? However, for your honor, we believe that



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we can say that a good number of you fully embody it. It is certain, however, that you will not be able to remain faithful to your office and your duties, unless you can draw upon moral energies derived from and nourished by a living and profound faith. If you conceive and practice your work solely as an honorable, but purely human, employment, without drawing upon the specifically Eucharistic sources of Christian fortitude, you will, in the long run, fail to remain faithful to your duties. For you have in your lives so many sacrifices to make, so many dangers to overcome, that it would be impossible, without supernatural help, to constantly triumph over human weakness. You must cultivate in yourselves the spirit of self-denial, the purity of heart, the delicacy of conscience, so that your service may truly be the act of supernatural charity that Christian faith requires. We have reminded you of this at the beginning: you must serve in the sick Jesus Christ Himself; He Himself asks you to care for Him, as He once asked for a drink from the Samaritan woman. And We say to you in His name what He added to encourage her to overcome her surprise: "If thou knewest the gift of God, and who it is that speaketh to thee, thou wouldst have asked Him, and He would have given thee living water." You well know that today, very many are treated in hospitals, clinics, and sanatoriums, in such a way that an ever-wider sphere is offered to your charitable activity. It can be said that it penetrates almost into every family. Therefore, We earnestly desire that you acquire an increasingly clear awareness of your responsibilities and an increasingly ardent will to fully fulfill them. Therefore, We warmly commend yourselves and your work to the protection and maternal love of the Most Holy Virgin, and with all our heart We impart Our Apostolic Blessing. Io. 4, 7. 10.

[*Latin ed. p. 536*]

Acts of the Apostolic See - Official Commentary 536 II. The Directors and young women of the "Daughters of Mary" Sodalities, gathered in Rome, are received. * On this beautiful feast of the Ascension, it is a joy to Our heart to welcome the ranks of the pious Union of the Daughters of Mary of St. Agnes, and those associated with it. Beloved daughters, who are so numerous and joyful today, having come to the house of the Father, to express your devotion and to ask Him to bestow with the Apostolic Blessing the holy militia of the Queen of Heaven, spread throughout the Catholic world, you are welcome! The day of this Audience seems particularly fitting to address a few words to you. Indeed, it can be said that the first pious Union was formed on the very day of the Ascension, for We like to think that the Most Holy Virgin was not absent from the Mount of Olives, when Her divine Son blessed His disciples for the last time on earth and ascended into Heaven. Who was then the soul of the first faithful, if not the Mother of Jesus? We know that She was in the cenacle during the days of waiting and prayer, which ended with the glorious manifestation



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of the Holy Spirit. Her very presence was for the Apostles and disciples an incentive to love Jesus more: She was for them the Mother of good counsel, the Mother of true and solid piety. And even now, we feel our beloved Mother Mary present here, in whom, after Jesus, all our hopes are founded: present among you, as a mother of a family, who embraces with her gaze, who holds close to her heart her beloved children; present near Us, almost as a heavenly inspirer, so that from Our exhortation your Christian life may receive new nourishment and your work in the world a new impetus. Your Directors – the esteemed Order of the Regular Canons of the Lateran Palace – know well, and you yourselves, beloved daughters, know that the Holy See, through the special efforts of Our glorious predecessors, Pius IX and Leo XIII, promoted and enriched your pious Union with privileges; and almost the last honor, bestowed upon it despite adverse forces, was to be...
* Held on May 22nd of the year 1952.

[*Latin ed. p. 537*]

The Acts of Pope Pius XII, page 537, details the series of hostile proceedings with which the Catholic Action was struck down twenty years ago. But more than privileges, let us consider the duties that arise for all and each from the noble aims of your pious union. Its primary purpose is to cultivate and develop the piety of young women: a piety that is firm and enlightened, corresponding to the spirit of the times. It insists above all on the necessity of prayer; it teaches you to pray and to pray well. Prayer is the breath of the soul. Without frequent and fervent prayer, the soul becomes anemic, faith weakens, hope languishes, and in place of charity, selfishness takes root in hearts, like lead. Zealous directors, who have the spiritual care of your unions, warn you against your defects and against internal and external temptations, and guide you according to changing circumstances; but the principles have not changed, human nature is always essentially the same. Instead, customs have changed. The authority of the family has generally diminished, and the freedom given to young women exposes them to more numerous trials; the frequent obligation to work in offices, shops, workshops, and factories multiplies occasions and dangers; relationships that are often too free with young men, publications for sale in kiosks, and "films" shown in cinemas are often an incitement to evil. Certainly, it is not within your power to reform public morality; but the difficulties you encounter in protecting your virtue, your piety, and even your faith itself, impose upon you the obligation to seek the light and strength of which you need, where they are found. Now, your pious union also offers you incomparable advantages in this regard. You cannot be content with the catechetical instruction you received when you were ten or twelve years old: you must complete your religious education, and know how to respond to objections against the faith. But light alone is not enough if the heart is not generous. Whatever your state and condition, may your heart be pure, and



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may your will be wholly and always that of God, in the humble acceptance of all that forms the fabric of your life, and nothing will be lacking for you to be worthy of your heavenly Mother; you will bear, not merely in name, but in truth, the spiritual sonship, and your devotion to Mary will be a reality, and not merely empty forms. The world will see in you daughters obedient to their parents and affectionate.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Commentarium Officiale. Diligent and industrious women, young and old, far removed from vain frivolities, and distant from all that leads to easy vices. They will see exemplary wives and mothers, conscious of their high educational mission, dedicated to forming, through the paths of faith, honesty, and religious piety, that Christian family, which alone can provide to society the constructive elements of a civilized, strong, and great people, obedient to the laws of God. Furthermore, this world (a mysterious spectacle for them) will sometimes detach itself from the bosom of your Unions, at the prompting of the Lord, souls made strangers to the earth by an irresistible longing for heaven and spiritual things, and will fly to the seclusion of the cloister, to dedicate all their energies to their brothers, or to expend them in a more direct mystical communion with God, in that contemplative life, which is the highest and most exquisite form of life. Thus constituted and ordered, you understand, daughters, what a valuable factor for moral and religious good are the Unions of the Daughters of Maria within the Church, and how you must cherish the grace that the Lord grants you, of sheltering your Christian life in the shadow of the Madonna and under her maternal mantle. For the experience of many years and of the most diverse countries has demonstrated that the good Daughters of Maria have always been the joy of families, the example of every domestic and civil virtue. Consider how much we must cherish that their Unions flourish in every parish and return to prosper wherever the ravages of time and the frailty of men have diminished their effectiveness or dried up their lifeblood. Nor should the Catholic Action feel diminished in its work by the spiritual work to which your pious Unions are dedicated, since these are not, for themselves and primarily, instituted for external action, but mainly for the necessary nourishment of that interior Christian life, without which the rest would be rather noise than substance of apostolate. Rather, the Catholic Action will be glad to find in the pious Unions souls already formed and tested in their personal religious life, and the pious Unions, for their part, will gladly place them at the service of the Catholic Action. Therefore, continue with courage and zeal to work in the spirit and according to the methods and laws that have in the past made your Unions thrive. Those among you who are suited and feel called to the apostolate of the laity will always find a welcoming reception in the Catholic Action and in other works of loving apostolate.



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To be strengthened in this spirit and to make your action as fruitful as possible, the patronage of the heavenly Mother, of the sweet Virgin and Martyr Agnes, and of the new patroness, the sweet and...

[*Latin ed. p. 539*]

Acta PP. XII, 539, Sancta Maria Goretti. And if all the daughters of Mary, both near and far, strive in fervor of life and virtue, your contribution to the work of that spiritual renewal, which we have so urgently invoked, will not be insignificant. With such confidence, we implore upon all your Unions the continued maternal protection of the Virgin Immaculate, and while we invite you to draw close to Her, with your gaze fixed upon Her divine Son, the sanctifier of your souls, we impart to those of you who are present here, to your sisters far away in every region and every nation, to your families, to your labors, to your intentions, with a heartfelt outpouring, Our paternal Apostolic Blessing.

III, To the faithful who had gathered at the church of Dei Bertillae Mariae in Rome for the beatification of Venerable Serva Boscardin. Like John Bosco, Joseph Sarto, and Mary Goretti, the Venerable Bertilla Boscardin, of the Sisters of Saint Dorothy, Daughters of the Sacred Hearts of Vicenza, is a humble peasant woman from our blessed land of Italy. In the splendid array of wildflowers that our Christian countryside offers incessantly to the heavenly Father, she comes to join, and more humble than all the others, but no less grateful to God, no less powerful in His heart, no less attractive to souls, whom grace constantly helps to become better. What joy it was for Us yesterday to raise this most pure figure of Christian perfection to the honor of the altars! May she fulfill in you and for you the vow of her heart: "I make myself holy, and I lead many souls to Jesus." Indeed, if there is a model that does not discourage, it is precisely the newly beatified. In her humility, she defined "her path as the way of the carts, the most common," that of the catechism. You know well the love that this innocent maiden had for her little catechism book. Not only did she find delight in listening to its explanation, but from the age of ten, the dear Annetta began to teach it to others. While she did not possess the intellect suited for scholastic subjects, she assimilated Christian doctrine with a sure supernatural instinct. This interested her above all else, and she understood the things of God with the intelligence of a pure heart. She often read the catechism at home, especially the *do*.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Commentarium Officiale. She carried it with her, even when returning from the sacred functions. When, during the First World War, she was compelled to leave Treviso and her sick loved ones, the Blessed woman, concerned more for others than for herself, took nothing of her personal belongings, but requested the grace to carry



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with her the catechism. This small, precious book, though worn from use, would have remained with her in the tomb, if it had not been that, while her sisters were tending to her remains, the Superior General had ordered that her poor, tattered habit be replaced with a new one, in whose pocket that little book was found, which had accompanied her even unto death. May you all, beloved sons and daughters, who listen to us, draw profit from this example! You especially, mothers of families and catechists, who explain the Christian doctrine to children. May you make it loved as it ought to be, love it yourselves, and explain it with the respect and fervor that are due to the things of God! That tiny book holds greater value than a vast encyclopedia; it contains the truths that must be believed, the duties that must be fulfilled, the means for one's own sanctification. What is more important on earth? It is the book of wisdom, the art of living well, the peace of the soul, the security in trial. It teaches how to please God: the Blessed Bertilla understood this, and it was her happiness. Not only did she understand her catechism, but she lived by it. The abundant grace of God, fostered by the example of a deeply Christian mother, developed in her soul an intense love of prayer: she prayed at home, she ardently desired to accompany her mother to church, and when she was able to go alone, she was often seen walking reverently through the village streets to go to the house of the heavenly Father. On the blessed day when her parents brought her to Venice to present her to the Mistress of Novices at the Farina Institute, as soon as she entered the convent, she immediately, without saying a word, went to kneel at the foot of the altar. As the needle is drawn to the north, so she was drawn, as if by instinct, towards the presence of God. Nothing extraordinary was noticed in that humble novice, except for an ever more intense, ever more compelling, and ever more evident love of God. She summarized her happiness of being a religious in these simple words: "I love everyone, especially the Superiors, and more than all, the Lord, for whom I left my father and mother." "Oh, what joy it is to do the will of God!" "Oh, if you knew how much glory can be given to God in a single instant!" The simple, broad, and solid spirit that the pious Founder instilled in the religious teachers of Santa Dorotea, Daughters of the Sacred Hearts, did not...

[*Latin ed. p. 541*]

Acta Pii PP. XII 541: Quod exigitur est ut vita interiore intensa et pura sit, amor verus Dei qui se effundit in servicio proximorum in operibus dictis oboedientia. Hoc spiritus Nostrae Beatissimae ad perfectionem duxit. Primum, unio cum Deo: Soror Bertilla exemplar erat recolationis et orationis in vita religiosa, sicut in familia et in parochia: "Cum taceo," inquit, "bene oro et bene sum." Agit pro Deo, solum pro Eo: "Iesu meus," scripsit, "vobis per sacras vestras vulnus, me prius mille vices mori facite, quam unum actum faciam ut videar." Ingenua oboedientia Annettae aliquando



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in domo et in villagio ad risum fovebat; et quidem, etiam ab aliquibus ex ipsā Congregatione ignota, reprehensa et humiliata erat; sed illa ad omnia parata erat ut gloriam Domino det: "Iesus Crucifixus est meum exemplum," dicebat. Sustinuit usque ad extremum limitem malum internum, quod cum experientia sua de infirmaria diu cognoverat. Cum iam abscondere non potuit, iam nimis tardum erat: omnia dedit! Hoc usque ad quo parvus catechismus Beatissimae Bertillae Boscardin eam duxit "per viam currorum." Non extasis, non miracula in vita; sed unio cum Deo semper profundior in silentio, in labore, in oratione, in oboedientia. Ex hac unione emanabat exquisita caritas quam morbis, medicis, superioribus, omnibus ostendebat. Tam bene regnum Dei in se ipsa quaesivit, ut cetera omnia ei superaddita sunt. Quid exemplum et quantum dignum imitandi et sequendi!

[*Latin ed. p. 542*]

Acta Apostolicae Sedis - Official Commentary 542 ACTS OF THE HOLY CONGREGATIONS SUPREME HOLY OFFICE INSTRUCTION TO THE ORDINARY PASTORS: ((ON SACRED ART)) Sacred art, by its very appellation, has the duty and office of contributing greatly to the adornment of the house of God and of fostering the faith and piety of those who gather in the temple, so that they may assist in divine services and implore heavenly gifts; and therefore, it has always been cultivated with diligent care and constant vigilance by the Church, so that it may clearly be in accordance with its laws, arising from heavenly doctrine and right asceticism, "by which indeed it can rightfully claim the title of 'sacred'." Therefore, the following words of the Blessed Pius X, the Supreme Pontiff, who established wise norms for sacred music, are fittingly relevant: "Nothing, therefore, should be present in the temple which disturbs or even diminishes the piety and devotion of the faithful, nothing which gives reasonable cause for disgust or scandal, nothing especially which... is unworthy of the house of prayer and the majesty of God." Therefore, from the earliest centuries of the Church, the Council of Nicaea, the Second, condemning the heresy of the Iconoclasts, confirmed the veneration of sacred images, imposing very serious penalties on those who dared "to devise anything improper, contrary to the ecclesiastical constitution." The Council of Trent, in its XXV session, issued most prudent laws concerning Christian iconography, and, having a serious exhortation for the Bishops, concluded thus: "Finally, let such diligence and care be applied by the Bishops, 1 2, so that nothing may be found... "

[*Latin ed. p. 543*]

The Most Holy Sacred Congregation of the Holy Office, in its decree 543, has decreed that nothing profane, nor anything dishonest, should appear, because sanctity is fitting for the house of God." 3 Urban VIII, in order that the decree of the Council of Trent concerning sacred images be faithfully



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carried out, adds specific norms, stating: "...that what is presented to the eyes of the faithful should not appear disordered or unusual, but should inspire devotion and piety..." Finally, the Code of Canon Law collects the entire legislation of the Church concerning sacred art in specific chapters (cc. 485, 1161, 1162, 1164, 1178, 1261, 1268, 1269 § 1, 1279, 1280, 1385, 1399). It is particularly worth noting the prescriptions of canon 1261, by which the Ordinary of each place is obliged to ensure that nothing foreign to the faith or separated from ecclesiastical tradition be admitted into divine worship..." and canon 1399, § 2°, by which images, in any way produced, are expressly prohibited, "...which are alien to the sense and decrees of the Church." Recently, the Apostolic See has also condemned erroneous forms and corruptions of sacred art. It is of no importance that some object that sacred art must be adapted to the needs and conditions of modern times. Indeed, sacred art, having arisen from Christian society, has its own boundaries, from which it must never deviate, and its own function, which it can never abandon. Therefore, Pope Pius XI, of blessed memory, when encouraging the new Vatican Pinacoteca and speaking about sacred art, after mentioning a certain new art that was being proposed, added these weighty words: "We have already expressed this more than once to artists and to Sacred Pastors: Our hope, Our ardent desire, Our will can only be that the canon law be obeyed, clearly formulated and sanctioned also in the Code of Canon Law, namely: that such art be not admitted in our churches, and much more that it be not called upon to build them, to transform them, to decorate them; while opening all doors and giving the most sincere welcome to every good and progressive development of the good and venerable traditions, which in so many centuries of Christian life, in so much diversity of environments and social and ethnic conditions, have given such proof of inexhaustible capacity to inspire new and beautiful forms, as often as they were questioned, studied, and cultivated under the double light of genius and faith.)" 5 Recently, Pope Pius XII, happily reigning, in his Encyclical Letters "De 3 Sess. XXV, De invocatione, vener. et Reliquiis Sanet, et sacris Imaginibus," *Sacrosancta Tridentina, § 1, on the 15th day of March, in the year 1602, Bullarium Romanum, Taurinen, edition, XV, 171. 5 Sermon on October 27, 1932, A. A. S., XXIV [1932], p. 356.

[*Latin ed. p. 544*]

Acta Apostolicae Sedis - Official Commentary 544 Sacred Liturgy, on the tenth day of the month of November, in the year 1947, clearly and thoroughly explained: "Given, concerning Christian art... It is entirely necessary that this art of our time have a free field, so that it may serve the sacred buildings and sacred rites with due reverence and due honor; indeed, so that it may contribute its voice to that wonderful harmony of glory, which the great men of the Catholic faith have sung down through the



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ages. However, we cannot but deplore and condemn those images and forms, recently introduced by some, which appear to be distortions and corruptions of true art, and which, moreover, sometimes openly contradict Christian decorum, modesty, and piety, and sadly offend true religious feeling; these must be entirely avoided and expelled from our temples, so that 'generally, whatever is alien to the sanctity of the place' (can. 1178).

6. After carefully considering all of these things, this Supreme Sacred Congregation, deeply concerned about the preservation of faith and piety in the Christian people through sacred art, has decreed that the following norms be brought to the attention of all Ordinaries throughout the world, so that the forms and principles of sacred art may fully correspond to the decorum and sanctity of the House of God:

Concerning Architecture. - Sacred architecture, although it may adopt new forms, must in no way resemble profane buildings, but must always fulfill its proper function, which is that of the house of God and the house of prayer. Moreover, in the construction of temples, care must be taken for the comfort of the faithful, so that they may better participate in the divine services with sight and spirit; also, the new church should strive for beautiful simplicity of lines, which shuns deceptive ornamentation; but all things must be avoided that suggest a certain negligence in art and workmanship. In can. 1162, § 1, it is stipulated: "No church shall be built without the express consent of the local Ordinary, given in writing, which, however, the Vicar General may not grant without special mandate." In can. 1164, § 1: "Ordinaries are to see to it, and, if necessary, with the advice of experts, that the forms received from Christian tradition and the laws of sacred art are observed in the construction or restoration of churches."

Furthermore, this Supreme Congregation strictly mandates that the prescriptions of canons 1268, § 2, and 1269, § 1, be observed: "The Most Holy Eucharist is to be kept in the most excellent and most noble place in the church, and therefore regularly in the main altar, unless something more convenient and more fitting for the veneration and worship of this Sacrament appears to be better... The Most Holy Eucharist must be kept in a permanent tabernacle placed in the middle of the altar."

[*Latin ed. p. 545*]

The Most Holy Sacred Congregation of the Holy Office, 545, Concerning the Art of Representation.

1. Regarding the prescription of canon 1279: "No one shall be permitted to place, or to cause to be placed, in churches, even exempt ones, or in other sacred places, any image that is unusual, unless it has been approved by the Ordinary of the place" (§ I).

2. "Furthermore, the Ordinary shall not approve sacred images for public display for the veneration of the faithful, if they are not in conformity



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with the proven usage of the Church" (§ 2).

3. "The Ordinary shall never permit images of a false dogma to be exhibited in churches or other sacred places, nor images that do not maintain due decency and reverence, or that provide an occasion for dangerous error among the uneducated" (§ 3).

4. If expert personnel are lacking in diocesan commissions, or if doubts or controversies arise, the Ordinaries of the places shall consult the metropolitan commissions or the Roman Commission for Sacred Art.

5. In accordance with canons 485 and 1178, the Ordinaries shall see to it that all things that in any way are contrary to the sanctity of the place and to the due reverence owed to the house of God are removed from sacred buildings; and they shall strictly prohibit the multiplication of statues and images of merchants, which are usually of a stereotyped nature, being inappropriately and in a manner unworthy of exposure on the altars themselves or on the walls near the sacred places, for the veneration of the faithful.

6. Bishops and superiors of religious orders shall deny permission to publish books, pamphlets, or periodicals in which printed images are included, if they are contrary to the sense and decrees of the Church.

7. In order that the Ordinaries of the places may more safely seek and obtain advice from the diocesan commission for sacred art, which is not at all contrary to the prescriptions of the Apostolic See and to the purpose of sacred art itself, they shall take care to co-opt into the aforementioned college men who are not only skilled in art, but also firmly adhere to the Christian faith, are instructed in piety, and willingly follow certain principles defined by ecclesiastical authority. The execution of works of painting, sculpture, and architecture shall be entrusted only to those who excel in skill and who can express sincere faith and piety, which is the purpose of any sacred art. Finally, care shall be taken that those aspiring to the sacred orders in philosophical and theological schools, in accordance with the individual's talent and age, are... (Cfr. can. 1385 et 1399, 12).

[*Latin ed. p. 546*]

Acta Apostolicae Sedis - The Official Commentary, number 548, indicates that [individuals] are instructed in the sacred arts and are further edified in that regard by teachers who revere the morals and institutions of the past and who obey the prescriptions of the Holy See. Given in Rome, from the Offices of the Holy Office, on the 30th of June, 1952. 83 I. Cardinal PIZZARDO, Secretary.

"Most Holy Father Ottaviani, Advisor.

A WARNING: With grave concern, the Apostolic See has noted that in recent times, many writers, dealing with the subject of conjugal life, have openly and minutely descended into matters pertaining to it, with a lack of discretion; furthermore, some have described, praised, and encouraged



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a certain act, called the "reserved embrace." Lest they fail in their duty in a matter of such importance, which concerns the sanctity of marriage and the salvation of souls, the Most Holy Sacred Congregation of the Holy Office, by express mandate of His Holiness, Pope Pius, by the divine Providence, XII, gravely warns all of the aforementioned writers to cease from such a course of action. The Sacred Pastors are also earnestly urged to diligently watch over these matters and to apply appropriate remedies with care. Priests, in the care of souls and in guiding consciences, must never, whether spontaneously or when questioned, presume to speak in such a way as if, from the part of Christian law, there were nothing to object to regarding the "reserved embrace."

Given in Rome, from the Offices of the Holy Office, on the 30th of June, 1952.

Marinus Marani, Superintendent of the Sacred Congregation of the Holy Office, Notary."

[*Latin ed. p. 547*]

The Sacred Consistorial Congregation, 547.

## SACRED CONGREGATION FOR CHURCH MATTERS.

By the Divine Providence of Our Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Consistorial Congregation, the following churches have been provided with new pastors, namely:

On May 1, 1952, the Reverend Monsignor Fortunato Chirichigno, Bishop of Piura, was appointed Coadjutor with the right of succession, namely, the Reverend Monsignor Frederick Pérez Silva, titular Bishop of Carystus.

On May 12, the Reverend Monsignor Celestine Fernández Fernández, formerly titular Bishop of Bindaeum, was appointed Prefect of the Cathedral Church of Huajuapan.

On May 15, the Reverend Flavian Ariola was appointed to the Cathedral Church of Legazpi, formerly pastor of the cathedral church in the city commonly called Bacolod.

On May 18, the Reverend Father John Landázuri, General Definitor of the Order of the Friars Minor, was appointed titular Archbishop of Rhoina, to serve as Coadjutor to the Most Reverend and Venerable Monsignor John Gualberto S.R.E. Cardinal Guevara, Archbishop of Lima.

On May 21, the Reverend Monsignor John Dal Monte, O.F.M. Cap., formerly titular Bishop of Agbia, was appointed to the Cathedral Church of Guaxupé.

On May 24, the Reverend Monsignor Aegidius Negrin, Archpriest-Abbot of Bassano, in the Vicenza diocese, was appointed to the Metropolitan Church of Ravenna, to which the Cathedral Church of Cervia is



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united.

On June 6, the Reverend Aloysius Rodriguez of the Cochabamba diocese was appointed titular Bishop of Thennesus, to serve as Auxiliary to the Reverend Monsignor Augustine Arce, Bishop of the Holy Cross of Sierra.

On June 9, the Reverend Aloysius Lévesque was appointed to the Cathedral Church of Hearst, as Pastor and General Vicar of the archdiocese of Saint Germain.

On June 10, the Reverend Joseph Natalino Dantas, Canon of the Cathedral of Natal, was appointed to the Cathedral Church of Caicó.

On June 11, the Reverend Father Felix Honoratus Verdet, pastor-archpriest in the city commonly called Vence, in the Ni diocese, was appointed titular Bishop of Gurza.

[*Latin ed. p. 548*]

Acts of the Apostolic See - Official Commentary 548, Uzes, whom the Most Reverend Father Paul Remond, Archbishop-Bishop of Uzes, appointed as Auxiliary. June 12th. To the titular bishopric of the Church of Polybotus, the Reverend Thomas Wilczynski, canon of the cathedral church of Lublin and Rector of its major seminary, whom (he constituted as Auxiliary to the Most Reverend Father Peter Kalwa, Bishop of Lublin. June 16th. To the cathedral church of Saint Paul in Alberta, the Reverend Aloysius Philip Lussier, of the Congregation of the Most Holy Redeemer. June 21st. To the titular bishopric of the Church of Eutyme, the Reverend William Motolese, General Vicar and Penitentiary Canon of the Metropolitan Chapter of the archdiocese of Taranto, whom he constituted as Auxiliary to the Most Reverend Father Ferdinand Bernard, Archbishop of Taranto. June 23rd. To the titular bishopric of the Church of Binda, the Reverend Seiterich, professor of Fundamental Theology at the University of Freiburg, whom he constituted as Auxiliary to the Most Reverend Father Vendelin Rauch, Archbishop of Freiburg. June 26th. To the cathedral church of Duque de Caxias, the Most Reverend Father Benedict Zorzi, formerly Bishop of IlhÃ©us. June 28th. To the titular bishopric of the Church of Marciana, the Reverend Father Peter Brot, Apostolic Protonotary and General Vicar of the archdiocese of Paris, whom he appointed as Auxiliary to the Most Reverend Father Mauritius Feltin, Archbishop of Paris. June 29th. To the titular bishopric of the Church of Tremithus, the Most Reverend Father Reginald Duprat, formerly Bishop of Princip. Albert. June 30th. To the cathedral church of Princip. Albert, the Reverend Leon Biais, parish priest of the cathedral church of Saint Boniface. June 30th. To the titular bishopric of the Church of Marida, the Reverend Father Leon Richard Smith, Ordinary and Chancellor of the Episcopal Curia of Buffalo, whom he constituted as Auxiliary to the Most Reverend Father Joseph Aloysius Burke, Bishop of Buffalo. July 9th. To the titular bishopric of the smaller Church of Philadelphia, the Reverend Leonard



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Fey, of the Congregation of the Most Holy Redeemer, whom he appointed as Auxiliary to the Most Reverend Father Clet Loayza Gumiel, Bishop of PotosÃ in Bolivia. July 10th. To the cathedral church of Sorsogon, recently erected, the Reverend Theopist Alberto and Valderrama, parish priest in the city commonly called Ligao, of the diocese of Legaspi. To the titular archbishopric of the Church of Proconnesus, the Most Reverend Father Cornelius Sebastian Cuccarollo, formerly Archbishop of Hydruntum.

[*Latin ed. p. 549*]

The Sacred Consistorial Congregation, on the 549th day, which was July 13th: To the Cathedral Church of Oporto, the Reverend Father Anthony Ferreira Gómez, formerly Bishop of Portalegre. On July 19th: To the Cathedral Church of Galloway, the Reverend Father Joseph McGee, formerly Urban, Vicar General of the diocese of Dunkeld, canon of the cathedral church, and parish priest of the church of Saint Joseph. On July 20th: To the titular bishopric of the Church of Bassiana, the Reverend Walter Kampe, from the diocese of Limburg, appointed as an Auxiliary to the Most Reverend Father William Kempf, Bishop of Limburg. On July 26th: To the Cathedral Church of Vigevano, the Reverend Aloysius Barbero, Archpriest and Parish Priest of the place called "Borgomasino" in the diocese of Ivrea.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. INSTRUCTION CONCERNING THE APPROPRIATE METHOD FOR COLLECTING FUNDS FOR MISSIONS.

For many years now, the Christian people have increasingly shown zeal in promoting the Catholic faith among the non-believers, not only by supporting the preachers of the Gospel, but also by providing financial assistance.

According to the norms prescribed by the Roman Pontiffs, which are offered for the advancement of missions, these are all carried out, either through the Pontifical Works of the Propagation of the Faith, of Saint Peter the Apostle for the indigenous clergy, and of the Holy Childhood, or through the collection taken at the time of Epiphany for the benefit of the negroes of Africa.

These norms, as the Blessed Pope Pius X stated in his document "Romanorum Pontificum," "advise that, so that the Catholic missions may be supported throughout the world, contributions from all nations, whether large or small, should be collected and combined into a single fund, entirely dedicated to supporting the missions, and that this entire sum, subject to Our judgment and that of the Sacred Congregation for the Propagation of the Christian Faith, should be distributed by persons chosen by Us to all the missions, according to their needs."

To bring about the cooperation of all the faithful in the support of the



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missions...

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - An official commentary concerning the diligent development of missionary work in the homeland, according to the prescriptions of the sacred canons (cf. can. 622, § 1-2; 691, § 3-5; 1341, § 1; 1503) and the documents issued by the Motu Proprio "Romanorum Pontificum" on May 3, 1922; "Vix ad summi" on June 24, 1929; "Decessor Noster" on June 24, 1929, and others, throughout; This Sacred Congregation for the Propagation of the Faith has deemed it necessary to recall certain norms for the consideration of all Directors, whether national or diocesan, who are in charge of Pontifical Missionary Works, as well as of religious Orders and Congregations, and also of Societies without vows, which, for the sake of brevity, are referred to in the present Instruction as Missionary Institutes; and it has decreed that these same norms be strictly observed by all those mentioned above.

1. Missionary Institutes are permitted to use sermons and publications to inform about the needs of their schools for training missionaries and to make known to the faithful the tasks entrusted to them, and to encourage the generosity of the faithful. However, they should remind listeners and readers of the particular purpose that the Pontifical Works set for themselves, urging them to contribute to these praised Works, especially on Missionary Day.

2. Missionary Institutes, in promoting all forms of missionary cooperation in the homeland, shall obtain permission from the local Ordinary through the Diocesan Direction for missions, and they shall avoid names and activities that could create errors about the purpose assigned to Missionary Institutes and Pontifical Works in the minds of the faithful, or that could seriously hinder the progress of these same Pontifical Works.

3. Missionary Institutes should strive to cooperate willingly in preparing for and celebrating Missionary Day. All sums collected on that day, even in parishes and churches, and entrusted to religious, shall be remitted to the competent Diocesan Direction; and they should abstain from any pursuit or appearance of seeking favor for their missions, in any way, on that happy day, at least from a suitable time before the annual celebration of Missionary Day.

4. National Directors shall ensure that no one, abusing the purpose that the Pontifical Missionary Works set for themselves, collects contributions for missions to alleviate needs that are found in territories not dependent on this Sacred Congregation for the Propagation of the Faith.

5. National and Diocesan Directors shall organize the work of promoting missionary activities and spreading them among the faithful in such a way that all unnecessary expenses and all undertakings that do not directly



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contribute to strengthening efforts for missions are avoided.

[*Latin ed. p. 551*]

The Sacred Congregation for the Propagation of the Faith, 551, 6. The Missionary Day shall be celebrated according to the norms established by legitimate documents, and according to the prescriptions which the individual National Directorates, in particular circumstances, have deemed more suitable. 7. In schools and in institutions for young people, and in all institutions of this kind, which are administered by religious men and women, the Directors and Directresses shall diligently promote the enrollment of students as members of the Pontifical Missionary Works, and shall celebrate the Missionary Day with particular devotion, transmitting the money collected, whether from enrollments or from offerings, entirely to the competent Diocesan Directorate. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 29th day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year of Our Lord 1952. P. Card. FUMA SONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop, titular of Theodosius, from the Secretariat.

[*Latin ed. p. 552*]

Acts of the Apostolic See – Official Commentary 552. ACTS OF THE PONTIFICAL COMMISSION FOR THE COMPILATION OF THE ORIENTAL CANONICAL CODE. RESPONSE TO A QUESTION PROPOSED IN A LETTER OF THE APOSTOLIC MOTU PROPRIO ENTITLED "CREBRAE ALLATAESUNT" (FEBRUARY 22, CANONICAL YEAR 1949). 1, No. 2. AUTHENTIC INTERPRETATION. Q. In virtue of canon 86, § 1, no. 2, is it licit and valid for a parish priest and the local hierarch within the boundaries of their territory to celebrate the marriage of the faithful of their rite, even in places which belong exclusively to another rite, provided that the express consent of the Ordinary, or of the parish priest, or of the rector of said places, is present? A. Affirmative. Q. Whether the interpretation given in the response to the first question is declarative or extensive. A. Negative regarding the first part; affirmative regarding the second. Given in Rome, on the 8th of July, in the year 1952. By special mandate of the Most Holy Father, Most Reverend Cardinal MASSIMI, President. L. © S. A. Coussa, Basilian, of Aleppo, Secretary.

[*Latin ed. p. 553*]

Year and Volume XXXIV, August 28, 1952 (Series IT, Volume XIX), No. 11. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. DECREE OF THE BLESSED MARIA DOMINICA MAZZARELLO, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS, GRANTING HER THE HONORS OF THE SAINTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD: For the perpetual memory of this, it is the design of Divine Providence that, for



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the greatest matters to be accomplished and perfected, He chooses "But the foolish things of the world hath God chosen, that he may confound the wise." (1 Corinthians 1:27); and indeed, as we read in the Apostle, so that "the eternal power and divinity" may be manifested therein (Romans 1:20). But that mystery, "which was hidden from ages past and generations" (Colossians 1:26), so surpasses human understanding that, unless it had been revealed to the saints, "To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory." no man could, in any way, strive for that wisdom. If, with their own frail powers, but strengthened by the grace of Christ, men have devoted all their efforts to properly performing the works of God, they will certainly attain to that immortality, after a brief course of this life, where they will enjoy certain and stable happiness with Jesus Himself. And to that eternal blessedness of life, where Heaven is the dwelling place, we proclaim the most excellent and devoted virgin, Maria Dominica Mazzarello, to whom we have today solemnly decreed the highest honors of the Saints. Maria Dominica was born in the obscure town of Aquensis diocese, called Mornese, in the land of Piedmont, to humble parents, Joseph and Maria Magdalena Calcagno, on the ninth day of the month of May, in the year 1336.

[*Latin ed. p. 554*]

Acta Apostolicae Sedis - Official Commentary 554, in the year one thousand eight hundred and thirty-seven, concerning the children who were to be seven, the first. On the day she was born, she was cleansed with the same sacred ablution. Indeed, it is clear to all that this was done with great wisdom, and it is to be hoped that it will be done in our own times as well. Nor do we consider it right to pass over in silence the innocence of her parents' conduct: for, deeply imbued with Christian faith and piety, they showed themselves to be masters of virtue, justice, temperance, and modesty; and they so admirably fulfilled their duties and responsibilities, that they always sought to instill the precepts of the Gospel into the minds of their children. It is easy to see how much benefit this method of educating children had, and how many excellent fruits it bore. Therefore, it is not surprising that, having been so instructed by the examples of domestic virtues, Mary Dominica made such remarkable progress in the Christian life, even from a very young age. These exceptional qualities of mind in the girl were brought to the highest degree of perfection by the diligent work of Father Dominic Pestarino, over many years; so that, at the age of eleven, she was not only an example to her peers, but also to all citizens, of Christian life. And when she had already been sufficiently instructed in religious doctrines, although this was unusual at such a tender age, she was made a participant of the Holy Table, and not long afterwards, she was anointed with the sacred chrism. Strengthened by these heavenly aids, she



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progressed more steadfastly and courageously on the path of virtue, and she began to burn with a more fervent piety towards the Divine Redeemer, especially under the delectable species of the Eucharist. Indeed, she often, early in the morning, disregarding all the inconveniences of the weather and the cold, was nourished with the bread of Angelorum, and she participated most piously in the Holy Sacrifice. She had not yet reached her nineteenth year when, having been touched by the fragility and instability of human affairs, and considering all that is held dear by the blind mortals to be worthless, she, with a generous zeal, gave her name to the pious "Society of Girls from the Immaculate Conception," and dedicated herself entirely to the Virgin Mary, to whom she had been most devoted from her earliest years; and it is not easily expressed how much this helped her to embrace a life of even greater perfection. But as she was inflamed with a burning zeal for others, she did not merely speak of it, but also worked diligently to stir up and encourage all, especially young girls, to love God more and more.

[*Latin ed. p. 555*]

Acts of Pope Pius XII, 555, and either averted dangers, or led [them] to good fruit. In carrying out this plan, difficulties arose from the very beginning; but finally, in the year one thousand eight hundred and sixty-five, some young girls began to live together in a small house, not far from the curial buildings, which a pious priest, Dominic Pestarino, had built at his own expense. These girls then found great benefit when, around the year one thousand eight hundred and sixty-nine, Saint John Bosco provided a method for leading a new life. It is remarkable how eagerly Mary Dominic devoted herself to all virtues in the newly founded Institute! Thus, indeed, the ornaments of her soul shone more and more in the course of her daily life, and certain signs of excellent works, which she would soon accomplish, were already evident. Above all, as was fitting, she burned with the most ardent desire to help those near her to attain eternal salvation; spurred by this, Mary Dominic decided, at the urging of John Bosco, to found a society for the education of girls. When this purpose became more certain, Pope Pius IX, Our Predecessor, not only approved of it, but also encouraged its implementation. Therefore, John Bosco removed all delays, and, having begun the work with the counsel of Dominic Pestarino and the Bishop of Acqui, he wished to select the first students for the newly founded society from the girls of the Immaculate Conception. After many prayers and deliberations, on the fifth day of the month of August, in the year one thousand eight hundred and seventy-two, the girls from the Immaculate Conception were finally clothed in the garments of the new society, and, in the presence of the Bishop of Acqui, John Bosco, and Dominic Pestarino, Mary Dominic Mazzarello and several others pronounced their religious vows. These were plainly the humblest beginnings of that Institute, which



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we see today spread so widely throughout the entire Christian world. It must be considered that this happened not without a certain divine inspiration, so that, just as Saint John Bosco wisely devoted himself intensely to the education of boys, so too women, endowed with all virtues, would also devote themselves diligently to the education of girls. In order that this Institute, to which Saint John Bosco gave the name "Daughters of Mary Help of Christians," might receive the desired growth, the governance of it was entrusted to Mary Dominic as the first Vicar, and two years later, on the fifteenth day of the month of June, in the year one thousand eight hundred and seventy-four, with the unanimous consent of all the Sisters, and with great joy for Saint John, she was elected the superior of the entire Institute. But even from its very beginnings, as is customary in works undertaken with the help of God, the society encountered serious difficulties, especially because of...

[*Latin ed. p. 556*]

Acts of the Apostolic See - Official Commentary: The family affair suffered from a lack of resources. For this reason, in a short period of time, the number of students increased, and not only was there a shortage of clothing and furnishings, but also often of food; and it even came to pass that, at times, the devoted virgins went to sleep without food, and for many years, they only refreshed their bodies with a few crumbs of bread in the morning. But Mary Dominica, not deterred by any circumstances, and endowed with a remarkable constancy and fortitude of spirit, trusting in God alone, overcame all difficulties; and yet, although burdened by so many hardships, she did not reject those who sought to be received into the house in order to embrace the religious life. Indeed, she was so far from being discouraged by the difficulties into which she had fallen, that rather, her gravity, faith, and constancy were more and more evident in them. It is also worthy of mention that she set an example for the Sisters; for she not only aided them with the gravity of her judgments and the wisdom of her precepts, which she possessed in abundance, but, above all, she led them by her life and holiness. Among other things, a particularly salutary and commendable example is that which she gave, along with Saint John Bosco, the teacher and doctor, in order to promote the growth of her Institute. For a few years after its founding, its fame had spread so widely that not only were associations of this kind founded in neighboring dioceses at the request of the bishops, but also across the Alps and in many foreign nations, to such an extent that it is difficult to express. Thus, in a short period of time, the Institute of Mary Help of Christians took root in many territories of Europe, which it is long to enumerate, and also in distant lands across the ocean: in the United States, in Brazil, in Strasbourg, in Mahdia, in Asia; where devoted virgins have wonderfully spread the Christian name. Therefore, you can see many of these virgins, boldly leaving their homeland,



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their parents, and the comforts of life, seeking distant regions, where they often meet a premature and harsh death, incited by no gain, but led by this one hope, that the number of those who cultivate the true God may increase. And it should not be thought that the concerns of the Institute, which was founded, diverted her from a true and perfect evangelical way of life, since nothing was more important to her than to reach the highest point of all virtues, in which holiness is recognized, within so short a span of life. Above all, as is fitting, she venerated the heavenly Father with ardent zeal, proclaiming to all the abundant gifts of his wonderful goodness poured out upon us. And therefore, she felt an incredible love for Christ, whose...

[*Latin ed. p. 557*]

The acts of Pope Pius XII, page 557, record that she always bore the sufferings in mind, and that from her earliest years until the end of her life, she cherished the Eucharistic gift with the most devoted spirit. She loved the most holy and purest Virgin Mary, not only with her whole heart, but also strove, as far as she was able, to ensure that the other Sisters also loved her, often urging them not to value anything more than the protection of such a Mother. This love for the Divine Mother filled her soul with such joy and delight that it wonderfully alleviated the earthly troubles and discomforts she had to endure. From this, a double charity flowed forth towards her neighbors, as it ought. For this reason, Maria Dominica embraced all with the greatest kindness, and always devoted herself entirely to the service of the Sisters, but especially when she saw the Sisters suffering. She performed these duties with such kindness and gentleness that she filled them with the greatest joy. But the love of God, if one allows oneself to be moved by it, leads to the highest form of all virtues. Therefore, Maria Dominica, throughout her life, displayed a remarkable purity and modesty of spirit, and always devoutly cherished the beautiful and truly divine ideal of virginity. Furthermore, she excelled in modesty and true humility; so that she always faithfully followed the example of Saint John Bosco, who had prescribed the rules of the Institute, and who was always ready to help her with his advice and encouragement. But not only did she behave so humbly towards him, but also towards all the Sisters, considering herself the least among them, and therefore she willingly performed the most humble duties for everyone. Finally, she patiently endured both bodily infirmities and mental anguish; and although she herself was very ill, she never lost her tranquility, and always received the Sisters with a kind and peaceful countenance. All of these things provided such a splendid testimony to her sanctity that it is permissible to assert that this young woman, although almost uneducated, was a shining example of all virtues, and that she expressed in herself everything that she had taught in words regarding the precepts of life. How can one help but marvel at this virgin, adorned with such virtues, if God considered her, although not yet of age,



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to be ready for Heaven? She was afflicted with a pleurisy, and endured the most severe sufferings for more than two months, with a calm spirit and Christian fortitude. When she was near death, she made the most religious preparations, and desired to be comforted by the last sacraments. Having received these, she peacefully passed away in La Charite, and passed on to that perfect and eternal life, which every saint enjoys, on the fourth day.

[*Latin ed. p. 558*]

Acts of the Apostolic See - Official Commentary, May 10th, in the year one thousand eight hundred and eighty-one, in the forty-fourth year of his life. She, who had deserved the reverence of all and the affection of all, shed tears for all as she died. By all orders of citizens, the virgin, most worthy of immortality, was lamented in death and praised in life. Her illustrious deeds teach us how deeply she felt that very voice so often repeated by St. John Bosco: "Give me souls, and take the rest away"; how ardently she was moved by the example of that outstanding and most courageous man, who in recent times, with words and deeds, restored the golden age of the Apostles on earth; how firmly she believed that the salvation of peoples is contained in the knowledge and practice of the Christian religion. The Sisters of Mary Help of Christians and the entire city of Nice in Subalpine [region], and many from neighboring regions, formed a procession to view the body of the deceased. Arrangements were made to honor her with pious funeral rites, in the presence of a very large crowd of citizens; and then, in the humble city cemetery, she was buried, without any adornment or monument. But the most splendid and lasting monument of the deceased virgin, and a clearer indication of her sanctity, is the remarkable growth of the Institute she founded. To this year, the House of the Daughters of Mary Help of Christians numbered one thousand seven hundred and seventy-seven; the Religious Sisters throughout the world, eleven thousand four hundred and sixty-two; the novices, one thousand eight hundred and one. We pass over in silence the other classes of those who are assisted by the Sisters of the Institute, who certainly number many hundreds of thousands. The sanctity of the handmaid of God did not long remain hidden after her death, as many from all nations proclaimed the merits and the graces that God had bestowed upon her. This led to the beginning of proceedings to consider her for the honors of the blessed in Heaven. The proceedings, with ordinary authority, were held from the year one thousand nine hundred and eleven to one thousand nine hundred and seventeen; and were sent to Rome, and approved by the Holy Congregation of Rites. Our predecessor, Pope Pius XI, on May 27th of the year one thousand nine hundred and twenty-five, signed the commission for the introduction of the Cause. When these matters were completed, as prescribed by canon law, the virtues of the handmaid of God were considered, and with his authority, Pope Pius XI solemnly declared on May 3rd of the year one



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thousand nine hundred and thirty-six that they had attained the heroic degree.

[*Latin ed. p. 559*]

By the Act of Pope Pius XII, number 659, especially concerning the brilliance of mind, counsel, and a certain singular prudence in affairs, combined with remarkable magnanimity and the praise of Christian humility. Subsequently, concerning the Apostolic Processes regarding two miracles which were said to have been wrought by God, through the supplication of the Venerable Mary Dominica Mazzarello, and after investigations and proofs carried out by the Holy Congregation of Rites, Our Predecessor, Pope Pius XI, on the twenty-sixth day of the month of May in the year nineteen hundred and forty-four, solemnly decreed: "That it is certain of the instantaneous and perfect healing of Herculina, afflicted with acute spinal inflammation in the lower abdomen, and of the healing of Rosa Bellavita, afflicted with a grave infantile ascites, which were incurable." Finally, on the thirty-first day of the month of July in the year nineteen hundred and forty-four, the same Predecessor declared, by a public decree, "that it is safe to proceed to the solemn Beatification of the Venerable Mary Mazzarello." These sacred solemnities were celebrated in the Vatican Basilica on the twentieth day of the month of November in the year nineteen hundred and forty-four, with men and women of all orders from all nations filling the church, and were performed with the customary splendor. Not long afterwards, as the miracles, which were said to have been wrought by the grace of God, continued to increase daily, supplications began to be sent to the Apostolic See from all places, requesting that the same Virgin be granted greater honors. We, graciously accepting these prayers, signed with our hand the Decree for the resumption of the cause, on the sixteenth day of the month of July in the year nineteen hundred and forty-one. And since two other miracles were said to have occurred, Apostolic Processes were instituted. The first miracle occurred in the town commonly called "Roppolo Castello," in the diocese of Biella, concerning Sister Maiorina Avalle, who was afflicted with a recurring acute suppurative inflammatory disease in the abdomen, which was clinically incurable, and which brought her to the point of death, so that no remedy could be found for such great suffering. For this reason, when the sick woman placed the relics of the Blessed Mary Dominica Mazzarello on the part of her body most affected by pain, and prayed that she might help her, that night, which was the night before the fifteenth day of the month of August in the year nineteen hundred and forty-one, she was completely healed. Experts chosen by the Holy Congregation of Rites unanimously declared that the healing was a miracle. The second miracle also is to be considered truly evident, which occurred to the girl Carola Ramponi, who was suffering from acute nephritis with severe uremia in the town of Castano Primo, within the territory of



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the archdiocese of Milan. Her illness had reached such a degree of severity that all hope of recovery had already been lost.

[*Latin ed. p. 560*]

Acta Apostolicae Sedis - Official Commentary. There would be nothing, were it not for the goodness and power of God, and only a few hours of life remained to her, as the physician she consulted announced. Prayers were offered to God through Blessed Mary Dominic Mazzarello, and by the Daughters of Mary, Help of Christians, who had placed relics of the blessed under the head of the young girl, and by the entire family of the sick girl. And on the evening of the twenty-fourth day of the month of November, in the year nineteen hundred and forty-five, suddenly, contrary to all expectation, the girl was completely healed, astonishing even the physicians, who attributed this healing to a miracle. Concerning both miracles, the College of Physicians deliberated on the tenth day of the month of October, in the year nineteen hundred and fifty-nine, and issued its opinion on each. Concerning these wondrous healings, as is customary, the matter was discussed in the assemblies of the Sacred Congregation of Rites, and finally, before Us, on the thirteenth day of the month of March of this very year: in this general assembly, Our beloved Son, Alexander Cardinal Verde, presented the case, posing the question: "Whether and concerning which miracles there exists evidence, in the case under consideration, and to what effect," and all those present, the Cardinals and official prelates, as well as consultants, affirmed their opinions. We, however, mindful of the magnitude of the matter, delayed in revealing Our judgment, so that, through fervent prayers, We might obtain longer enlightenment from the Holy Spirit. Finally, on the twenty-seventh day of the month of March of this year, on the third day after the feast of the Lord's Pasch, after having received the Most Reverend Cardinals Clemente Micara, Bishop of Velletri, and the Pro-Prefect of the Sacred Congregation of Rites, and Alexander Verde, the presenter of the case, as well as the venerable Father Alphonse Carinci, Archbishop of Seleucia in Isauria, and Secretary of the Sacred Congregation of Rites, and Salvatore Natucci, the General Promoter of the Faith, and after having offered the most holy Sacrifice, We solemnly declared: "That there exists evidence of the healing of Majorina Avalle, who, from the very beginning, suffered from a severe and incurable clinical illness, and of the healing of the young girl Carolina Ramponi, who suffered from acute nephritis with severe uremia." Therefore, one question still remained to be resolved, in order that this cause might reach a happy conclusion: namely, whether, after the proper proof of two miracles, the Blessed Mary Dominic Mazzarello could safely be advanced to the honors of the Saints. This question, before Us, in the general assembly, was presented on the third day of the month of April of this very year, by the Cardinal presenting



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the case, and all those present, the Cardinals and official prelates...

[*Latin ed. p. 561*]

The Acts of Pope Pius XII, page 561, state that the Cardinals and Consultors, with unanimous agreement, affirmed this. However, desiring to consider the matter more deeply, We postponed Our decision, and We urged all those present to pour forth supplications to God, that He might grant Us greater enlightenment. Therefore, after mature deliberation, on the first day of May, this year, We convened the Cardinals mentioned above, and, observing the rites of the Sacred Council, in the presence of the Secretary and the General Promoter of the Faith, after the celebration of the Holy Eucharist, We expressed the following opinion: "It is possible to proceed with the solemn canonization of Blessed Mary Dominica Mazzarello." Therefore, following the example of Our predecessors, We decided to hold the customary Consistory. The secret Consistory was held on the twenty-eighth day of May this year, and during it, the venerable Cardinal Clemens Micara, Pro-Prefect of the Congregation for Sacred Rites, delivered a discourse on the life and miracles of the Blessed Confessors Anthony Mary Gianelli, Bishop of Bobbio, and the Founder of the Congregation of the Sisters of the Blessed Virgin Mary of the Garden; Francis Xavier Mary Bianchi, a priest of the Congregation of the Regular Clerics of Saint Paul; Ignatius of Laconi, a lay professed of the Order of the Friars Minor Capuchin, as well as the Blessed Virgins Emilia de Vialar, of the Institute of the Sisters of Saint Joseph of the Apparition; and Mary Dominica Mazzarello, the other Foundress of the Institute of Mary Help of Christians, and he recounted the acts which the Congregation for Sacred Rites had approved in the causes of their beatification and canonization. After this presentation, each Cardinal expressed his opinion. On the same day, after the secret Consistory was concluded, a public Consistory was immediately held, in which the esteemed sons of the Consistorial Hall, standing before Our throne, briefly recounted the lives, virtues, and miracles of those whom We have now mentioned, and they requested that We bestow the crown of the Saints upon these Blessed ones. For Blessed Mary Dominica Mazzarello, the esteemed son Aloysius Philip Re, one of those advocates, eloquently spoke. We, in order that the norms prescribed by Our predecessors might be observed, responded through the esteemed son Anthony Bacci, Prefect of the Apostolic Secretariate, that We would not announce Our judgment until We had again consulted the Purple Cardinals in a semi-public Consistory, and the venerable Patriarchs, Archbishops, and Bishops who were to come to the city, and had asked for their opinions. This Consistory was indeed held later that same year, on the fourth day of June, in the customary hall of the



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Vatican Palace.

[*Latin ed. p. 562*]

Acts of the Apostolic See - Official Commentary 562, and therein: We, having previously addressed the Cardinals and sacred prelates present, requested that they, having fully understood the matter, would indicate to Us, in order, their opinions regarding the proposed causes, based both on what had been discussed in the public Consistory and on the acts of the Congregation for Sacred Rites, copies of which had already been given to each of them by Our mandate. With all votes except those, with joyful hearts we learned that the Blessed ones, about whom we were discussing, were unanimously considered worthy to be adorned with the insignia of sanctity. Regarding all of these matters, we ordered the Apostolic Protonotaries to proceed with the legal formalities. Therefore, we set a date for the celebration of the canonization of each of those Blessed ones in the Vatican Basilica. For the Blessed Virgins Emilia de Vialar and Mary Dominica Mazzarello, we established this date, namely the twenty-fourth day of the month of June, for their simultaneous glorification with the diadem of sanctity. When the day thus defined by Us arrived, all the regular and secular orders of the clergy, the prelates and officials of the Roman Curia, not a few Abbots, Bishops, Archbishops, Patriarchs, and the most distinguished College of Cardinals, gathered in the Basilica of St. Peter, magnificently adorned and filled with an innumerable multitude of the faithful, among whom were many Sisters from the congregations founded by those Blessed ones. With all of these pious supplications preceding, and with the recitation of the greater litanies and the hymn "Ave Maris Stella," We ourselves entered the Basilica, and after a brief prayer at the main altar, We proceeded to Our Chair. Then, as is customary, obedience was offered to Us by the Cardinals present; the venerable Cardinal Clemens Micara, Bishop of Velletri, whom We mentioned above, appointed to oversee the preparation for the canonization of both Blessed ones, earnestly, more earnestly, and most earnestly requested, through the esteemed Consistorial Hall Advocate, Aloysius Philip Re, that We bestow the honors of the Saints upon the Blessed Emilia de Vialar and Mary Dominica Mazzarello. To this request of the Advocate, We responded through the esteemed Anthony Bacci, whom We have already mentioned, that We were already prepared to adorn those two sacred Virgins with the insignia of sanctity, but that beforehand, the light of the Divine Paraclete should be invoked with the hymn "Veni Creator." After this hymn was sung, We, seated in Our chair, as the Magister of the entire Church of Christ, solemnly declared: "For the honor of the Holy and undivided Catholic Faith, and of Our Christ, Jesus, of the Christian Religion, for the increase of the blessed Trinity, of the Apostles, and of Our own, after mature deliberation and with divine help, We, Peter, imploring



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the intercession of Paul more often..."

[*Latin ed. p. 563*]

By the decree of His Holiness, Pope Pius XII, and with the consent of the venerable Cardinals, we define and declare, and indeed on the fourth day of May, by deliberation, the Twenty Most Blessed Virgins, in the Catalogue of the Holy Archbishops, the Blessed Mazzarello, the Saints of the Universal Church, and the existing Mary, of the Brothers, 568 Saints, to be inscribed in the memory of each of them, and we decree that the feast of Blessed Emilia Dominica shall be celebrated each year on the tenth of August, the day of her birth, and that Mary, among the Holy Virgins who are not Martyrs, shall be venerated on the same day. This formula of canonization, which we have proposed, is to be observed by the Cardinals and Bishops, in the name of the Father, and the Son, and the Holy Spirit. Amen. Having offered prayers, and with the assistance of our Consistorial Advocate, we have ordered that these decrees be drawn up and dispatched under the seal. Furthermore, we have instructed the Apostolic Notaries to prepare the instruments for this canonization with due fidelity. We then gave thanks to Almighty God, singing the hymn "Te Deum," together with a very large multitude, and we invoked the patronage of the newly canonized Saints, and we delivered a brief homily praising them, rejoicing that, through our humility, God has deigned to manifest the glory of these heavenly beings. Finally, we bestowed the Apostolic blessing and the plenary indulgence to all present, and, after a pontifical Mass celebrated at the main altar, we concluded the rite of canonization. Having thus completed all that was necessary, it remains for us to urge all, especially the daughters of Mary, Help of Christians, among whom the Blessed Mary Dominica Mazzarello, whose altar is adorned with honors, was the first, and whose influence extends everywhere, to rejoice greatly, that they have a most excellent patron and protector in these times, in which wickedness is spread far and wide, and in which all things are in turmoil. Let people learn from her: "the one true knowledge," which, as she wrote, "is placed in us so that we may become holy." This very height of sanctity, pure and serene, is the source and mother of civil and Christian morals, and is not to be compared with that specious and false one, which contributes nothing to fostering and promoting just and holy conduct. Let us, therefore, always adhere to the evangelical examples, which we admire in this excellent virgin, and may we, at last, having cast off all the filth of sin, become worthy to participate in the eternal kingdom and glory. Therefore, having considered all that was to be examined, with certain knowledge and with the fullness of our Apostolic authority, we declare all and each.

[*Latin ed. p. 564*]

We confirm, strengthen, and again establish the aforementioned, and we



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announce this to the entire Catholic Church. Furthermore, we command that these Letters, whether copied, excerpted, or even printed, but always bearing the hand-written signature of the Apostolic Notary and fortified with his seal, be given the very same credence as if they were presented or shown. If anyone should presume to infringe upon these Letters of definition, decree, and mandate, or to rashly contradict or attempt to undermine them, let him know that he will incur the wrath of Almighty God and of the Saints Peter and Paul, His Apostles.

Given at Rome, near St. Peter's, on the twenty-fourth day of the month of June, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate.

I, PIUS, Bishop of the Catholic Church.

SB

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

SB

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

SB

I, JOSEPH, Bishop of Albano Laziale, Cardinal PIZZARDO.

SB

I, BENEDICTUS, Bishop of Palestrina, Cardinal ALOISIMASELLA.

£B

I, ADEODATUS IOANNES, Bishop of Sabina and Poggio Mirteto, Cardinal PIAZZA.

SB

I, FRIDERICUS, Bishop of Frascati, Cardinal TEDESCHINI, Datary.

I, ALEXANDER VERDE, Presbyter of S. Maria in Cosmedin, Cardinal.

[*Latin ed. p. 565*]

Acta Pontificiorum, Pius PP. XII, Anno 565, titulo S. Crucis in Hierusalem, Presbyter Cardinalis, F. Masoni Bioni. Ego Dominicus, titulo S. Apollinaris, Presbyter Cardinalis, Jorio. Ego Maximus, titulo S. Mariae in Porticu, Presbyter Cardinalis, Massimi. Ego Nicolaus, S. Nicolai in Carcere Tulliano, Protodiaconus Cardinalis, Paenitentiarius Maior. Canali, Ego Ioannes, S. Georgii in Velo Aureo, Diaconus Cardinalis, Mercati. Ego Iosephus, Eustachii, Diaconus Cardinalis, Bruno. Pro S. R. E. Cancellario, Eugenius Card. Tisserant, S. Collegii Decanus, Clemens Card. Micara, S. Rituum Congr. Pro-Praefectus, A. Carinci, Archiep. tit. Seleuc. in Is., Decanus, Proton. Apost. Bernardus De Felicis, Proton. Apost. Reg. in Cane, Ap., vol. LXXXII, n. 53. CONSTITUTIONES APOSTOLICAE. KRISHNA-GARENSI ET CALCUTTENSIS (JESSORENSI). A Dioecesi Krishna-Garensi et ab Archidioecesi Calcuttensi, territoria seiunguntur intra Pakistan,



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Reipublicae, et ex illis nova erigitur Dioecesis (Jessen-sis), Archidioecesi Dac- suffraganea. PIUS, SERVO DEI EPISCOPUS, ad perpetuam rei memoriam. Cum sit usu latissime cognitum, christianorum populi regimen et administrationem, tum utilius explicari, si ecclesiasticarum regionum fines cum civilium regionum finibus conveniant, Nos huiusmodi rationem sequi, cum per res adiuncta licet, non moramur. Quod modo praestandum est, quorum sive Dioecesi Krishna-Garensi territorium, post sive Rempublicam Archidioecesi Pakistanam sui Calcuttensi, iuris constitutam, partim intra huius Reipublicae fines, partim intra Reipublicae.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Official Commentary concerning the limits of India. Therefore, having granted the prayers presented to this Holy See, after due deliberation with Our beloved Son, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, and having fully considered the matter, and having obtained the consent of those concerned, or of those who may be presumed to have an interest, by the fullness of Our Apostolic authority, We decree the following. We detach a portion from the Diocese of Krishnagar, situated in the Republic of Pakistan, namely the districts of Jessore, Kulna, Faridpur, Kustea, and the territories of Meherpur and Chuadanga, and we assign them to the district of Nadia; and from the Archdiocese of Calcutta, we detach a portion also situated in the same Republic of Pakistan. From these detached territories, We erect and establish a new Diocese, to be called "Jessore," from the name of the city; and We make it a suffragan of the Metropolitan Church of Dacchen. Therefore, We wish that the Bishops of Jessore, for the time being, be subject to the Metropolitan Archbishop. We establish the episcopal seat of this new Diocese in the city of Jessore, from which the Diocese itself takes its name; and for this reason, We raise the city to the dignity of a city of a bishopric. Concerning the episcopal cathedral, We grant to the first Bishop of Jessore the faculty of establishing it in the temple of Jessore, in whichever place seems most suitable; and for this reason, We raise that temple to the rank of a cathedral. To this cathedral temple, therefore, will belong the rights and obligations proper to other cathedral temples. To the Prelate for the time being, will pertain the rights, privileges, honors, and prerogatives that pertain to him from this place; and to him will pertain the duties and obligations that commonly pertain to the Bishops of a Diocese. We entrust the Diocese of Jessore, which will be under the jurisdiction of the Sacred Congregation for the Propagation of the Faith, to the care of the students of the Pious Society of Saint Francis Xavier for Foreign Missions, confident that, in the Lord, their diligent work will bring about a great increase of the Christian faith in this new Diocese. Since, however, the circumstances of the place and the times do not permit the establishment of a Chapter of Canons in the Diocese of Jessore, We grant that, for the proper



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administration of justice, diocesan Consultors be chosen and appointed, who will assist the Bishop in performing the sacred rites, and in carrying out other pastoral duties. The episcopal table shall be constituted, besides the subsidies that the Sacred Congregation for the Propagation of the Faith may be able to provide, with the goods, if any, belonging to the Diocese, with the offerings of the faithful, and with the revenues of the Curia. For the sake of the young people who are the hope of the Church, We desire that a diocesan seminary, at least a small one, be established, as soon as it is possible, according to the prescriptions of the Code of Canon Law and according to what is transmitted by the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 567*]

Acta of Pope Pius XII, 567, regulations. Concerning the governance and administration of this new Diocese, the election of the Vicar Capitular or Administrator, in the absence of a Bishop, as well as the rights and duties of the clergy and the faithful, and other matters of this nature, We command that those things prescribed by the Sacred Canons be observed. Furthermore, with regard to the clergy in particular, We wish that, after these Our Letters have been demanded for execution, the clergy be considered as belonging to that Diocese in whose territory they legitimately reside. For all that has been established by these Letters and is to be carried out, We appoint the Most Reverend Brother James Cornelius van Mittenburg, Archbishop of Karachi, and Apostolic Delegate in the Republics of Western and Eastern Pakistan, or him who presides over the execution of this Apostolic Delegation, and We grant him the necessary and appropriate powers, including the power to delegate to any person constituted in ecclesiastical dignity, any matter pertaining to the aforementioned purpose, and We charge him with the duty of transmitting a faithful copy of the executed acts to the Sacred Congregation for the Propagation of the Faith as soon as possible. Finally, We wish that these Letters, whether transmitted or printed, be given the same full faith, when signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as would be given to these very Letters themselves. We will and decree that these present Letters be firm, valid, and efficacious, and that they shall have their full and complete effect and obtain it, and that they must be inviolably observed by all to whom they pertain, notwithstanding any contrary provisions. Therefore, it is not permitted to anyone to infringe or contradict this page of separation, erection, constitution, subjection, commission, delegation, or Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, on the third day of the month of January, in the year of Our Lord one thousand nine hundred and fifty-two, in the



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thirteenth year of Our Pontificate. For the Holy Roman Church: E. Cardinal TISSERANT, Secretary of State. P. Cardinal FUMASONIBIONDI, Dean of the Sacred College. Arthur Mazzoni, Prefect of the Sacred Congregation for the Propagation of the Faith. Bernard De Felicis, Apostolic Protonotary. *Loco E* Plumbi Reg. m Cane. Ap., vol. LXXXIII, n. 21.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Official Commentary II

**CONCERNING SARAWAK (KUCHINGENSIS)**

The Apostolic Prefecture of Sarawak is raised to the rank and dignity of an Apostolic Vicariate, which, with a changed name, will henceforth be called the (KUCHINGENSIS), and to which the territory of (BRUNEI) is added, separated from the newly established Apostolic Vicariate of Jesselton.

The Most Holy Bishop, Servant of the Servants of God, for the perpetual memory of this event, deems it fitting and opportune to elevate those Apostolic Prefectures in which the Christian name has experienced growth, to a higher rank. Among these, as we have gladly learned, is the Apostolic Prefecture of Sarawak, in British Borneo, which, thanks to the diligent efforts of the members of the Society of Missionaries of St. Joseph of Mill Hill, has, especially in recent years, with God's help, yielded joyful fruits. Therefore, after consultation with our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after hearing the opinion of the Venerable Brother George de Jonghe d' Ardoye, Archbishop with the title of Misthiensis, Apostolic Delegate in Indonesia, and after mature deliberation, and after obtaining the necessary consents, as is required, we, by our supreme authority as mentioned above, erect and establish the Prefecture of Sarawak into an Apostolic Vicariate, which we decree shall henceforth be called the "Kuchingense" from the city in which the Ordinary has his seat. To this Apostolic Vicariate, we annex the territory commonly called Brunei, which we separate from the Apostolic Prefecture of Northern Borneo, which we ourselves established today as the Apostolic Vicariate of Jesselton. We also entrust the new Apostolic Vicariate of Kuching, for the future, to the care of the members of the Society of Missionaries of St. Joseph of Mill Hill, who are already diligently working there. Therefore, the rights and obligations pertaining to other Apostolic Vicariates will apply to this Apostolic Vicariate of Kuching. Furthermore, the Ordinaries of this Vicariate, for the time being, will receive from this source the rights, privileges, and powers that are proper to such Ordinaries, as well as the duties and obligations that are legally incumbent



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upon such Ordinaries. All of these things, as stated above and established.

[*Latin ed. p. 569*]

The acts of Pope Pius XII, page 569, are to be considered safe, valid, and of full force, notwithstanding any contrary provisions. Furthermore, these letters, whether transcribed, excerpted, or printed, and duly signed by the hand of a public notary and sealed with the authority of a person holding ecclesiastical dignity or office, shall have the very same validity as if these very letters were presented from Ostia. To no one shall it be permitted to infringe upon or contradict this decree, constitution, modification, separation, annexation, commission, statute, and will of Ours. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the fourteenth day of the month of February, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Cardinal Secretary of State, Ernest Tisserant. Dean of the Sacred College, Cardinal Fumasoni Biondi. Prefect of the Congregation for the Propagation of the Faith, Arthur Mazzoni, Albert Serafini, Protonotary Apostolic. Apostolic Delegate. *Concerning the Prefecture Apostolic of Northern Borneo (Jesselton), within whose boundaries, with only slight modifications, the Apostolic Prefecture of Northern Borneo is erected as an Apostolic Vicariate, named (Jesselton).*

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Experience teaches that it is fitting to elevate those Prefectures Apostolic, in which, with God's help, the Catholic religion has made significant progress, to the rank and dignity of an Apostolic Vicariate, in order to render the work of proclaiming the Gospel more effective and easier. This seems to us to be a fitting course of action with regard to the Prefecture Apostolic of Northern Borneo, in British Borneo, which, thanks to the diligent efforts of the members of the Society of Missionaries of St. Joseph of Mill Hill, to whom it has been entrusted, has yielded joyful results, especially in these recent times. Wherefore, after deliberation with the venerable...

[*Latin ed. p. 570*]

Acts of the Apostolic See – Official Commentary 570. The following is from the Most Reverend Fathers, Cardinals of the Holy Congregation for the Propagation of the Faith, under the favor of the opinion given by the Most Reverend Brother George de Jonghe d' Ardoye, Archbishop in the title of Misthia, in Indonesia, as Apostolic Delegate, after mature deliberation, and with the consent of those concerned, or those who presume to have an interest, by the fullness of Our Apostolic authority, We erect and es-



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tablish that Prefecture of Northern Borneo as an Apostolic Vicariate; from which, however, We have detached the territory commonly called Brunei, by Our Letters dated this same day, under the seal "It is right," and We annex it to the new Apostolic Vicariate of Kuching. We wish this Vicariate to be henceforth called "Jesselton," from the city of Jesselton, where its Ordinary has his seat, and We entrust it with diligence to the care of the members of the Society of Missionaries of St. Joseph of Mill Hill. Therefore, the rights and obligations pertaining to other Vicariates shall apply to the new Apostolic Vicariate of Jesselton. And for the time being, the rights, privileges, and powers proper to such an Ordinary shall belong to its Prefect, as well as the duties and obligations that belong to such an Ordinary by common law. We wish all of these things, as above arranged and established, to be considered ratified and valid, notwithstanding any contrary provisions. We wish that the same faith be given to copies or extracts, even printed ones, of these documents, as long as they are signed by the hand of a public notary and are sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this decree, erection, change, commission, statute, mandate, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the fourteenth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-two, in the thirteenth year of Our Pontificate. For the Holy Roman Church: P. Card. FUMASONIBIONDI - Prefect of the Congregation for the Propagation of the Faith. $ß Lead seal. Registered in the Apostolic Archive, volume LXXXII, part I, number 117. Arthur Mazzoni, Apostolic Protonotary. Albert Serafini, Apostolic Protonotary.

[*Latin ed. p. 571*]

Acts. of Pope Pius XII, 571 IV, CONCERNING RUANDA (NYUNDO). A portion is separated from the Apostolic Vicariate of Ruanda, from which a new Vicariate is erected, named (NYUNDO). It is entrusted to indigenous clergy. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the event: That, in the Apostolic Vicariate of Ruanda, where, through the diligent efforts of the Society of African Missions, Christian affairs have, with God's favor, experienced considerable growth, that a more suitable arrangement for ecclesiastical governance may be possible, it seems opportune to divide it and to erect a new Vicariate therefrom. Wherefore, after mature deliberation, with the advice of our venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith, and after the opinion of the venerable Brother Peter Sigismund, Archbishop with the title of Neapolitan, Apostolic Delegate in Pisidia, in the Belgian Congo, and in Ruanda-Urundi, and after obtaining the necessary consents, whether from those



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concerned or from those who may presume to have an interest, with certain knowledge and with our supreme authority, we separate from the Vicariate of Ruanda the entire region which extends from the west, from the lakes of Bulera and Ruhondo, and also from the rivers, which are called Mkungwa, Nyabarongo, Mbirurume, and Kilimbi, and which extends to the north, and also the mission stations of Nyundo, Murunda, Mumba, Rwmbura, Mubuga, Nyange, Birambo, and Muhororo, and we erect and establish it as a new Apostolic Vicariate, to be called the "Vicariate of Nyundo." Furthermore, since the Apostolic See always desires, whenever it is possible, to entrust the governance of the Churches to indigenous priests, since they know better the character and customs of their citizens, and can more easily attract their minds, and since in this new Vicariate there are a sufficient number of such priests, endowed with suitable qualities, who seem worthy to whom proper authority can be entrusted with confidence, we, with the advice of the aforementioned Cardinals and with the same supreme authority, entrust the Vicariate of Nyundo to them, confident that their efforts will greatly benefit the propagation and increase of the Catholic faith in that region. Therefore, from now on, the rights and obligations pertaining to other Vicariates will apply to this new Vicariate. For the present,

[*Latin ed. p. 572*]

Acts of the Apostolic See - Official Commentary 572. To the prelates, here are granted the rights, privileges, and powers pertaining to them, as well as the duties and obligations which, by common law, belong to prelates of this kind. All of these things, as above established and decreed, We command to be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We will that the copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith as these very documents themselves. To no one is it permitted to infringe upon or contradict this division, separation, erection, constitution, commission, derogation, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the fourteenth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church, The Chancellor, E. Cardinal TISSERANT. Dean of the Sacred College, P. Cardinal FUMASONIBIONDI. Prefect of the Congregation for the Propagation of the Faith, Alfonsus Carinci, Archbishop titular of Seleucia. Dean of the Protonotaries Apostolic, Franciscus Hannibal Ferretti, Protonotary Apostolic. *Loco.* [Reference to a register, volume LXXXIII, number 16.] APOSTOLIC LETTERS: Saint Marcus, the Evangelist, is declared the heavenly patron of the General Society



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of Stockbreeders from Spain, commonly known as the "Vertical Syndicate of Livestock." PIUS PP. XII. For the perpetual memory of this matter. — The students of the Militant Church do not improperly seek the patronage of the Saints of Heaven, so that, with their merits assisting, and with the shining examples of divine grace, they may be made partakers of holiness and called to it. Therefore, the General Society of stockbreeders from Spain, which is commonly called the "Vertical Syndicate of Livestock,"

[*Latin ed. p. 573*]

From the Acts of Pope Pius XII, page 573, using the term "Sindicato Vertical de Ganadería" (Vertical Livestock Syndicate), it was brought to Our attention that they wished to have Saint Mark the Evangelist, whom they have long venerated with special devotion, established as their heavenly Patron. We, moved by the prayers of this kind, and encouraged by the recommendation of the Most Reverend Brother Leopold Eijoy Garay, Bishop of Matritensis and Complutensis, gladly decided to comply. After hearing the Most Reverend Brother Clement, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and after carefully considering all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby declare and establish, by these letters, that Saint Mark the Evangelist is, in perpetuity, the heavenly Patron of the General Society of Livestock Breeders from Hispania, commonly known as the "Sindicato Vertical de Ganadería," with all the honors and liturgical privileges that rightfully belong to the principal Patrons of groups. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever valid and effective; that they shall have and shall produce their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that it shall be considered and defined as proper; and that anything to the contrary, regarding these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment. Given from the Vatican, under the Fisherman's Ring, on the fourth day of the month of October, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal from public affairs, Gildo Brugnola, Office of Pontifical Affairs, responsible for dispatching diplomatic documents, the following is announced: The Most Reverend Servant of God, Antonius Maria Pucci, Priest, of the Order of Servants of Maria, is declared Blessed. PIUS PP. XII. For the perpetual memory of this event. Saint Bernard, possessing the ancient benefits of Christ's flock, rightly said: "Nothing in the Church is more precious, nothing more



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desirable, nothing more beneficial and useful."

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Commentarium Officiale r e » (Ep. 249; PL., CLXXXII, 449). He, who rightly belongs to the venerable community of the city called "Viareggio," is Anthony Mary Pucci, whom we, the Catholic family, present as an example to be imitated, as we solemnly honor him with the glories of the blessed in Heaven today. Let those to whom "God has imposed the priesthood for the sake of their people" (St. Augustine, sermon 356; PL., XXXIX, 1573) contemplate his life, which was dedicated to the salvation of souls, as if in a mirror; let those from the lay order follow in his footsteps, for this outstanding man has provided excellent examples of piety, chastity, and charity. Let all, indeed, follow the example of this most devoted servant of the Divine Mother and true servant of Mary, for in the storms of this age, the Blessed Virgin, devoutly invoked, is a haven and refuge of salvation for mortals. The second of the seven children of Augustine Pucci and Mary Oliva Macchi, who lived a life, albeit a difficult one, with virtue, the Servant of God was born on the sixteenth day of April, in the year one thousand eight hundred and ninety-nine, in the village commonly called "Poggiole," located within the territory of the diocese of Pistoia, and on the same day he was received into the assembly of the faithful through the sacred sacrament of baptism. The little boy, to whom the name Eustachio was given, was anointed with the holy chrism when he was four years old, to prepare him for the struggles of Christian life. From a very young age, he inclined his mind towards divine things, as he often frequented the parish church for religious reasons, assisted in administering the Eucharist, and, in proportion to his strength, helped his father, the caretaker of the same church, and, avoiding the frivolities of his peers, he built small toys at home for honest amusement. Under the guidance of a tutor, the boy learned the basics and then diligently studied the Latin language. He first received the "Bread of Angels" on a day that was, for him, the most desired of all days, a memory he often cherished afterwards. His adolescence was nourished by the custom of this divine table and by a singular piety towards the Immaculate Virgin Mary. Therefore, at the age of twenty-nine, he decided to dedicate himself to the service of the Heavenly Queen and to embrace the principles of the Order of the Servants of Mary, a decision which he accomplished with eagerness after his father ceased to oppose it. He received the religious habit on the twenty-third day of December, in the year one thousand eight hundred and sixty-seven, in the Florentine monastery of the Blessed Virgin Mary, greeted by an angel, and received the name Anthony Mary; during his novitiate, the Servant of God so diligently pursued the acquisition of holiness that he shone as an example to his companions in virtue. Later, in the retreat of Senario, where the seven founders of the Order entered into the celestial order of



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life, while he delved into deeper studies of doctrine and sacred disciplines, he advanced to the praise of a truly excellent religious man. Finally, on the thirtieth day of May, in the year one thousand nine hundred and...

[*Latin ed. p. 575*]

In the year one thousand eight hundred and forty-three, having been bound to God by the solemn promise of his vows, he was, shortly thereafter, on the twenty-fourth day of the month of September, in the same year, raised to the dignity of the priesthood. Thus, endowed with great virtues and not lacking in considerable learning, Anthony Mary was prepared to undertake the labors for the flock of Christ. The city of "Viareggio," which, due to its open and pleasant shore, and the healthfulness of the air, had begun to be frequented more and more, served as a veritable stage for his talents. There, at the church of St. Andrews, belonging to the Order of the Servants of Mary, he was appointed as a priest's assistant, and through this office, while instructing children in the precepts of the Faith, readily listening to those who confessed, and speaking eloquently on divine matters, he earned such praise that, three years later, he was chosen to hold the position of curate. However, never abandoning his studies, he was also designated with the title of master of sacred theology. Furthermore, having devoted himself to the care of his flock without any other prior concern, and doing so for forty-five years, he was commonly called by the more affectionate Italian name, "il curatino," because of the gentleness that was evident in all his words and actions. He desired to establish a devoted parish for the Sorrowful Virgin, whom the Servants of Mary cultivate as if she were a member of their own household, and he endeavored with all his might that the faithful would honor her with perpetual acts of devotion. He also held solemn offices, in which he presented examples of a virtuous and industrious life, individually instructing those who were ignorant, instructing them in piety through sermons, confirming them with the sacraments of the Church, and, above all, serving as a judge of conscience in the sacred tribunal. He established several pious societies, both for boys, whom he held dear, and for men, and for women, and established them with the best of rules. In this regard, his wisdom and prudence were so evident that he was considered a forerunner of the association known as the Catholic Action. He embraced the curates with extraordinary charity, especially those who were poor and suffering from poverty or illness. When a harsh winter struck, and a freezing old beggar was shivering, he, like another Martin of Tours, wrapped him in his own cloak. No less did he show his compassion when the city was ravaged by the cholera epidemic; although he put himself in great danger, he forgot himself, running through the streets to care for the bodies of the infected, to comfort the souls burdened by guilt, and to be present as a comforter to those whose lives were fading away. Not ashamed to beg for alms for the poor, because the meager resources of the



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curial houses were not sufficient to alleviate their poverty, he was rightly called the "father of the poor." He was readily available to all, and his heart was so gentle that he readily accepted offense, and he reconciled those who were divided, restoring peace and harmony.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - With keen insight and a practical mind, he founded in the city of "Viareggio" a house for the Sisters of the Mantle, Servants of Mary, dedicated to the education of youth; he established the first in "Italia" "maritime hospice," a type of institution which today is commonly called "maritime colonies," in order to care for the health of children afflicted by poverty or illness. He greatly fostered and increased the Vincentian congregations, recently introduced from "Gallia," and those dedicated to the propagation of the Faith. He spared no effort, nor showed any lack of diligence, in the performance of his public duties, but rather exhibited a certain pastoral form; likewise, in private matters, he embraced virtue with all his heart: far from all arrogance and vanity, he held a modest opinion of himself; closely united with God, he restrained his tongue so that no word of his might cast even the smallest shadow upon the soul; it was his custom to offer lengthy prayers before the august Sacrament of the Eucharist, and through the habit of prayer to turn his mind towards heavenly things; he ruled himself strictly, and through voluntary suffering, he afflicted himself; devoted to religious life, he cultivated the primary virtues of poverty, chastity, and obedience to the greatest extent. Considered and prudent, and also possessing a certain austerity and firmness, he governed his monastic family for a sufficient time, and for seven years the province of Tuscany, bringing great and joyful fruit to the members. Moreover, endowed with heavenly gifts, Anthony Mary was sometimes, when engaged in sacred duties or prayer to God, lifted up into the air, his mind detached from bodily sensations and fixed in contemplation of heavenly things. He was also said to penetrate the secrets of hearts and to restore health to the sick with miraculous healings. However, while performing this sacred office for the sick, a great illness afflicted him, and after a short time, on the twelfth day of January, in the year one thousand eight hundred and ninety-two, having received the Sacraments of the Church, he departed in the same city of "Viareggio" for that blessed immortality which he so greatly desired. "He is a saint!" everyone proclaimed; they contended to seize pieces of his clothing, and even those who, although professing Christian discipline, were citizens and magistrates offended by the Catholic name, shared in the common grief. His body was publicly placed in a tomb, and in the year nineteen hundred and twenty, it was transferred to the curial church of "Sancti Andreae." The singular reputation of his death, concerning the sanctity of his life, seemed to be increasingly confirmed by heavenly signs. Therefore, a cause was begun for the awarding



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of the honors of blessedness in heaven. And after the ordinary proceedings, which they call "processes," a Commission for the introduction of the cause was established, at the Sacred Congregation of Rites, by His Holiness Pope Pius XI, of blessed memory, successor to.

[*Latin ed. p. 577*]

The Acts of Pope Pius XII, dated the thirteenth day of the month of April, in the year one thousand nine hundred and thirty-second, are signed. After duly completed apostolic investigations, the theological and cardinal virtues of the Venerable Anthony Mary Pucci were examined; and, after all matters had been considered, We decreed, by a wide margin, on the twelfth day of the month of January, in the year one thousand nine hundred and forty-eighth, that the Servant of God had cultivated these virtues in a heroic manner. Subsequently, the question of the miracles, which were said to have been wrought through the invocation of his name by God, was examined, and all matters were diligently investigated in the aforementioned proceedings; and, on the second day of the month of March, in this year one thousand nine hundred and fifty-second, We declared that two miracles were established. Therefore, it remained to be considered whether the Servant of God could be safely reckoned among the Blessed. And this was indeed the case. All the Purple Fathers entrusted with the safeguarding of the Sacred Rites, and the Consultor Fathers, affirmed that this could be done with all their votes. However, for the importance of the matter, We opened Our mind to receive a greater abundance of heavenly light, and, offering prayers to God, We sought to obtain it. And so, finally, on the sixth day of the month of April, in the same year that We have mentioned, after We had completed the Sacred rites, We summoned Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites; Our beloved Son Alexander, Presbyter of the Holy Roman Church, Cardinal Verde, the Promoter of the Cause; the Venerable Brother Alfonso Carinci, Archbishop of Seleucia in Isauria, and the Religious of the Sacred Council entrusted with the Rites; and Our beloved son Salvatore Natucci, General Promoter of the Faith, and We decreed that the solemn beatification of the Venerable Servant of God Anthony Mary Pucci could safely proceed. Since these things are so, We, fulfilling the wishes of the Order of the Servants of Mary, by the force and authority of Our Apostolic letters, grant the faculty that the Venerable Servant of God Anthony Pucci may henceforth be called by the name of Blessed, and that his body, or the relics thereof, may be presented for the public veneration of the Christian faithful, although not in solemn processions; and also that images of the same Blessed may be reproduced. Furthermore, by Our authority, We grant that the Office of the Confessors, not of the Pontiffs, may be recited annually, with proper readings approved by Us, and that the Mass of the same Office may be



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celebrated with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the dioceses of Pistoia and Prato, within whose boundaries the Blessed was born, and in Lugo, where he breathed his last.

[*Latin ed. p. 578*]

The Acts of the Apostolic See – Official Commentary, 578, also concerning the temples and chapels located throughout the world, which the Order of the Servants of Mary utilizes, these are to be attended by all the Christian faithful who are obligated to recite the canonical hours, and, with regard to Masses, by all priests, to the temples or chapels in which the feast of the aforementioned Blessed is celebrated, provided that the circumstances are convenient. Finally, we decree that the solemnities of the Beatification of the Venerable Anthony Mary Pucci, with due observance of the aforementioned regulations, be celebrated in the temples or chapels, on days established by legitimate authority, within the year following the completion of the same solemnities in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, nor any Decrees concerning non-cult, nor any other contrary provisions. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation and sealed with the seal of the same Congregation, be given the same full faith in judicial disputes as would be given to these Letters expressing Our will. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of June, the third Sunday after Pentecost, in the year 1952, in the fourteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Prefect of the Congregation for Affairs of the Church, Gildo Brugnola. Office for the issuance of Pontifical Diplomas.

ALLOCUTIONS

I. To the Directors of the aforementioned Associations, concerning the first meeting of the "Scout" Associations, commonly called the "International Catholic Scout Conference," held in Rome.

"You have chosen Rome, dear sons, as the place of meeting for the International Conference of Catholic Scouting, and it is the first time that your national leaders have gathered in the Eternal City. You were, moreover, to discuss a topic that called you, above all, to be near the Vicar of Jesus Christ: 'The apostolate in and through scouting.'"

[*Latin ed. p. 579*]

Acta Pii PP. XII, 579, addressed to all Catholics: you wish to assume all the responsibility that belongs to you in the apostolate of the Church, a noble and generous resolution, entirely in accordance with the spirit of scouting. Indeed, everyone knows that, from the very beginning, religion



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has held the first place; but you are also aware of how Catholicism adds strength and precision to the educational work that you pursue. It is not merely a matter of forming better citizens, more active, more devoted to the common good of the temporal city; it is also necessary to form better sons of the Church. Now, in the Catholic Church, the apostolic mission descends from the hierarchy to the faithful, and in these days, all the faithful, according to their means, are called to collaborate in this apostolate. In truth, boys are not yet at the age of organized apostolate, but they must be prepared for it. The experience of nearly thirty years has amply demonstrated the formative value of scouting. What beautiful examples of great Christians, of heroes and leaders, what religious and priestly vocations have sprung forth from the Troops! Attentive, however, to combat possible deviations, you have constantly revised the methods and recalled the principles. If the scout loves nature, it is not in an egoistic or dilettantish way, or simply to enjoy the space, the pure air, the silence, the beauty of the landscape; if he develops a taste for simplicity, for a healthy robustness in opposition to the artificial life of cities and the constraints of mechanized civilization, it is not to flee the obligations of civil life. If he cultivates excellent friendships within a chosen group, it is not to refuse contacts and services, quite the contrary. Nothing would be further from his ideal. If he loves concrete realities, it is not out of contempt for ideas and books. He strives for a complete and harmonious culture, in relation to his talents and the current needs. To achieve this goal, the Promise to observe the Scout Law, with the grace of God, is a powerful lever, which lifts youth above weaknesses and temptations. Based on the foundations of natural law, the Scout Law, through the education of effort, through the daily practice of good voluntary actions, appeals to uprightness and fidelity, which young people so greatly desire and are happy to be helped to maintain firmly. It makes them abhor fraud, lying, and deception. Young people, feeling their strengths grow, are naturally generous; they want to struggle, to measure themselves against difficulties; they feel the need to give, to give themselves, to dedicate themselves.

[*Latin ed. p. 580*]

The Acts of the Apostolic See - Official Commentary, page 580. They find sustenance suited to their age in the practice of outdoor life and in the pursuit of manual skills. Purity, fostered by such a moral climate, is also clearly defined for them, and their energy is imbued with Christian reserve and delicacy. Who could deny the opportunity of such an education in a civilization where selfishness, distrust, cowardice, and unrestrained love of pleasure prevail? The first apostolate of the scouts is that of example within the Troop. By forming themselves personally and collectively, they are already serving the Church and shaping the instrument of their future apostolate. The more solid and profound the foundations they lay,



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the more solid and imposing the edifice of their Christian life will be; the more widespread the radiance of their qualities, the more their competence will be sought for the glory of God and the honor of the Church. But this formation must, from a young age, through concrete methods of observation and reflection that are suitable for them, be open to social, natural, and supernatural realities: They must learn to live in modern society, and for that purpose, they must be prudently informed about its structures, its qualities, and its defects. They must especially prepare to take within their environment and within their parish community the share of influence and responsibility of which they are capable. In short, the formation of character, which is the primary goal of scouting, must have a clearly social and apostolic orientation. It must prepare them to serve their neighbor, both in personal contacts and in civil and religious institutions. The love that the scouts have always had for the divine Person of the great Leader, who is the Way, the Truth, and the Life, must remain their light and the support of their daily efforts. This is what We ask of Him with all our heart, so that on the day of responsibility, they may always find themselves ready. May the graces that Our Apostolic Blessing implores descend upon you here present, upon all the national groups that you represent, upon the leaders, upon the chaplains, and upon all the scouts.

[*Latin ed. p. 581*]

Acts of Pope Pius XII, 581, II, To the illustrious and esteemed members of the Senate of the same University.

With great pleasure, We welcome your presence, beloved sons of the University of Urbis, who, guided by the Honorable Minister of Public Instruction, the Magnificent Rector, and distinguished Professors of the glorious Athenaeum, have come to Us, as if to seal with a public profession of faith and devotion to the Vicar of Christ, the labors of the academic year, that is, another step taken on the path of civil progress, the eagerly sought goal of your, as well as every other, University.

For a long time, you have desired to come to express to Us your filial affection; but the urgent duties of Our pastoral office have compelled Us to postpone this longed-for meeting until this day. You, moreover, are not unaware of the constant concern with which We follow the life of the university, its advancements, its problems, its struggles; nor are you unaware of the testimonies of Our predilection, particularly that which We would wish you to consider as a gift born from the depths of Our heart: the University Chapel, so greatly desired by you and received with joy, as a spiritual center and the crowning glory of the City of Studies.

And what better gift could We offer to the Roman university youth, than a temple, which, remaining a perpetual monument of Our affection, would also, with its hall dedicated to worship, with its crypt dedicated to the pious memory of the young who have fallen, and with its dedication to



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Eternal Wisdom, be a sanctuary where youth could find nourishment for the threefold flame that must inspire and illuminate the path of their lives: the homeland – almost an extension of the family – science, and religion, which are the three pillars of a well-ordered modern society?

1. Regarding your homeland, you are, more than any other youthful group, its future, since the liberal arts or professions are among the civic activities that contribute most to the life of the nation and mark its course. The direction of tomorrow's society is primarily entrusted to the minds and hearts of today's university students. And since you have come to Us to seek some salutary thought, it seems to Us that We can say to you: penetrate, root yourselves, and... *Habita die 15 Iunii mensis a. 1952* (Given on the 15th day of June in the year 1952).

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - The official commentary deepens the conscience of future leaders of the nation, and also the particular responsibilities towards the homeland in the various professions to which you will dedicate yourselves, upon the successful completion of your studies. Therefore, the future of the homeland among modern and civilized peoples primarily depends on its university youth. Consequently, every category of citizens looks to its ranks with anxious hope, and, following an ancient tradition, surrounds them with festive sympathy; for this reason, professional groups of elders carefully follow their affairs; for this reason, the states do not spare sacrifices to ensure, as far as possible, the stability and growth of the universities. And the homeland entrusts itself to you not only in extraordinary circumstances, for example, if it were (may God preserve it!) in grave danger, because it is already accustomed to relying on the noble impulses of university youth, always ready for every call and inspiring all other young souls; but also in the normal course of national life, which you will foster through the daily exercise of your profession.

A feeling of tender emotion fills the heart when you are seen now, so young and vigorous, and at the same time, when one considers that in a few years, indeed, years that pass quickly, so many people in need of your advice, your help, and your hand will confidently turn to you; when one considers that the lives of many sick people, the peace of many families, the triumph of justice, the education of many children, the fate of many workers will depend on your decisions; that the progress of the country, the prudent use of its resources, the growth of industries, communications, roads, navigation, machines, protection from calamities, public health, the economy, the external appearance of the nation will be determined by your abilities. And from whom else, if not from you and your intelligence, can it expect the new discoveries of science, the beneficial inventions, the useful innovations, in a word, that technical and scientific progress which honors the people who promote it? In truth, you will be the intelligence of the



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homeland, but above all, you will be its heart, because to a great extent, your actions will determine the well-being of the people, the sanctity of the laws, the honesty of customs, political integrity, good relations with neighboring peoples, and peace. We wished to remind you of this, not because, flattered by pride, you should separate yourselves from the people as if in a privileged caste, but because you should understand the grave social responsibilities, which must be faced from now on with adequate preparation. Precisely in these youthful years, when the mind is more agile and open, the worries of everyday life are ordinarily fewer, and time is more easily available, the doctor is born who...

[*Latin ed. p. 583*]

The Acts of Pope Pius XII, 583, are correct; the jurist who does not hesitate, the technician who is sure and precise, the scholar who opens new paths, the statesman who is far-sighted and discerning. Therefore, let your love of country, your scientific and professional ideals, be realized from now on through diligent and methodical study, which requires discipline more willingly embraced than imposed, austerity of life, constant contemplation, purity of conduct, which is the most valuable support for genuine progress in knowledge.

2. The other beacon that will illuminate your path will be the very science in its many branches, which you yourselves will feel the need to cultivate incessantly. The maturity of your years will tell you how grateful you should be to God for having led you on the paths of science, which, in return for the many labors it requires, can give its devotees invaluable satisfactions and titles of genuine nobility, which no other work can bestow. What splendid adornment of the person is profound knowledge, possessed and therefore used for the good of others! What lively delights, not to speak of self-love, but of the primordial human tendency towards knowledge and its broadest perspectives! Few other earthly goods can compare with it in perfecting man! However, even while breathing deeply of its charm, do not believe that it can completely satisfy you. Such an expectation, besides being an error of overestimating its perfecting power, would cause bitter disappointments on the day when, with the full maturity of your spirit, the awareness of the deepest and most complete human values will arise within you, for man gradually acquires awareness of his entire being. On that day, even philosophy, which is the interpreter of nature and natural knowledge, and thus in some way the norm of life, will not be able to answer all questions and difficulties. It will be necessary to ascend to higher sources, to which sincere love of truth and its sure possession lead: we mean the religious and supernatural sources.

3. Our argument has led us to the third point we intended to address, namely, the Christian faith, this beacon that illuminates the path of life, this certainty that comforts and encourages in every event, "this dear joy—



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upon which every virtue is founded." 1 Imbued in baptism, it has been nurtured and cultivated in you from your tender years, through prayer and the Sacraments, through the teaching of the catechism, and through the example—we hope—of those who surrounded you. Now that you are adults and have reached the age when you must choose and determine for yourselves, it is necessary that you make it almost your conscious pos

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Official Commentary 584, may you understand more deeply and live more intensely the treasure of the Catholic faith and the richness of truth and grace that Jesus Christ has bestowed upon you through his redemption and through his Church, and of which he has planted the seed in your souls from the cradle. This is the highest duty of your life, the fulfillment of which requires the cooperation of the whole person: the mind and the heart, internal conviction and the strength of the will. A preliminary experience should make you reflect: whence comes it that around you, this or that companion, who was formerly a believer, after crossing the threshold of the University, experiences a crisis, which gradually resolves into religious indifference or into other, more or less explicit, forms of atheism? You cannot expect, dear children, that we should treat such a delicate problem in a few words. On the other hand, however, your future and yourselves are so dear to us that we cannot refrain from offering you some brief reflections on this matter. Let us set aside the question of what difficulties, intellectual and otherwise, may contribute to these crises, which are to be found, rather than in the pure realm of reason, among the wild thickets of unruly passions and moral deviations, or perhaps even in the treacherous field of concessions that one deems necessary to make to the demands of an eagerly sought career. In any case, one thing is certain: there is no religion, and consequently no personal religious life, without worship of God. But worship of God is not merely a simple and cold intellectual act; it is praise of God, service of $\text{God}$, a confident abandonment to God with all the heart and with all the soul. 2 Similarly, "to believe" is certainly, first of all, to acknowledge – and to penetrate the limits of what is possible – the truths revealed by Jesus Christ, but also generously to draw the consequences that they entail for moral life. If, therefore, someone were to consider it sufficient for their religious life to dedicate to the worship of God the small half-hour of Sunday Mass, how could they hope to avoid its withering and drying up? Consider also that the religious truths were presented to you in childhood and in school in a form corresponding to the intelligence of the child and the adolescent. The intellectual maturity that allows one to understand deeper problems and relationships has only come with the years, and only now has been completely acquired by you. Therefore, as you progress from grade to grade in



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your studies 3 Cf. MATTH. 22, 37.

[*Latin ed. p. 585*]

Acta Pii PP. XII 585. Si vos non fecistis analogos progressus in cognitionibus religiosis et in vita spiritus, quidnam miramini si submittimini talibus crisi? Sitis ergo conscii responsabilitatis vestrae: perficiete semper magis intellectum fidei vestrae et studete vivere secundum normas virtutum christianarum excellentium. Ancora una verba de argumento praesumptae discordiae inter fidem et scientias naturales. Conciliatio inter eas supponit duo principia. Primum est quod methodus scientiarum valet solum in ambitu in quo verae competunt, nempe in ambitu sensuum; secundum est quod praeter cognitiones et realitates physicas, sunt aliae realitates, realitates metafysicae – exempli gratia, causalitas – quae non pendent a datis sensuum, sed a legibus ontologicis universalibus. Longe ab esse inferiores in certitudine legibus naturae sensibilis, superior sunt eis, quia valent pro omni ente, quantum est ens. Nunc hae ducunt cum viribus irresistibilibus ad cognitionem naturalem Dei. Vere funestum est quod cum stupendo progressu scientiarum, paene pariter, oblivio veritatum metafysicarum in animo partim scientiarum hominum processit. Non omnes, certe; invenimus enim in omni ramo scientiarum magistros inter maximorum, qui fuerunt simul homines intimè religiosi. Etiam ad agnosticum ut Darwin, quaestio de existentia Creatoris sapientis in animo mansit usque ad finem vitae; ille admissit quod illud cogitatio "often comes over me with overwhelming force," et quod universum non est opera casus. 3 Nos ipsi credidimus posse signalare, in ultimo nostro oratione ad Academiam Scientiarum, quod hodie inter scientiarum viros crescens motus ad ideam creationis notatur. Nunc non addemus amplius nisi verbum de crisi religiosa. Difficultates concernentes fidem non debent considerari ab se solis, sed oportet ponere eas in totum problematis religionis et mundi. Quaestiones particulares iam habuerunt, vel inveniunt unum diem, solutionem suam; sitis certi. Sed inter facta quae praebentur menti coram humanitas in historia sua antiqua et moderna, coram datis sociologiae, praesertim contemporaneae, lex apparet oculis nostris cum stringente evidentia: vita conformis dignitati hominis est possibilis solum si individui, sicut communitas et publicae auctoritates, sunt stabiliti in fundamento religionis, si recognoscunt Deum personalem, ordinem eius, mandata eius.

3 Francis Darwin, The Life and Letters of Charles Darwin, London 1887, vol. I pag. 316.

3 8 - ACTA, vol. XIX, n. 11. — 28-8-1952.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Commentarium Officiale 586 menti. "Messes" sine Deo, a lungo, non possunt esse continuta nisi per terrorem. Haec lex



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semper valuit; sed nulla generatio tam tragice experiri debuit in se ipsa valorem eius, quam haec praesens. Non estne omne hoc, pro quolibet animo sereno, potentissima testimonia existentiae Dei? Cum Deo in mente, cum Deo in corde, cum Deo in professione, conformantes vos sine hesitatione ad eius sapientem legem et ad eius amabiles dispositiones, quae interdum sunt arcana, potestis conscere animo tranquillo arduam navigationem quae vos exspectat. Sine Ipse, etiam activitates professionales, et praesertim illae quae habent intima consilia cum spiritu humano, sicut philosophia, doctrina, iurisprudentia, medicina, politica, minuentur in vigore. Sitote certi quod optimum modum ad vitanda inutilia naufragia et ad conservandum splendorem lucis fidei est praetendere praecepta eius cum eo candore, cum quo discipulisti divina mandata in genuis matrum vestrarum, et quasi sub oculis eorum, praesertim vos, qui, longe ab aedibus vestris, interdum sentitis vos devorari et quasi anonymos in urbe magna, et propterea tanto magis exposti ad adescamenta mali. Ecce, carissimi filii, qualiter Nos amamus iuventutem universitariam: consciam gravium responsabilitatum socialium, solertem in parandis eis, generosam in aspirando ad optimum, doctam in scientiis, fortem in fide, devotam ad patriam, continuatricem nobilium traditionum Athenaei Romani, qui tantos viros insignes dedit Ecclesiae et Italiae. Ut Regnum Dei, quod est harmonia caeli et terrae, operum humanorum et virtutum moralium, serenitatis in tempore et beatitudinis aeternae, stabilatur in animis vestris! His auspiciis, impartimus de corde vobis, illustribus Docentibus vestris, familiis de quibus estis et eritis thesaurus pretiosus, pro vita vestra praesenti, pro felici successu studiorum vestrorum et imminentium probationum, pro futuro vestro, Nostram paternam Apostolicam Benedictionem.

[*Latin ed. p. 587*]

Acts of Pope Pius XII, 587, III, Addressed to the faithful who had gathered in Rome for the beatification of the Venerable Servant of God, Anthony Mary Pucci.

"Beloved sons, Servants of Mary, and you all, devoted pilgrims from the dioceses of Pistoia, Prato, Florence, Lucca, and others, who have come to honor the Blessed Anthony Mary Pucci, We welcome you with great joy, and We raise up to the throne of God the most fervent prayers for the wondrous examples of the holy priest, whom We elevated to the honors of the altar yesterday. We wish to briefly recall this priestly holiness to your minds, while We pray to the 'Lord of the harvest,' through the intercession of the newly blessed, to send forth a great number of such laborers into the service of the holy Church. The greatness of the priest is sublime in the eyes of faith, because of the divine powers that God Our Lord has granted him; but when it shines forth in a soul entirely dedicated to its pastoral office, We can contemplate on earth a true image of the divine Redeemer and friend of men, Jesus. The Gospel teaches us that there is a powerful



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grace of sanctification for priests, obtained through the merits and prayers of Jesus Christ. Did He not, in His priestly prayer, supplicate the Father to sanctify them in truth, as He offered Himself as a victim in sacrifice for them? The grace of the Catholic priesthood has produced incomparable fruits in all countries of the world for nearly two thousand years, and the number of Saints adorned with the priestly character grows incessantly for the glory of God and the comfort of all humanity. There is nothing greater on earth than a holy priest. The priest, who puts into practice the unforgettable counsels received on the day of his ordination, makes great strides towards perfection. Indeed, before laying hands upon them, the Bishop says to the ordinands: 'Consider what you are doing; imitate what you treat; you celebrate the mystery of the Lord's death; therefore, see to it that all vices and concupiscences die in you. Let your teaching be a spiritual medicine for the people of God; let the fragrance of your life...'

* Delivered on June 23, 1952.

1 Cf. John 17:17-19. Matthew 9:38.

[*Latin ed. p. 588*]

588 Actu Apostolicae Sedis - Official Commentary: This [Apostolic] See grants [the benefit] to the Church of Christ, so that, through preaching and example, you may build up the house, that is, the family of God.

3. The Blessed Anthony Mary Pucci heard these words on September 24, 1843, in Florence, in the church of San Salvatore, from the lips of the Bishop who ordained him. He had prepared himself for this with unblemished purity and the offering of his entire self to God in religious life. To the parish priest, who, when he was young, asked him: "What will you do when you grow up?", he replied: "I want to become a religious in an Order dedicated to the Madonna." The silent voice of God clearly invited him to the summit of evangelical perfection, and he felt the need to observe the counsels of poverty, chastity, and obedience in religious life, freely offering up the triple concupiscence: that which inclines souls towards the goods of the earth, that which leads them towards the pleasures of the flesh, and that which instills the desire for independence. He had chosen, imitating Our Lord and His Most Holy Mother, to be poor, chaste, and obedient. In this way, he became more apt to understand the holiness of the priesthood; he was already, with the Divine Savior, in a state of oblation for the sacrifice that he would renew on the altar. He also prepared himself for this through serious studies and the spiritual formation he received from his Superiors and Masters, according to the tradition of the Seven Blessed Founders of the Order of the Servants of Mary.

Appointed as a Vice-Parish Priest, for three years he diligently worked to deepen and complete his knowledge of the sacred sciences, because he wanted, according to the exhortation he received on the day of his ordination, that "his teaching be a spiritual medicine for the people of God,"



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as it was in reality during the 45 years he dedicated to the same parish of San Andrea in Viareggio. Everything in him was preaching, because there was perfect harmony between his words and his actions, between the thoughtful tone of his conversations and his sermons, and the manner in which he prayed or acted in every circumstance. "The fragrance of his life was truly the delight of his faithful," and now this fragrance will spread throughout the universal Church with the honors rendered to him and the authority conferred upon his example through the solemn Beatification. His only concern was to "build up the house, that is, the family of God."

We need not here expound at length on the constructive work of the holy parish priest. His people were his family. He knew all his sheep, visited them, and could, thanks to the veneration that his person inspired, penetrate everywhere. In a time when the Church and priests were exposed to contempt and ostracism, he...

[The passage is incomplete.]

[*Latin ed. p. 589*]

Acta Pii PP. XII 589, a general summary. His heroic charity during the two years of the terrible cholera that ravaged Viareggio overcame all prejudice. He restored peace, guided the youth, and consoled the sick. But not content with this individual action, he gathered the faithful, and anticipating the forms of Action Catholique that would later arise, he established Associations for every category of his parishioners: children and young people, men and women; he gave them wise regulations and inspired them with his zeal. He founded and directed the new religious institute of the Sisters Mantellate, Servants of Mary, in Viareggio, for the education and instruction of girls; he also founded the first maritime hospice for poor, sick children; he introduced the Conferences of St. Vincent de Paul, the Pontifical Works of the Propagation of the Faith, and the Society of the Holy Childhood. In this way, his parish was truly the family and the house of God, entirely organized, solidly united, and he was the good Shepherd and the Father of all. Imitating the divine Master, he passed through doing good. To see him, to hear him, comforted and led to God. We cannot, however, conclude these brief words without mentioning the great part that devotion to the Most Holy Virgin played in the life of the new Blessed. From the beginning, he wished to consecrate himself to God through the hands of Mary in the Order of her faithful Servants, and his first discourse as a parish priest was to place himself and the entire people under the protection of the Sorrowful Mother. His tireless zeal promoted her cult, made it penetrate into daily life, and renewed it incessantly with such intensity that Viareggio became, above all, the "City of the Sorrowful Mother." We ourselves, Venerable Brothers and beloved sons, are so convinced that the celestial Queen is for priests the mother, the guardian of chastity, the guide in the difficulties of life, the source of the most abundant graces—as we



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have explained, for example, in the Exhortation Menti Nostrae to the Clergy of the Catholic world—that we instantly invite you to imitate the Blessed Anthony Mary Pucciea and to seek from the Mother of Jesus the strength to realize the sublime ideal of holiness that the priesthood requires. May the new Blessed be for religious a model of fidelity to the duties of their vocation, for priests an example of brilliance in the exercise of the sacred ministry, for the laity the image of a holy ecclesiastic, in whom shines the dignity of the entire Clergy. With this wish, we impart to you, with an outpouring of heart, the auspice of the most excellent divine favors, our paternal Apostolic Blessing.

[*Latin ed. p. 590*]

Acts of the Apostolic See - Official Commentary 590 IV To the Most Reverend Man, a non-ordained speaker, these Letters from Maximilian Henríquez, Ambassador of the Dominican Republic, are addressed.

Most Reverend Ambassador: The presentation of the Letters, by which Your Excellency, the Most Excellent President of the Dominican Republic, accredits you before Us as Extraordinary and Plenipotentiary Ambassador, has produced in Us a pleasing impression, reminiscent of those encounters in which the attractive note of cordiality predominates. This is the natural consequence of a history of fruitful relations between the country that gave birth to the Primatial See of the Indies, renowned for a culture where the human and the religious are united, and this See of Peter; relations that have found worthy expression in the words – so measured and just – of Your Excellency, and especially in your affirmation that only a spiritual sense of life can offer well-being and peace to the world.

Your Excellency, in your long academic, journalistic, and scholarly career; in the many delicate official positions that you have so brilliantly held – among which we remember with particular affection that one which brought you to be present in the early days of Our Pontificate; in the lengthy studies and hours of reflection that are reflected in your learned and abundant publications, you have undoubtedly first penetrated, from a speculative point of view, and then confirmed in practice, the truth of such an affirmation. Indeed, no manifestation is so capable of reaching any serene and enlightened spirit as this desire to remove true religion from the lives of men and peoples, as if the progress of nations and their advance almost demanded that they first rid themselves of such an inconvenient burden. Always, on the contrary, it will be true that the life of nations, the natural and legitimate development of society, as well as the happiness of individuals, primarily rest on respect for the...

[*Latin ed. p. 591*]

The Acts of Pope Pius XII, page 591, clearly demonstrate the recognition of natural and divine rights, and the submission to just laws. And all of this



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will not be possible when those principles are sought in a philosophy – a barren wasteland – that ignores the most fundamental values; or when the observance of the law does not rest on the inviolable demands of religious conscience, beyond the mere fear of human sanctions, because, as your first ruler, the genius Christopher Columbus, wrote: "It is necessary to consider everything in the light of conscience; for there is no other good than to serve God; and all things in this world are nothing, and the other is forever" – 1. Your beautiful country, Your Excellency, whose history is intimately linked with the early steps of cultural and religious expansion in the New World, which we have no intention of alluding to now, having already done so on other occasions, has perfectly understood this, opening wide the door to the beneficial influence of the Church, especially in the field of education and in the social sphere. The beneficial effects of such a reasonable attitude can already be seen in its current resurgence, which is placing its name in an increasingly high and favorable position. But We are certain that those who prudently govern it will find new ways each day to protect the sanctity and purity of their homes, to ensure that the influence of religious instruction reaches all levels and all centers in an effective manner, and to further encourage priestly vocations, while at the same time defending, against both internal and external enemies, against false ideologies and dangerous organizations, the spiritual heritage of a people that justly prides itself on its centuries-long fidelity to this Apostolic See. The Dominican Republic, in order to be unique in every respect, is so even from a geographical point of view, with its mountain ranges and high peaks, which We are pleased to consider as a blessing that Providence offers you, to live further from the earth and closer to the sky. Through its mountains and hills flows – fresh and joyful – an incredible abundance of veins and streams, fertilizing everything until they flow into its plains as powerful rivers; and even here We wish to see the hand of Providence, which with its divine generosity, seeks to excite and provoke yours. 1. Letter to Bartolomé Colón, February 1498 - in *Scritti di Cristoforo Colombo*, ed. O. de Lollis, vol. I, Rome 1892, page 299.

[*Latin ed. p. 592*]

Acts of the Apostolic See - Official Commentary 592. Finally, everything seems to contribute to the recognition of a central thread in your history, which the Lord has not permitted to be broken; Your Excellency, Mr. Ambassador, you will be witness that our most fervent desires and our most ardent prayers are that this thread may be preserved and strengthened each day more and more. Undoubtedly, the mission that Your Excellency begins today with such auspicious beginnings will contribute greatly to this, and in its execution, you will always find in Us the most generous welcome and



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the most benevolent support.

[*Latin ed. p. 593*]

The Sacred Consistorial Congregation, 593, Acts 88. SACRED CONGREGATION OF THE CONSISTORIAL COLLEGE of Neopamfilo and Bertrânia in Catatumbo. DECREE OF SEPARATION AND ANNEXATION.

Whereas, the Most Reverend Father Raphael Afanador and Cadena, Bishop of Neopamfilo, had presented petitions requesting that a portion of the territory be separated from the Diocese of Neopamfilo, the spiritual governance of which he, due to a lack of priests, could scarcely adequately administer, and that this territory be annexed to the Prelature Nullius of Bertrânia in Catatumbo; and whereas, His Holiness, Pope Pius Divine, Holy Father, Pope XI, having received the favorable opinion of the Most Reverend Father Anthony Samoré, titular Archbishop of Ternobeni and Apostolic Nuncio in Colombia, and after deliberation with the undersigned Cardinal Secretary of the Sacred Consistorial Congregation, considered that such an annexation would greatly benefit the growth of the Prelature Nullius; therefore, with due regard for the interests of those concerned, or presumed to be concerned, and by the fullness of Apostolic authority, the present Consistorial Decree annexes a portion of the territory of the Prelature Nullius of Bertrânia in Catatumbo, separated from the Diocese of Neopamfilo, which is hereinafter described by its boundaries:

To the north, by the common boundaries of the Diocese of Neopamfilo and the Prelature Nullius of Bertrânia in Catatumbo.

To the east, by the common boundaries of the Nations of Colombia and Venezuela, up to the source of the stream commonly called Don Pedro. Following the course of this stream, the boundary extends to the place where the same stream flows into the river commonly called Pamplonita; thence, in a straight line, to the twentieth mile marker of the railway from the town commonly called Cúcuta, and then to the sources of the stream now called Guaduas. Following the course of the Guaduas stream, up to the place where it meets the river commonly called Zulia, the boundary proceeds in a straight line to the sources of the stream now called Aguadulce.

[*Latin ed. p. 594*]

Acts of the Apostolic See - Official Commentary 594, and thence to the place where the rivers Medrosa and Paraná, called by that name, converge, forming the river commonly known as San Miguel. From this point, towards the western part, the aforementioned river San Miguel, maintaining its course, reaches the place where it flows into the stream now called Legia. To accomplish all of these things, the same Holiness has deigned to appoint the aforementioned Apostolic Nuncio to Colombia, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of sending a certified copy



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of the completed execution, with the burden imposed upon him by the Sacred Congregation Consistorial, as soon as it is permissible. Concerning these matters, the present Decree has been ordered to be issued by the Consistory, and it shall have the same validity as if Apostolic Letters had been issued under the seal. Contrary opinions notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 3rd of May, 1952. J$iIo . A d . Card. PIAZZA, Archbishop of Sabina, and Mandelen., and the Secretary, L. $ S. I. Ferretto, Advisor II.

DECREE REGARDING THE CHANGE OF NAME OF THE ECCLESIASTICAL PRELATURE NULLIUS

By Apostolic Letters "Digni sunt" dated the tenth of September of the year nineteen hundred and fifty-one, the Apostolic Vicariate of Fluminensis was elevated to the rank of a Prelature "nullius," also called Fluminensis. The Most Holy Pope Pius Divine Providence PP. XII, with the advice of the undersigned Cardinal Secretary of the Sacred Congregation Consistorial, by the present Decree, decrees that the aforementioned Prelature "nullius" of Fluminensis shall henceforth be called "FLUMINUM," although its common designation shall not be changed.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 10th of June, in the year 1952. F r . A . I. m PIAZZA, Archbishop of Sabina, and Mandelen., and the Secretary, S. I. Ferretto, Advisor.

[*Latin ed. p. 595*]

The Sacred Congregation for the Propagation of the Faith 595. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH in QUEENSTOWN. - UMTATA. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. In order that the work of evangelization among the nations entrusted to them might be carried out more easily, the Ordinaries of Queenstown and Umtata, having petitioned the Sacred Congregation for the Propagation of the Faith, requested that the districts of Tywa, St. Marks, Tsomo, Nqamakwe, Butterworth, Idutha, Kentani, Willowovale, and those adjacent, be separated from the diocese of Umtata and attached to the diocese of Queenstown. This proposal, having received the favorable consent of the Most Reverend and Reverend Monsignor D. Martin Lucas, Archbishop titular of Adulitani, and Apostolic Delegate in Southern Africa, was presented to this Sacred Council by its Prefect on the 7th of February of the current year, and the Most Holy Father, Pope Pius XII, having fully approved it, declared it valid and ordered that the present Decree be promulgated for the common good. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of February in the year of Our Lord 1952. +B. P. Card. FUMASONI BIONDI, Prefect. L. S. f C. Costantini,



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Archbishop titular of Theodosius, Secretary.

[*Latin ed. p. 596*]

Acts of the Apostolic See - Official Commentary 596 II CONCERNING RWANDA (KABGAYI) DECREE: THE APOSTOLIC VICARIATE OF RWANDA SHALL HEREAFTER BE CALLED THE KABGAYI APOSTOLIC VICARIATE. Since, due to the erection of the new Apostolic Vicariate of Nyundo, comprising parts of the territory previously belonging to the Apostolic Vicariate of Rwanda, the name "Apostolic Vicariate of Rwanda" no longer accurately reflected the new situation, it was deemed necessary to change its designation. Therefore, the Most Eminent and Most Reverend Fathers Cardinals of this Sacred Council, entrusted with the administration for the propagation of the Christian name, having carefully considered the matter during the aforementioned plenary assemblies held on the 4th day of the aforementioned month and year, in which the erection of this same Vicariate was deliberated, decided that the Apostolic Vicariate of Rwanda should henceforth be called the Kabgayi Apostolic Vicariate, after the name of the city where the Apostolic Vicariate has its seat. The opinion of these Most Eminent Fathers, having been reported by the undersigned Secretary of this Sacred Congregation, His Most Holy Name Pius Divine, Pope John XII, was graciously received by the Supreme Pontiff, who deigned to declare it valid and confirmed, and ordered the present Decree to be drawn up concerning the matter. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 14th of February, in the year of Our Lord 1952. SB P. Card. FUMASONIBIONDI, Prefect. L. ÍB S. f C. Costantini, Archbishop titular of Theodos, from the Secretariat.

[*Latin ed. p. 597*]

The Sacred Congregation for the Propagation of the Faith, 597, III, concerning BARI EL GHAZAL, KHARTUM, and MALAKAL. DECREE CONCERNING THE VICARIATE APOSTOLIC OF BARI EL GHAZAL.

Since within the territory of the Sudan, a small region called Abyei is located within the Vicariate Apostolic of Khartoum, entrusted to the care of the Fathers of the Congregation of the Sons of the Sacred Heart of Jesus; and also a small region called Yrol is located within the Prefecture Apostolic of Malakal, entrusted to the care of the Fathers of the Society of St. Joseph of Mill Hill, and these regions are inhabited by peoples of the "Denka" tribe, who are of the same origin, language, and customs, and since the greater part of this tribe is situated within the Vicariate Apostolic of Barh el Ghazal, also entrusted to the aforementioned Congregation of the Sons of the Sacred Heart of Jesus, it seemed to this Sacred Congregation for the Propagation of the Faith that, in order to better promote the work of evangelization, it would be fitting to establish a new boundary between



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the aforementioned ecclesiastical divisions.

Therefore, having heard the petitions of the Most Reverend and Most Reverend Father Edward Mason, Bishop in title of Rusicade and Apostolic Vicar of Barh el Ghazal, and having taken into consideration the favorable opinion of the Most Reverend Apostolic Vicar of Khartoum and the Reverend Prefect Apostolic of Malakal, this same Sacred Congregation decided that the entire region of Abyei should be separated from the Vicariate Apostolic of Khartoum, and the entire region of Yrol should be separated from the Prefecture Apostolic of Malakal, and that both regions should be attached to the Vicariate Apostolic of Barh el Ghazal.

This decision of the Holy Council was reported to the Most Holy Father, Pope Pius XII, in an audience on February 21st of the current year, by the undersigned Prefect of this same Sacred Congregation. The Supreme Pontiff, receiving this with benevolence, was pleased to deem it valid and to confirm it, and ordered that the present Decree be drawn up accordingly.

Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 21st day of February, in the year of Our Lord 1952.

[Signature]

† B. P. Card. FUMASONI-BIONDI, Prefect.

L. © S. f C. Costantini, Archbishop in title of Theodosius, Secretary.

[*Latin ed. p. 598*]

Acta Apostolicae Sedis - Official Commentary 598

## ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Summons by edict concerning the nullity of marriage (DARDES-GONZALES)

Since the actual place of residence of the aforementioned Mr. Diego Gonzales, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 15, 1952, at half-past ten o'clock, to resolve the doubt in question, or to affix his signature below, and to set the date for the hearing of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Diego Gonzales, must, insofar as possible, ensure that he is informed of this edictal summons.

P. Felici, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, August 6, 1952.



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E. Fiore, Notary.

[*Latin ed. p. 599*]

Diarium Romanae Curiae 599

## DIARIUM ROMANAE CURIAE

Venerdì, 11 luglio 1952, il Santissimo Padre ha ricevuto in solenne udienza Sua Eccellenza il Dott. Prof. MASSIMILIANO HENRIQTJEZ UREÑA, Ambasciatore Straordinario e Plenipotenziario della Repubblica Dominicana, per la presentazione delle Lettere Credenziali.

## SACRA CONGREGAZIONE DEL CONCILIO

## AVVISO DI CONCORSO

Nella Sacra Congregazione del Concilio è aperto un concorso per due posti di Assistente di studio per l'Ufficio Amministrativo. Potranno parteciparvi i sacerdoti di età non superiore ai trentacinque anni, che siano forniti di licenza in teologia e di laurea in diritto canonico, e che siano in possesso di una lingua moderna, oltre all'italiano, e dell'esercizio in dattilografia, e che non più tardi del giorno dieci del prossimo mese di ottobre abbiano presentato nella Segreteria della stessa Sacra Congregazione la domanda, corredata dal nulla osta del proprio Ordinario diocesano e del Vicariato di Roma, insieme ai documenti comprovanti gli studi compiuti, i gradi accademici conseguiti e gli altri titoli. Il concorso sarà per titoli e per esame scritto di scienza. L'esame scritto avrà luogo nei locali della medesima Segreteria il giorno ventidue del predetto mese di ottobre, alle ore nove, e consisterà nello svolgimento di un tema in latino ed in italiano su materia amministrativa di competenza della medesima Sacra Congregazione.

Roma, 11 agosto 1952.

## SACRA CONGREGAZIONE DEI RITI

Martedì, 8 luglio 1952, nel Palazzo Apostolico Vaticano si è riunita la S. Congregazione dei Riti ordinaria, nella quale gli Emi e Revmi Signori Cardinali e i Revmi Prelati Officiali hanno discusso:

a) sulla Introduzione di Causa delle Serve di Dio:

1. Maria Teresa di Gesù Gergardinger, fondatrice della Congregazione delle Povere Suore Scolastiche di Nostra Signora.

2. Raffaela Ybarra, vedova de Vilallonga, fondatrice dell'Istituto delle Suore degli Angeli Custodi.

b) della relazione sugli scritti dei Servi di Dio Dionisio Pamplona e Com-



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pagni dell'Ordine dei Chierici Regolari Poveri, della Madre di Dio delle Scuole Pie.

[*Latin ed. p. 600*]

Acts of the Apostolic See - Official Commentary 600, Tuesday, July 22, 1952, in the Apostolic Palace at Vatican City, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals and the Reverend Prelate Officials discussed:

I. Concerning the Cause of Beatification of the Servants of God: Michael Augustine Pro, a professed priest of the Society of Jesus, killed in Mexico out of hatred for the faith; Francis Spinelli, a priest, founder of the Institute of the Adorers of the Most Holy Sacrament; Anne Mary Adorni, foundress of the Congregation of the Handmaids of Mary Immaculate and of the Institute of the Good Shepherd of Parma; Anthony Mary of Mercy, foundress of the Oblates of the Most Holy Redeemer.

II. Concerning the report of the theological censors regarding the writings of the Servants of God: Joseph Gerard, a priest of the Congregation of the Oblates of Mary Immaculate; Marian of Avellana, a priest of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary; Anthony Basil Mary Moreau, a priest, founder of the Congregation of the Holy Cross; John Leo Le Prevost, a priest, founder of the Congregation of the Brothers of St. Vincent de Paul; Aristide Leonori, a Franciscan tertiary; Janet Erskine Stuart, of the Society of the Most Sacred Heart; Mary Frances of Jesus (Anne Rubatto), foundress of the Capuchin Tertiary Sisters of Loano; Mary Potter, foundress of the Little Company of Mary; Joan of Jesus, of the 3rd Order of St. Dominic; Mary Theresa Ledochowska, foundress of the Sodality of St. Peter Claver; Angela of the Cross, foundress of the Congregation of the Sisters of the Cross.

## SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XII, may He reign happily, deigned to appoint:

July 16, 20, 21, 1952.

The Most Reverend and Reverend Monsignor Miceli Giovanni and the Reverend Father Schönneger, of the Society of Jesus, as Consultors of the Sacred Congregation for the Discipline of the Sacraments.

The Reverend Father O'Connell Daniel, of the Society of Jesus, as Director of the Vatican Observatory.

The Reverend Father Schaaf, O.S.B., as a Consultant of the Sacred Congregation of Seminaries and Universities.

August



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The Most Reverend and Reverend Monsignor Graneris Giuseppe, as Promoter of Justice in the Sacred Congregation of the Holy Office.

[*Latin ed. p. 601*]

Year and Volume XXXIV, September 6, 1952 (Series I, Volume XIX) - No. 12

**ACTA APOS TOLICAE SEDIS**

**OFFICIAL COMMENTARY**

**ACTS OF POPE PIUS XII**

**APOSTOLIC CONSTITUTION**

**I. OF THE PARAIBAN PROVINCE (OF NATAL)**

From the Ecclesiastical Province of Paraiba, separated from Brazil, a new Province is erected, named Natal.

**PIUS, SERVANT OF THE SERVANTS OF GOD,**

For the perpetual memory of the matter, We, having received from the most venerable Brother Marcolino de Souza Dantas, Bishop of Natal, prayers presented to Us for this purpose, and having, with the consent of the Ordinaries of the Dioceses mentioned above, earnestly requested by him that a new Province be instituted from the Paraiban Province, which still comprises two States of the Republic, namely "Parahyba" and "Rio Grande do Norte," We decree and define as follows:

[*Latin ed. p. 602*]

Acts of the Apostolic See - Commentary, Official. 602. A province is established, with the same boundaries as the "Rio Grande do Norte" state, so that the civil boundaries would not differ too greatly from the ecclesiastical ones. After hearing the Council of our Venerable Brothers, the Cardinals Prefects of the Consistorial Affairs, and after receiving the requests of the Ordinaries of that region, whose interests are involved, and after considering the opinion of the Venerable Brother Charles Carlo, Archbishop with the title of Amiden and Apostolic Nuncio in the Brazilian Republic, and after supplementing, as necessary, with the consent of others whose interests are involved or who are presumed to have an interest, and after careful deliberation, by the fullness of our Apostolic authority, we establish and



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decree the following:

1) We separate the Episcopal Sees of Natal, Mossoró, and Caicó from the Province of Paraíba, within whose jurisdiction they have been until now, and we release their Ordinaries from the metropolitan jurisdiction of the Archbishop of Paraíba for the time being.

2) We establish a new ecclesiastical Province from these Dioceses, to be called Natal, and we elevate its Episcopal See to the rank and dignity of an archiepiscopal metropolitan Church. The Dioceses of Mossoró and Caicó will be suffragan Sees to it, and therefore, we place their Ordinaries under the metropolitan jurisdiction of the Archbishop of Natal for the time being. To this new metropolitan Church, the rights and obligations will pertain that are proper to other Churches of this kind. To its Prefect for the time being, that is, to the Venerable Brother Marcolino de Souza Dantas, who is currently governing it, we hereby confer the rights, privileges, and powers that are proper to him, and we impose upon him the obligations and duties that, by common law, belong to other Metropolitans, namely, to carry the Cross before his Province before its boundaries, and to use the sacred Pallium according to the liturgical laws, after this has been requested and obtained in the sacred Consistory.

3) Furthermore, we elevate the Chapter of Natal to the same rank, title, and honor as other metropolitan Chapters, with all the rights and privileges that pertain to them.

4) The boundaries of this newly established ecclesiastical Province of Natal will be the same as those within which the Episcopal Sees of Natal, Mossoró, and Caicó have previously been located.

For all of the above, as established and decreed, we appoint the Apostolic Nuncio in the Brazilian Republic, or whoever is currently carrying out the functions of that Nunciature, to oversee the execution, and we grant him the necessary and appropriate powers, including the power to delegate any person established in ecclesiastical dignity, and we impose upon him the duty of transmitting to the Sacred Congregation for Consistorial Affairs a certified copy of the acts of execution, as soon as it is possible.

These documents are firm, valid, and effective now.

[*Latin ed. p. 603*]

The Acts of Pope Pius XII, number 603, and all that follows, must have their full and complete effects, and must be observed inviolably by all to whom they pertain, and if, by anyone, with any authority, knowingly or unknowingly, anything should happen to be attempted against these matters, we will and declare that it is entirely void and null, and will be, notwithstanding any norms established in synodal, provincial, general, and universal councils, in general or special constitutions and apostolic ordinances, and in any other prescriptions of the Roman Pontiffs, Our Predecessors,



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and all other contrary things, even those worthy of special mention, to which all these letters derogate. We will that the faith be given to copies or extracts, even printed ones, of these letters, as long as they are signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, exactly as is given to these very letters presented here. To no one is it permitted to infringe or contradict this page of dissolution, constitution, elevation, subjection, concession, statute, mandate, delegation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church, the Chancellor, Cardinal TISSERANT, Father A. I. Card. PIAZZA, Dean of the Sacred Congregation of the Consistory, Secretis, Franciscus Albertus, in the place of © Plumbi Reg. in Cane. Ap. vol. LT A XIII, n. 78. Hannibal Ferretti, Serafini, Protonotary, Protonotary Apostolic, Apostolic.

[*Latin ed. p. 604*]

Acts of the Apostolic See - Official Commentary 604 II. LINENSIS (MARILIENSIS). A portion of the territory belonging to the Diocese of Lins, in the Brazilian Republic, is separated, from which a new Diocese is erected ((Mariliensis)), a suffragan of the Metropolitan Church of St. Paul in Brazil. PIUS, Servant of the Servants of God, for the lasting memory of this event: To render the office of Bishops more easily and usefully accomplished, it sometimes proves opportune, considering the circumstances of time and place, to divide dioceses that are too extensive into parts and to establish new ones from them, entrusting them to the governance of other Pastors. This is what we deem fitting with regard to the Diocese of Lins, in Brazil, which, moreover, is divided into two parts by the intervening Aguapey River, as if by the very nature of the place. Therefore, after deliberation with our Venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, and after considering the opinion of the Venerable Brother Charles Ohiarlo, Archbishop with the title of Amiden and Apostolic Nuncio in the Brazilian Republic, freely accepting the petitions presented by the Venerable Brother Henry Gelain, Bishop of Lins, and after ensuring, as far as possible, the interests of those concerned, or those who may presume to have an interest, and after mature deliberation, we decree the erection of a new Diocese in that region. Wherefore, by the fullness of our apostolic authority, we separate a portion of the territory of the Diocese of Lins, which lies to the south and is divided from the aforementioned by the Aguapey River, and from this separated portion, we erect a new Diocese, to be called "Manilense" from the city of Marília. The boundaries of this Diocese extend as follows: to the north, the Diocese of Lins, bounded



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by the rivers Aguapey, Tibirica, and Podua Sales; to the east and south, the Dioceses of Botucatense and Assisense; to the west, the Diocese of Corumbense, defined by the Paraná River. We make this Diocese a suffragan of the Metropolitan Church of St. Paul in Brazil, and therefore we decree that its Bishops shall be subject to the metropolitan jurisdiction of the Archbishop of St. Paul in Brazil. Furthermore, we establish the episcopal seat of the new Diocese of Marília in the city of Marília, from which the Diocese itself derives its name, and for this reason, we raise it to the rank of a city. The episcopal chair, however, shall be located in the temple, to the honor of God.

[*Latin ed. p. 605*]

Acta, Pontificii, Pauli XII, paragraphum 605. To the venerable Abbot Benedict, residing in that city, we address these words, whereby we elevate him, and with him, the cathedral church, to the rank and dignity befitting a cathedral. Therefore, all rights and obligations pertaining to other cathedral churches shall apply to this one. Furthermore, for the time being, all rights, privileges, and insignia belonging to the Bishop shall derive from this place; likewise, all burdens and obligations that, by common law, belong to other Bishops. Moreover, desiring to promote the greater glory and benefit of the Church of Marília, we wish to establish within it a Chapter of Canons, according to the norms set forth in other of our documents. As long as the diocese lacks a Chapter of Canons, we grant that, in accordance with canon 423 of the Code of Canon Law, diocesan consultants be chosen and utilized in its place. The Episcopal table shall consist of the revenues and offerings that the faithful are accustomed to provide for this purpose. Furthermore, we desire that, as soon as possible, at least a small seminary be established, in accordance with the sacred canons and norms established by the Holy Congregation for Seminaries and Universities, from which young men will be chosen to be sent to the Pontifical College of Piana in Brazil, in Rome, so that they may be formed under the watchful eye of the Roman Pontiff, for the benefit of the Church. Concerning the governance and administration of the diocese of Marília, the election of a Capitular Vicar or Administrator in the event of a vacancy, as well as the rights and obligations of the clergy and the faithful, and all other matters prescribed by the sacred canons, we strictly command that they be observed. Regarding the clergy in particular, we decree that as soon as these documents are demanded for execution, the clergy of that diocese shall be considered to be assigned to the diocese in which they legitimately reside. Finally, we desire that all documents and records pertaining to the new diocese, its clergy, the faithful, and its temporal goods, be transmitted from the Curia of Lins to the Curia of Marília as soon as possible, to be diligently preserved in its archives. For all of the matters above, as they have been ordered and established, we delegate the venerable Brother, the



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Apostolic Nuncio in the Brazilian Republic, or whoever presides over the execution of the Nunciature, to ensure their implementation, and we grant him the necessary and appropriate powers for this purpose, including the power to delegate any person of ecclesiastical standing, and we make it our duty to provide him with an authentic example of the completed acts of execution to be transmitted to the Sacred Consistory as soon as possible. These present documents shall be firm, valid, and effective, and shall have their full and complete effect and shall be inviolably observed by all to whom they pertain, and if anything should happen, knowingly or unknowingly, by any authority, to violate these, it shall be entirely null and void, and we decree this, notwithstanding anything to the contrary, to which we derogate from all things.

[*Latin ed. p. 606*]

Acts of the Apostolic See - Official Commentary 606, furthermore, we wish that copies, or extracts, even printed ones, provided they are signed and sealed by the hand of a public notary, and are authenticated by a person holding ecclesiastical dignity or office, should be considered entirely trustworthy, just as these very documents are. No one shall be permitted to infringe upon or contradict this decree, whether concerning division, erection, constitution, concession, subjection, mandate, delegation, derogation, or Our will. If anyone should presume to attempt such a bold act, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church, The Cardinal Prefect, E. Card. TISSERANT, Dean of the Sacred College. The Secretary, Fr. A. I. Card. PIAZZA, Secretary for Consistorial Affairs. Louis Kaas, Apostolic Protonotary. Bernard De Felicis, Apostolic Protonotary.

TO THE ECCLESIASTICAL PROVINCE OF BELEM DO PARA, AND OTHERS (MANAUS): THE EPISCOPAL SEATS OF THE AMAZON, AND THE TERRITORIAL PRELATURES OF RIO BRANCO, BLACK RIVER, JURUENSIS, LABREA, PORTO VELHO, SAINT PEREGRINE OF LAZIO IN THE UPPER REGION, SOLIMÕES SUPERIOR, TEFÉ, ARE SEPARATED FROM THE ECCLESIASTICAL PROVINCE OF BELEM DO PARA. FROM THESE, A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED, TO BE CALLED THE MANAUS PROVINCE, OF WHICH THE METROPOLITAN SEAT WILL BE THE SEAT OF THE AMAZON, WHICH SHALL HEREAFTER BE CALLED MANAUS.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

Because of that which We have received from divine authority, the mandate to govern all churches throughout the world, We diligently consider



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that their order and administration should be arranged in such a way, according to the needs of the times, so that they may be of religious benefit to the faithful.

[*Latin ed. p. 607*]

From the Acts of Pope Pius XII, 607, these matters should be considered with increasing care. Therefore, since the erection of new ecclesiastical provinces in the vast Amazon region, within the Brazilian Republic, appears to be very beneficial for the growth of the Christian religion, the venerable Father Charles Chiarlo, Archbishop with the title of Amida and Apostolic Nuncio in the Brazilian Republic, requested that we proceed with the erection of said province, for which prayers had already been upon the Holy See on several occasions. We readily accept these prayers, having consulted with our venerable Brothers, the Most Reverend Cardinals, Prefects of the Consistorial Affairs, and having considered the opinion of the Ordinaries of that region, whose interests are involved, and, where necessary, with the consent of others whose interests are involved or presumed, and after mature deliberation, by the fullness of our apostolic authority, we establish and decree the following:

I. From the ecclesiastical province of Belém do Pará, to which they previously belonged, we separate the Amazonian episcopal see and the "nullius" prelatures of Rio Branco, Rio Negro, Jurua, Labrea, Porto Velho, São Pedro de Alcântara in the Upper Acre and Purus, Solimões Superior, and Tefé; therefore, we exempt their Ordinaries from the metropolitan jurisdiction of the Archbishop of Belém do Pará for the time being.

II. We wish to henceforth call the Amazonian episcopal see Manaus.

III. From this cathedral church and from the "nullius" prelatures that we have mentioned, we erect a new ecclesiastical province, to be called Manaus, of which the metropolitan see will be Manaus, which we therefore raise to the metropolitan rank and dignity. The following "nullius" prelatures will be suffragan to this metropolitan church: Rio Branco, Rio Negro, Jurua, Labrea, Porto Velho, São Pedro de Alcântara in the Upper Acre and Purus, Solimões Superior, and Tefé; therefore, we place their Ordinaries under the metropolitan jurisdiction of the Archbishop of Manaus for the time being. To this new metropolitan church, the rights and obligations pertaining to other churches of this kind will apply. The current Prefect, and presently the venerable Father Alberto Gaudentio Ramos, who currently governs that church, is hereby constituted Archbishop of Manaus, exempt from the metropolitan jurisdiction of the Archbishop of Belém do Pará, as we have already stated, and he receives from this document the corresponding rights, privileges, and powers, as well as the duties and obligations that are legally incumbent upon all other Metropolitans: in particular, the obligation to carry the Cross before him within the limits of his ecclesiastical province and to use the sacred Pallium according to the



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liturgical laws, after which...

[*Latin ed. p. 608*]

The Acts of the Apostolic See – the official record – having been presented to the sacred Consistory and approved, the territory of the newly established ecclesiastical Province of Manaus shall be the same as that within which the episcopal seat and the prefectures, from which it was formed, are currently located. Furthermore, in accordance with the foregoing provisions and decrees, We appoint an Apostolic Nuncio in the Brazilian Republic, or he who presides over the execution of the aforementioned Nunciature, and We grant him the necessary and appropriate powers, including the authority to delegate to any person holding ecclesiastical office, any individual required for the purpose in question, and We impose upon him the duty of transmitting to the Sacred Congregation of the Consistory a true and complete record of the execution of these matters, as soon as it is permissible. We declare these present Letters to be firm, valid, and efficacious, and to have their full and complete effect, and We decree that they must be inviolably observed by all to whom they pertain, and that if anyone, by any authority, knowingly or unknowingly, should attempt to violate or contravene them in any way, it shall be entirely null and void, without prejudice to any rules in synodal, provincial, general, or universal councils, general or special apostolic constitutions and ordinances, or any other provisions of the Roman Pontiffs, Our Predecessors, or other contrary matters, even those worthy of special mention, to all of which We hereby derogate. We decree that copies or excerpts of these Letters, even if printed, but signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical office, shall be held to be entirely valid, just as if they were the original Letters presented here. To no one shall it be permitted to infringe upon or contradict this page of division, modification, constitution, erection, subjection, concession, statute, mandate, delegation, and Our will. If anyone should presume with such audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of Our pontificate. For the Holy Roman Church: E. Cardinal TISSERANT, Secretary of the Holy See. A. Carinci, Prefect of the College. Archbishop, titular of F r. A. I. Cardinal PIAZZA, Secretary for Consistorial Affairs. Bernardus De Felicis, Protonotary Apostolic. Registered in the Apostolic Archives, Volume LXXXIII, number 11.

[*Latin ed. p. 609*]

609 Acta of Pope Pius XII, Volume IV, Lagos. (Ibadan), Part B. Within the territory of the Archdiocese of Lagos, a new Apostolic Prefecture of Ibadan is established.



*Translated by churchlatin.ai, a product of Boyne Archives*

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, the Apostolic See, whose most ancient concern is the growth and progress of the Christian cause among all nations, does not delay in explaining and establishing the boundaries of ecclesiastical divisions, and scarcely has circumstances allowed for this to be accomplished.

Therefore, We intend to effect, at this time, concerning a certain region of Nigeria, where We see the Christian name flourishing more and more, to Our great joy. Indeed, after consultation with Our venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation for the Propagation of the Faith, and after the opinion of the Most Reverend Brother David Mathew, holding the title of Archbishop of Apamea in Bithynia, and also his Apostolic Delegate in British East and West Africa, and also the Most Reverend Brother Leo Taylor, Archbishop of Lagos, We have decided as follows.

Separating a territory from the Archdiocese of Lagos, We form and establish a new Apostolic Prefecture, comprising the entire civil district of Ibadan, and a part of the civil district of Oshogbo, up to the river "Shasha." This new Prefecture will be called after the city, which is the principal city of the region, Ibadan.

To this new Prefecture, which, for Our own and for the benefit of the Apostolic See, We entrust to the Society of Missions to the Africans, which is already operating successfully within the Archdiocese of Lagos, We grant the rights and privileges that are commonly granted to Apostolic Prefectures. Furthermore, the rights, honors, and powers pertaining to its then-Prelate will derive from this, as will the burdens and obligations that are, by common law, incumbent upon Apostolic Prefects.

All of the above, as arranged and established, We declare to be ratified and valid, and We command that nothing whatsoever be held to the contrary. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect as if they were these very Letters, provided that they are signed by the hand of a public notary and are sealed with the seal of a person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 610*]

Acts of the Apostolic See - Official Commentary 610, Ostia. To no one is it permitted to violate or contradict this decree concerning the division, erection, constitution, commission, statute, and will of Ours. But if anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirteenth day of the month of March, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, The Cardinal Secretary of State, E. Card. TISSERANT,



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Prefect of the Sacred Congregation for the Propagation of the Faith, P. Card. FUMASONIBIONDI, Dean of the Sacred College, Ludo vicus Kaas, Apostolic Protonotary, Bernardus De Felicis, Apostolic Protonotary, Loco £B Plumbi, Registered in the Archives, Volume LXXXHI, number 61. V, DIOCESES OF LIBERAE URBIS AND BOËNSIS (MAKENENSIS), THE DIOCESES OF LIBERAE URBIS AND BOËNSIS ARE DIVIDED AND A NEW APOSTOLIC PREFECTURE, (MAKENENSIS), IS THEREFORE ERECTED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE CHRISTIAN PEOPLE, who reside in the vast territory and have made remarkable progress in the practice of religion, it is sometimes necessary to consider dividing the territory in order that its administration may be more suitable, and that each part may be entrusted to a pastor. With a willing heart, following the opinion of our venerable Brother, the Most Reverend Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith, and supplementing what is necessary, and with the consent of those whose interests are involved, with certain knowledge and with the fullness of Our apostolic power, We decree the following. From the diocese of Liberae Urbis and Boënsis, in the territory of Sierra Leone in British West Africa, where the Christian name has spread widely, the entire civil province,

[*Latin ed. p. 611*]

We shall separate the northern district and, from it, establish and erect a new Apostolic Prefecture, which, from the city of Makeni of that region, where the Ordinary will establish his seat, shall be called "Makenensis." To this new Prefecture, which, according to Our will and that of the Apostolic See, we entrust to the Society of Saint Francis Xavier for foreign missions, which is already operating there with great success, we grant the rights and privileges that commonly belong to Apostolic Prefectures. Furthermore, the rights, honors, and powers pertaining to the then-current Prelate shall derive from this, as well as the burdens and obligations that, by common law, pertain to Apostolic Prefects. All of these things, as above established and decreed, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we wish that these Letters, whether transcribed, excerpted, or printed, but always signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if they were these very Letters presented here. It is not permitted to anyone to infringe upon or contradict this expression of Our will. If anyone should presume, with audacious temerity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, on the third day of the month of April, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church,



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Cardinal P. Fumasoni Biondi, Secretary. Prefect of the Congregation for the Propagation of the Faith, Francis Hannibal Ferretti, Apostolic Protonotary. Albert, Apostolic Protonotary. Registered at the Office of Plumbi, Registry in Cane. Ap. vol. LXXXIII, n. 82. Serafini, Apostolic Protonotary.

[*Latin ed. p. 612*]

Apostolic See - Official Commentary 612. APOTOLIC LETTER: TO THE PARISH AND TOWN OF SAINT BERNARD, IN THE ARCHDIOCESE OF BOGOTÁ, COLOMBIA, DECLARING THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, ITS PRINCIPAL PATRON SAINT. PIUS PP. XII. For the perpetual memory of the matter. Men, in the vicissitudes of this life, do not find a more suitable path to salvation than by cultivating the Blessed Virgin Mary, the Mother of God, in the manner of children. This is what we have learned, and for this reason, the citizens of the town of Saint Bernard, within the boundaries of the Archdiocese of Bogotá in Colombia, who venerate the Divine Mother, Assumed into heavenly glory, with religious devotion and the highest honors, have made known to us. Therefore, the Venerable Brother Chrysanthus Luque, the Prelate of that See, addressed prayers to us, so that we might deign to declare the Blessed Virgin Mary, Assumed into Heaven, the Patron Saint of that place. These requests, with a willing heart, we have resolved to fulfill, to the best of our ability in the Lord, in order to increase and promote such devotion. After hearing from our Venerable Brother Clemente, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Congregation for Sacred Rites, and after carefully considering all the circumstances of the matter, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we hereby establish and declare, by these Letters, for all time, the Blessed Virgin Mary, Assumed into Heaven, to be the principal Patron Saint of the parish and town of Saint Bernard, within the boundaries of the Archdiocese of Bogotá in Colombia, in heaven among God, with all the honors and liturgical privileges that rightly belong to the principal Patron Saints of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall, now and in the future, fully suffice for those to whom they pertain, or may pertain, and shall be duly judged and defined.

[*Latin ed. p. 613*]

The Acts of Pope Pius XII, page 613, state that this decree shall be valid from now on and forever, and that if anything contrary to these provisions should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it shall be null and void. Given from the Vatican, under the Fisherman's Ring, on the fourth day of the month of October, in the



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year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, to the Reverend Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, this is granted: To the parish church dedicated to Saint Teresa, Virgin, consecrated in the esteemed city, are conferred the honors and privileges of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — As the principal seat of the Christian religion and the supreme center of pastoral care, it was fitting that the esteemed Rome should also excel in Carmelite piety. And so it has come to pass that in that region of the city where, in ancient times, the luxurious gardens of Sallust were located, and where the holy martyrs Cyriacus, Largus, and Smaragdus, with their shed blood, attained the glorious palm of martyrdom, there has arisen a magnificent church dedicated to Saint Teresa, of the illustrious Order of Carmelites, and of another nearby author. The imposing size of the building is conspicuous and remarkable, and in it, the "Romanesque-Lombard" style seems to be perfectly and completely realized. The brickwork, distinguished by decorations of Tiburtine stone, presents a certain solemn beauty. The altars, located in the tripartite structure of the church and dedicated to the principal saints of the religious family that we have mentioned, are skillfully constructed and, with their gleaming white marble, add greatly to the church's splendor. Furthermore, as the principal church of the Order of Discalced Carmelites, its superiors, the parish administrators, and the members who dedicate themselves to divine studies, perform their sacred duties in such a way that nothing seems to be lacking which would contribute to the dignity of the house of God and the splendor of its rites. Also, the Third Order of Carmelites, from Italy and from the entire Catholic world, have a confraternity dedicated to the Infant Jesus of Prague, which has its main seat established there. Moreover, the heavenly patroness of sacred expeditions, for the propagation of the religion, is Saint Teresa.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Official Commentary. The devotion to Saint Teresa of Jesus, almost as if in a domestic setting, is greatly fostered in that church. Furthermore, it is a matter of no small merit that the zeal and study of divine things are present among the clergy who frequent the church, and among whom the heavenly sacraments, especially the celestial food, are abundantly dispensed. Since this church has attained such a high degree of commendation, and since the fiftieth anniversary from the laying of the cornerstone is now approaching, prayers have been presented to Us that We might bestow upon it the title and status of a Minor Basilica. These requests, confirmed by the broad support of Our Venerable Brother Adeodati Giovanni, Cardinal of the Holy Roman Church, Bishop of Sabina and Mandelensis, and of other members of his Order, and in accordance with Our will for the Carmelite family, We benignly decide to fulfill. After



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hearing Our Venerable Brother Clemente, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation for Sacred Rites, and after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in all respects, We consecrate the church to God in honor of Saint Teresa, Virgin, in the Eternal City, and We bestow upon it the title and dignity of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing this honor. Notwithstanding any contrary provisions. We decree, We establish, We ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they apply, or who may apply to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is contrary to these, by anyone, knowingly or unknowingly, shall be considered void from this moment. Given from the Vatican, under the Fisherman's Ring, on the twenty-ninth day of the month of October, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Lord Cardinal Gildo Prunola, Prefect for the Diplomatic Office, entrusted with the dispatch of Pontifical affairs.

[*Latin ed. p. 615*]

Acta Pontificia, Pius XII, 615, III, BEATA MARIA, patrona principal de la ciudad y parroquia comúnmente llamada "Purchena", (de Monte Carmel). Dentro de los límites de la diócesis de Almería. Para la memoria perpetua de este asunto, Pío XII. La piedad de los españoles hacia la Santísima Virgen María ha sido manifestada de muchas maneras a lo largo de los siglos, y ha sido ferviente, ardiente y activa. Una devoción especial ocupa un lugar destacado, que es la que venera a la Virgen María bajo la invocación de "Decor Carmeli" o "de Monte Carmel", tanto por su antigüedad como, sobre todo, porque muchos documentos pontificios confirman los privilegios especiales que Ella misma prometió para las almas en el purgatorio. En España, dentro de los límites de la diócesis de Almería, existe un lugar llamado "Purchena", donde los ciudadanos han demostrado, desde tiempos antiguos y hasta el día de hoy, un gran respeto por la Santísima Virgen de Monte Carmel, de tal manera que la han tenido como su patrona en necesidades privadas y públicas, y en tiempos adversos. Para que tanta piedad mariana de los fieles sea coronada con el beneplácito y la recompensa apostólicos, el Venerable Hermano Alfonso Rodríguez García, Obispo de Almería, habiendo escuchado los votos del clero, de los notables y de todos los ciudadanos de la mencionada ciudad, nos solicitó que nos dignáramos confirmar y declarar benignamente a la Beata Virgen María del Carmelo como la celestial patrona de la ciudad de "Purchena". Nosotros, que hemos publicado muchas cosas sobre nuestra particular devoción a la Virgen del Carmelo, cuya Sagrada Escapulario hemos usado desde la



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infancia, y que, en el séptimo siglo desde la institución de este Santo Insignia, hemos decidido aceptar libremente peticiones de este tipo. Después de haber escuchado a nuestro Venerable Hermano Clemente, Cardenal de la Santa Romana Iglesia, Arzobispo de Velletri y Pro-Prefecto de la Sagrada Congregación de Ritos, y después de haber considerado cuidadosamente todos los aspectos del asunto, con certeza y deliberación madura, y por la plenitud de nuestro poder apostólico, por el tenor de las presentes cartas y de manera perpetua, confirmamos y declaramos a la Santísima Virgen María "de Monte Carmel" como la principal patrona de la parroquia, comúnmente llamada "Purchena", situada dentro de los límites de la diócesis de Almería, ante Dios, y la constituimos con todos los honores y privilegios litúrgicos que corresponden.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616 thrones rightfully belong. Contrary obstacles do not impede them in any way. We decree, establish, and decide that these present Letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effects; and that they shall fully support and be applicable to those to whom they apply, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should happen to be attempted. Given from the Palace of Gandulf, under the seal of the Fisherman, on the twenty-ninth day of the month of October, in the year 1957, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Prugnola, Pontifical Regent of the Office for the Dispatch of Diplomatic Affairs, IV. SAINT BARBARA, V, E. T. M., IS CHOSEN AS THE HEAVENLY PATRONESS FOR ITALIAN SOLDIERS, SAILORS, MECHANICS, AND THOSE ADDICTED TO EXTINGUISHING FIRES. PIUS PP. XII For the perpetual memory of this matter. — It was customary for the Roman Pontiffs, in order to foster piety and ward off dangers, to establish certain heavenly Patrons for specific orders, whose protection the faithful would invoke and from whom they would receive an example. However, it often happened that, moved by some divine impulse, these same individuals would spontaneously choose their heavenly Patrons, whom the supreme authority would later confirm. Nor is it otherwise with that Virgin of Nicomedia, Barbara, whose "martyrdom" from the earliest times of the Church so moved the minds of the faithful, both in the East and in the West, that she was held as both a wonderful example of fortitude of spirit and a sign of Christian victory. For, as pious and ancient tradition recounts, when she was enclosed in a tower, she suddenly underwent a glorious martyrdom, struck by a sudden lightning bolt from heaven. Therefore, soldiers, especially those who use pyrotechnics, have not inappropriately adopted her as



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their Patroness. Also, in the Holy City, the soldiers themselves, entrusted with the protection of the Arch of Saint Michael, entrusted themselves to the powerful protection of Saint Barbara, and, through certain spiritual works and privileges.

[*Latin ed. p. 617*]

The Acts of Pope Pius XII, page 617, state that the Roman Pontiffs, having granted certain privileges, ordered that the Holy Mass be celebrated for the aforementioned martyr at the altar dedicated to the same saint in the nearby church of Santa Maria in Transpontina. Furthermore, historical and ecclesiastical sources confirm that Saint Barbara was already chosen as the patron saint by soldiers subjected to military torments since the year 1629, and later also by soldiers of the engineering corps, as well as by sailors and those dedicated to extinguishing fires. After mature consideration of all these matters, it seemed fitting to the Venerable Brother Charles Albert Ferrerò, Archbishop with the title of Trebizond and Ordinary Military Bishop for Italy, to present the aforementioned petition of the soldiers, and we deemed it proper to implore that the same martyr, their heavenly patron, might be benignly confirmed by our supreme authority. Therefore, following in the footsteps of our predecessors, and so that the piety of the aforementioned soldiers, which we have mentioned, might not lack a fitting reward, but rather might be increased ever more, not without spiritual benefit for souls, we have decided to grant this petition with a willing heart. Therefore, having heard the Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for Rites, and with our certain knowledge and mature deliberation, and with the fullness of our Apostolic authority, by the force of these present letters and forever, we declare Saint Barbara of Nicomedia, Virgin and Martyr, to be the principal patroness before God of the soldiers of Italy, whether of the infantry, or of the engineers, or of the sailors, or of those dedicated to extinguishing fires, and we bestow upon her all and every liturgical privilege and honor that rightly belong to the principal heavenly patrons. Notwithstanding any objections to the contrary. These things we decree, establish, and ordain, and we declare that these present letters shall remain forever valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully observe them now and in the future; and that it shall be rightly judged and defined accordingly; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourth day of the month of December, in the year 1951, in the thirteenth year of our pontificate. By special mandate of the Most Holy Lord Cardinal Gildo Brugnola, concerning public affairs of the Church.



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Office of Pontifical Acts, vol. XIX, no. 12, 6-9-1952. To be forwarded to the Diplomatic Office.

[*Latin ed. p. 618*]

Acts of the Apostolic See - Official Commentary 618. LETTERS I TO THE MOST REVEREND FATHER THEODOR, TITULAR BISHOP OF SAINT CHRYSOGON, CARDINAL PRIEST OF [laudi], ARCHBISHOP OF VIENNA, CELEBRATING THE FIFTIE Anniversary OF HIS ORDINATION TO THE PRIESTHOOD. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. — We have learned that these faithful, led by the clergy, have rightly decided to celebrate with solemn ceremonies this happy occasion of your completion of the fiftieth year since your ordination to the priesthood. That exalted office, which divine Providence conferred upon you with the order of the priesthood, you have faithfully and constantly sustained throughout this long series of years, inflamed with a special piety towards God and a singular charity towards your neighbors. Having begun your priestly ministry, you diligently fulfilled the important duties entrusted to you in the prime of your life, especially as an ordinary professor and also as a distinguished rector in the theological faculty of the University of Vienna, and also fulfilling the office of rector in the College of Saint Thomas and in the church of the Sacred Heart. Furthermore, you undertook special studies and explorations in the region of Palestine, and you were the director of the Austrian House for promoting pious pilgrimages to the Holy Land, and you founded the association for sacred missions, which bears the title "Regina Apostolorum." Your erudition and your concern for souls are also evident in the various theological writings published by you, as well as in the commentaries on the Gospels. And after, twenty years ago, you were appointed Metropolitan of Vienna and adorned with the Roman purple, that emblem, imprinted on your coat of arms, "to serve in charity," shone forth in a more eminent and wider field. Indeed, you have devoted no small amount of time to assisting the poor and needy and other afflicted people, so that these faithful are bound to you with the closest bonds of love and gratitude. And after the most terrible war, you are especially praised for having dedicated yourself entirely to healing the wounds of the young; and excellent documents attest to this diligence, including several churches carefully restored, especially the cathedral, restored with diligent work and splendid art. And among these other praises, we recall with pleasure...

[*Latin ed. p. 619*]

Acts of Pope Pius XII, 619. Remembering with gratitude the long and useful service you have rendered in your sacred and pastoral ministry, we, your beloved Son, offer you our heartfelt congratulations, earnestly praying to God that He may enrich you with heavenly gifts and preserve you, along



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with the flock entrusted to you, for many years. In the meantime, that this festive day may be more salutary for the Christian people, we grant you, at your request, the faculty to, after the Sacred Pontifical ceremony, bless the faithful in Our name and with Our authority, offering them a plenary indulgence, to be obtained according to the accustomed conditions of the Church. May the Apostolic Blessing, which we impart to you, our beloved Son, to your Auxiliary Bishop, as well as to the clergy and the faithful, entrusted to your care, be a pledge of divine graces and a witness of Our particular charity. Given in Rome, at Saint Peter's, on the 29th of June, in the year 1952, in the fourteenth year of Our Pontificate. PIUS PP. XII.

TO THE DISTINGUISHED M. CAROL FLOR Y, PRESIDENT OF THE ASSOCIATION OF CATHOLIC CONVENTIONS ("SOCIAL WEEKS") IN FRANCE.

Following the tradition of the great economic and social themes of your annual assemblies, the 39th Social Week, which will soon be held in Dijon, proposes to address one of the problems that undoubtedly conditions social and international peace today: "Wealth and poverty." This contrast, intolerable to Christian conscience, has struck you in the spectacle of the modern world, and you will seek a remedy in the increase and better distribution of national income. The question is not new. Already Our immediate Predecessor, taking up the teaching of Leo XIII, wrote in 1931: "It is important to give to each what is his due, and to bring back to the norms of the common good or of social justice the distribution of the resources of this world, of which the glaring contrast between a handful of rich and a multitude of the poor testifies, in the eyes of every man of heart, to serious disorders." - 1 And Pius XI invited those in charge to "put everything in order" so that the wealth created in such abundance in our industrial age may be more equitably distributed.

1. Encyclical Quadragesimo Anno, A. A. S. XXIII, 1931, p. 197.

[*Latin ed. p. 620*]

The Acts of the Apostolic See – Official Commentary 620, certainly rejoices in recognizing that, for several decades, thanks to persistent efforts and the progress of social legislation, the disparity of conditions has been considerably reduced, and sometimes in notable proportions. However, this problem has taken on a new urgency following the war: it now presents itself on a global scale, where inequalities are still striking, and it is exacerbated by new desires that a heightened awareness of inequalities between peoples, between classes, and even among members of the same class, awakens in the hearts of the masses. Moreover, We Ourselves, on several recent occasions, have deplored the intolerable increase in luxury expenses, superfluous and unreasonable expenditures, which stand in stark contrast to the poverty of a great number, whether among the working classes of cities and countryside, or among the multitude of those who are



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considered economically weak. "To what you can and must aspire," today as yesterday, "is a more just distribution of wealth. It is and remains a point of the program of Catholic social doctrine." Therefore, one can only encourage the Social Week of Dijon to address this very serious problem with realism, and to study, from economic and social, national and international perspectives, possible and prudent solutions in the light of the doctrine of the Church. It will do so, in this university city of ancient renown, thanks to the collaboration of experienced scholars, and it will surely find wise counsel from the pastor of the diocese that welcomes it. When addressing this theme of wealth and poverty, one cannot fail to recall the timeless lessons of Scripture regarding those who possess resources here on earth and are so easily tempted to indulge in them and abuse them? The entire Gospel calls for detachment as a condition for salvation, and the disciple of Jesus learns to consider the goods of this world as oriented towards spiritual life and a higher perfection; there is no greater misery for man than to place his hopes in the possession of these perishable treasures: "For it is difficult for those who have wealth to enter the Kingdom of God!... Blessed are you who are poor, for the Kingdom of God is yours... but woe to you, rich, for you have your consolation!" What then shall be said of the wealthy oppressors against whom St. James hurls his solemn imprecations: "Behold, the wages of the laborers, which you kept back, cry out against you, and the cries of the harvesters enter into the ears of the Lord of Sabaoth."

[*Latin ed. p. 621*]

Acta Pontificum, Pius XII, 621, "qui fauché vos champs, et les cris de ces moissonneurs sont parvenus aux oreilles du Seigneur des Armées." 5. Une telle doctrine évangélique élève singulièrement le débat. Quel que soit l'objet propre de sa réflexion, le penseur catholique est établi dans une souveraine liberté spirituelle par rapport aux attraits de la richesse, tant celle qu'il possède que celle qu'il envie. Il professe l'estime de la pauvreté chrétienne, le respect et le service du pauvre qu'honore Jésus-Christ; il se défend des séductions d'un égalitarisme irréel, mais se garde, sur le conseil de Saint Jacques, de jamais faire acception des personnes du fait de leur condition de fortune; il n'oublie pas non plus que, dans la vision chrétienne d'une société où la richesse serait mieux distribuée, il y aura toujours place pour le renoncement et la souffrance, héritage inévitable mais fécond ici-bas, qu'en vain une conception matérialiste de la vie ou l'illusion d'une justice parfaite durant ce pèlerinage terrestre voudraient rayer des perspectives humaines. Enfin, face à la multitude des indigents dont la détresse crie vers le ciel, l'appel pressant de Saint Jean lui trace son devoir: "Si quelqu'un possède les biens de ce monde et que, voyant son frère dans le besoin, il lui ferme ses entrailles, comment l'amour de Dieu demeurerait-il en lui?... Ne nous trompons pas en paroles et de langue, mais en actes et en vérité." 7. Comment donc, dans le monde contemporain,



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inscrire cette charité effective et efficace dans l'ordre économique et social, comment l'inscrire d'abord en termes de justice, car, pour être authentiquement vraie, la charité doit toujours tenir compte de la justice à instaurer et ne pas se contenter de pallier les désordres et les insuffisances d'une injuste condition? La fin de l'organisme économique et social, à laquelle il faut ici se référer, est de procurer à ses membres et à leurs familles tous les biens que les ressources de la nature et de l'industrie, ainsi qu'une organisation sociale de la vie économique, ont le moyen de leur procurer. Et, précise l'Encyclique Quadragesimo Anno, "ces biens doivent être assez abondants pour satisfaire aux besoins d'une honnête subsistance et pour élever les hommes à ce degré d'aisance, qui, pourvu qu'on en use sagement, ne met pas obstacle à la vertu, mais en facilite au contraire grandement l'exercice." 8. Or, s'il est vrai que, pour satisfaire à cette obligation, le moyen le plus sûr et le plus naturel est d'accroître les biens disponibles par un sain développement de la production, encore faut-il, dans...

[*Latin ed. p. 622*]

Acta Apostolicae Sedis - Official Commentary 622: The pursuit of this effort must continue, and care must be taken to justly distribute the fruits of the labor of all. "If such a just distribution of goods were not realized, or were only imperfectly ensured, the true purpose of the national economy would not be achieved; for, whatever the opulent abundance of goods available, the people, not being called to participate in them, would not be rich, but poor." 9. This basic distribution is originally and normally realized through the continuous dynamism of the social and economic process that We have just described; and for many men, this is the origin of wages as a reward for their work. But it must not be forgotten that, from the perspective of the national economy, this wage corresponds to the income of the worker. Employers and workers are here cooperators in a common endeavor, called to live together from the net and overall benefit of the economy, and, in this respect, their mutual relationships do not in any way place one in the service of the other. "To receive one's income," We said, "is a prerogative of the personal dignity of anyone, in one form or another, who contributes productively to the yield of the national economy." 10. But now that all, so to speak, "eat at the same table," it seems equitable, while respecting the diversity of functions and responsibilities, that the shares of each should be in accordance with their common human dignity, that they should, in particular, allow a greater number to access the independence and security that private property provides, and to participate with their families in the spiritual and cultural goods to which the goods of the earth are ordered. Furthermore, if employers and workers have a common interest in the sound prosperity of the national economy, why should it not be legitimate to attribute to the workers a just share of responsibility in the constitution and development of this economy? This observation that



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We made formerly 11 is all the more opportune, since, in the difficulties, insecurities, and solidarities of the present time, economic decisions are sometimes imposed on the country, which engage the future of the national community and often even the future of the community of peoples. These few reflections already show the difficulty of a sound distribution: to meet the demands of social life, it cannot be abandoned to the blind play of economic forces, but must be considered at the level of the national economy, for it is there that 9, 10, 11: See Radio Message of June 1, 1941. Address of May 7, 1949 to the members of UNIAPAC. Cf. Address of May 7, 1949 to the members of UNIAPAC.

[*Latin ed. p. 623*]

Acta, Pontificii Pauli XII, 623, manifestat perspicaciter finem quem sequendum est in opere pro bono communi temporali. Quod si aliquis ita res considerat, ad interrogandum peragitur de functionibus, quamquam normalibus et limitatis, quae Rei Publicae in his rebus tribuentur. Primum, officium augendi productionem et eam sapienter proportionandi ad necessitates et dignitatem hominis, primum locum tenet quaestionem ordinis oeconomiae in capitulo productionis. Attamen, sine potestate sua oppressiva legitime autonomiae initiorum privatorum substituen, Res Publicae hic munus coordinationis indubitabile habet, quod magis imponitur in intricatione condicionum praesentium, praesertim socialium. Praesertim, non sine auxilio eorum, politica oeconomica integra constituere potest, quae cooperationem activam omnium favorit et augendae productionis operum, quae fons directus est reditus nationalis. Et, si cogitamus de tam multis divitiis quae dormiunt vel perierunt in prodigio, sed quae, si redintegratae, ad bonum omnium contribuere possent, per usum iudicium et fructuosum, nonne est etiam servire bono communi, si opportuniter ad renovandam fidem, ad excitandam pecuniam, ad deterrendum egoismum, et sic ad melius aequilibrium vitae oeconomicae, contigerit? Sed etiam proprietas est Rei Publicae ut caveat ut pauperes injuste non laedantur. In hoc, doctrina Nostrorum praedecessorum firma est: in protectione iuribus privatorum, gubernatores maxime de debilibus et indigentes curare debent: "Classis dives, observabat Leo XIII, se quasi munimentum divitiarum suarum facit et minus indiget protectione publica. Multitudo indigens, contra, sine facultatibus ad se tutandam, praesertim super patrocinium civitatis sperat." Sic, coram insimilitudine quae augetur in numero familiae, cuius status precarius periculum ponit ad res materiales, culturales et spirituales, hae institutiones, ab annis paucis, conantur corrigere mala flagrantiora quae ex distributione nimis mechanica reditus nationalis oriuntur. Concedendo legum libertatem administratoribus privatis vitae oeconomicae, hae institutiones, ipsae satis independentes a potestate politica, pro massa parvorum mercenariorum et pauperum omnium generis, compensationem indispensabilem fieri



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possunt malis quae ex ordine oeconomico vel pecuniario oriuntur. Sed oportet ea cum prudentia studere, et non esset possibile se obstringere.

[*Latin ed. p. 624*]

Acta Apostolicae Sedis - Official Commentary 624, without reservation, in a path where the excesses of taxation risk compromising the rights of private property, and where the abuses of collective security could harm the rights of the person and the family. Thus, equally distant from the errors of liberalism and statism, the Church invites you to continue your research along the path that she has traced many times. "The great misery of the social order," We recently said, "is that it is neither deeply Christian nor truly human, but only technical and economic, and that it does not rest on what should be its basis and the solid foundation of its unity, namely, the common nature of men and the sonship of God by the grace of divine adoption." May the work of this Social Week cast a serene light on this whole set of problems, the repercussions of which are considerable. May God remove from the wealthy the spiritual pitfalls of wealth, from the working class the inhumane trials of poverty, and draw both to the evangelical spirit of poverty and service, and allow all to accomplish, under more balanced conditions of economic and social life, the work that is alone necessary, namely, their salvation! It is with this hope that, from a very paternal heart, We invoke a wide outpouring of divine graces upon the upcoming sessions of your Social University, and We grant to you, and to all the masters and auditors of the Week, Our Apostolic Blessing. From the Vatican, July 7, 1952. PIUS PP. XII.

TO THE MOST EXCELLENT FATHER, BERNARD, TITULAR BISHOP OF THE HOLY APOSTLES ANDREAS AND GREGORY AT CLIVIUM SCAURI, IN THE HOLY ROMAN CHURCH, CARDINAL GRIFFIN, ARCHBISHOP OF WESTMINSTER:

(**WITH THE IMAGE OF THE HOLY ROSARY**)

**TO THE FAITHFUL OF ENGLAND, FOR CELEBRATION.**

We have learned with paternal interest, Beloved Son, of the Family Rosary Crusade which is being conducted in the Archdiocese of Westminster and in the Dioceses of Southwark and Brentwood, under the direction of Our beloved son, Patrick Peyton. Never before has the world been so direly in need of prayer as at this time.

*Discours du 31 Janvier 1952 à l'Union Chrétienne des Chefs d'entreprise d'Italie.*

[*Latin ed. p. 626*]

Acta Apostolicae Sedis - Official Commentary 626 ADDRESS to those



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who will participate in the international convention, concerning the study at Rome of the office of Catholics in international affairs.

We gladly welcome you, beloved sons and daughters, who during these days have dedicated yourselves to the study of the problem, "Catholics and international life." Much has already been said and discussed on this subject, both in the theoretical and practical realms. We ourselves, on repeated occasions – namely, when participants in Congresses, aimed at promoting European unification and the rapprochement of states in a higher cultural and political unity, were gathered around Us – have expressed Our thoughts on this matter. Therefore, in this general audience, we can only offer a few brief observations.

International unification is making significant progress, despite the not easily overcome psychological obstacles. Indeed, technology, economics, politics, and the necessity of a common defense urge and seem to be able to achieve their goals.

To the Church and to Catholics in the various countries, this very fact entrusts a duty, which requires vigilant attention and serious care. Catholics are, above all, extraordinarily suited to collaborate in creating an atmosphere, without which a common international action cannot have either consistency or prosperous growth. This is the atmosphere of mutual understanding, whose fundamental elements can be indicated as follows: mutual respect, reciprocal loyalty, which honestly recognizes to others the same rights that are demanded for oneself, and a disposition towards benevolence towards the children of other peoples, as towards brothers and sisters. Catholics throughout the world should properly live always in this atmosphere. They themselves are united in the fullness of their faith, and therefore in that which is most important, most intimate, and most dominant for man, as well as in the influence of their faith in social and cultural life.

Furthermore, Catholics are educated from childhood to consider all men, from any region, nation, and color, as creatures and images of God, as redeemed by Christ.

[*Latin ed. p. 627*]

And the Holy Fathers, Pope Pius XII, called to eternal destinies, to pray for them and to love them. There is no other group of human beings that presents such favorable presuppositions, in breadth and in depth, for international understanding. With this, naturally, a great responsibility also rests upon Catholics: they must, above all, feel called to overcome and conquer all national limitations and to seek a true fraternal encounter between nation and nation. We have already observed on other occasions how necessary it is, if one does not wish to poison every mutual approach, a respectful reserve and regard for the healthy particularities of individual peoples. Now, we would like to add: We fear that every civilization, which,



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while indeed striving to preserve the good earthly effects – and there are truly many – of the ancient Christian civilization, but which rejects, openly or subtly, the true essence of this, is irrevocably destined to become a victim of the assaults of materialism. You know the efforts that are being made to form a European culture, in character, in spirit, in soul, that is not Christian. You, children of the Church – and you are not few nor weak in Europe – have the holy duty to oppose such tendencies. You will render the future of Europe the greatest service if you succeed in ensuring that genuine Christian culture, based on the Catholic faith, finds respect for its freedoms and its faculties everywhere, or at least a fully recognized right of citizenship. May such be your steadfast efforts and your unmistakable hopes!

*TO THE FAITHFUL OF THE REPUBLIC OF COLOMBIA, GREETINGS ON THE OCCASION OF THE FIRST NATIONAL CONVENTION OF CATHOLIC WORKS, AND SIMULTANEOUSLY, RENEWING OUR DEVOTION TO THE MOST HOLY HEART OF JESUS.*

Beloved children, Colombian Catholics, those of you who hear Me from the high mountains and plains of the interior, as well as those who hear My voice in the pleasant valleys of the central lands or on the coasts bordering both seas. It is your Father in Rome who speaks to you: it is the Vicar of Christ, who addresses you at a grave moment in your history. By divine providence, you have just celebrated the First National Assembly of your Catholic Works – a great gathering of forces. *Given on the 20th day of the month of June in the year 1952.*

[*Latin ed. p. 628*]

Acts of the Apostolic See - Official Commentary 628: vice of the apostolate – and one of whose aims has been that "Crusade of Peace," which you are today renewing with your consecration to the Most Sacred Heart of Jesus. Therefore, do we need to say how much love, how much joy, we felt in immediately acceding to your desire to hear a word from Us today, precisely today, when We ourselves were eager to pronounce it? For Colombia is experiencing difficult hours, the gravity of which has been sufficiently emphasized by the common voice of your Pastors. The demon of discord and violence, not satisfied with dividing the entire world into two factions that glare at each other with hatred, desires also to divide you and to hurl you against each other, as if you were the most bitter enemies, rather than brothers. Will his pernicious attempt succeed? Will he transform your homeland into a field of fratricidal strife? Will he be able to sink the great name of Colombia to such an extent? Colombia is a people of ancient civilization, whose history We ourselves have often linked to that of those ancient and valiant champions – Quesada, Ojeda, de la Cosa, Belalcázar – whose heroic impetus opened the first gates of the New World. Colombia is a symbol of culture, authentic and of good law, as would be demonstrated – since we are speaking in eloquent Spanish – simply by



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recalling the names of the Caros, of Cuervo, of Marfoquín, or of Gómez Restrepo, to mention only the first that come to Our lips. But Colombia, above all, to whom We have referred as the gateway to faith and civilization, the garden of the Virgin, is synonymous with religiosity, with genuine and lived Catholicism, with a land chosen, where Our Holy Religion is preserved in all its splendor. Is it not in Colombia that, in such critical circumstances, "the peacemaking action of the Church" has been invoked by all? Well, here it is; here it is: the Church of Christ, through the mouth of its visible head, invites all Colombians to peace, in order and justice, in fidelity to the doctrine of Jesus Christ; to that peace – the only true and possible peace – which begins with the pacification of the soul with God, which is based on feelings of fraternity and concord, and which, overcoming the base instincts that strive to disturb it, firmly rises on the solid foundations of love and charity. And precisely for this reason, most beloved Colombians, our confidence. 1 cfr. Discurso e Radiograma, 14 de Noviembre, 1950. 2 cfr. Discurso e Radiograma, 16 de Julio, 1946.

[*Latin ed. p. 629*]

Acta Pii Pp. XII 629: "It is great; because peace is founded on charity and love, and you close this 'Crusade of Peace' by renewing your consecration to that most sweet Heart, symbol, center, and organ of that supreme and divine charity, which first reconciled us with the Father, and then, infusing itself into our hearts, teaches us to surpass all other loves and to feel ourselves as brothers. To this Divine Heart, most beloved children, from which you acknowledge having received such great benefits, we entrust all your problems and difficulties, in the name of the Church which sprang from its open wound, and to which you, as devoted children, have appealed, so that through prayer and penance, through the intensification of Christian life, through devotion to the Mother of Heaven, and through fidelity to your pastors, you may finally find the paths of peace. It has been said, and it is true, that Colombia is a unique land where, due to the diversity of altitudes, the exquisite distribution, and the very latitude, there is such an enchanting diversity of climates and environments that any citizen, coming from any part of the world, can find in it a pleasant corner to live according to his pleasure; and would it be possible that the land which offers a welcoming home to the entire universe would be ungrateful to its own children? It has also been said that the Colombian character, by its very foundation of culture and religiosity, is immediately distinguished by a certain openness, courtesy, and moderation, which makes its fortunate possessor enterprising without imprudence or fear, and welcoming without pretense or reserve; and would it be admissible that such a people would allow themselves to be swept away by the landslides of anarchy, where nothing would remain, neither of parties, nor of society, nor of anything at all? The Most Sacred Heart of Jesus will not allow it; the Virgin of Chiquinquirá,



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your Queen, will not consent to it; it will not be so, if you remember what you owe to yourselves; there will be no such thing, if you wish to hear the voice of your Father, who is speaking to you, and in whose heart there is so much room for your aspirations. The blessing of Heaven, which we usually invoke at the end of our words, wishes to be a pledge of the best graces from above. We would never want to exclude any of you, most beloved children of Catholic Colombia; but this time, Our paternal Blessing, which we give to you all with the greatest affection, wishes above all to be a promise of peace; of a peace – a most precious gift, a grace that is the source of graces – which may serve as comfort to your spirit, as security in your life, and as a certain guarantee of happiness and progress in the future."

[*Latin ed. p. 630*]

Acts of the Apostolic See - Official Commentary 630 ACTS OF THE HOLY CONGREGATIONS SACRED CONSISTORY i SÃ£o Paulo - Taubaté DECREE OF BOUNDARY ADJUSTMENT.

Within the Republic of Brazil, within the boundaries of the diocese of Taubaté, but subject to the archdiocese of SÃ£o Paulo, there exists a parish called "da Conceição Aparecida." Furthermore, since the Most Reverend Father Carmelus, Cardinal of Vasconcellos Motta, Archbishop of SÃ£o Paulo, is endeavoring to build a new and more splendid church in that same parish, a more ample territorial area must be available. Regarding this matter, after having received requests, the Apostolic See recently urged that the boundaries of the aforementioned parish be altered and expanded, both for the archdiocese and for the diocese, through the adjustment of these boundaries. Our Lord, Pope Pius XII, considering the petition to be meritorious for the spiritual good of the faithful, deemed it fitting to grant it. Therefore, having considered the favorable opinion of His Excellency, Father Charles Chiarlo, titular Archbishop of Amideni and Apostolic Nuncio in the Republic of Brazil, and with the consent of His Excellency, Father Francis Borgia Amaral, Bishop of Taubaté, and having fulfilled the requirements regarding the consent of others who may have an interest or be presumed to have an interest, it is decreed, by the fullness of the Apostolic power, and with the force as if Apostolic Letters sealed with the papal seal had been issued, that the boundaries of the aforementioned parish, as hereinafter described, shall be: "Beginning at the apex of the large curve of the Rio Paraíba, equidistant from the cities of Guaratinguetá and Aparecida, following in a straight line until reaching the dividing waters at Morro do Passarinho, continuing by..."

[*Latin ed. p. 631*]

The Sacred Consistorial Congregation, having determined the boundaries through the Morro do Jaburu, follows them until it reaches the sources of the Ribeirão do Veloso, and from there to the Rio Paraíba,



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descending along this river until it reaches the starting point, that is, the apex of the large curve of the Rio Paraíba between the cities of Guarantigueta and Aparecida. To all of this, the same Holiness has deigned to entrust the execution of the aforementioned decree to the Most Reverend Apostolic Nuncio, granting him the necessary and appropriate powers, including the power to delegate, to any person holding ecclesiastical office, to carry out the aforementioned purpose, and to submit, as soon as possible, an authentic copy of the completed execution to this Sacred Consistorial Congregation, notwithstanding any objections. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 3rd of May, 1952. Rev. Fr. A. I. Card. PIAZZA, Archbishop of Sabina and Mandelia, and Secretary of the Secretariate. L. S. I. Ferretto, Assistant. ROFFENSIS DECREE OF THE ERECTION OF A CATHEDRAL CHURCH. Whereas the Most Reverend Bishop Jacob Edward Kearney, Bishop of Roffens, has humbly presented petitions that the church dedicated to the Most Sacred Heart of Jesus, located in the city of Roffens, distinguished by a certain artistic beauty and suitable for the performance of sacred pontifical functions, be elevated to the dignity of a Cathedral Church, the Most Holy Lord Our Pope Pius, through Divine Providence, Pope XI, having received the favorable opinion of the Most Reverend Hamlet John Cicognani, Archbishop titular of Laodicea in Phrygia and Apostolic Delegate in the United States of America, and after mature deliberation with the undersigned Cardinal Secretary of the Sacred Consistorial Congregation, having deigned to grant his approval to the aforementioned petitions, has decreed that the church dedicated to the Most Sacred Heart of Jesus be elevated to the dignity of a Cathedral Church within the same diocese, with all the rights and privileges that belong to Cathedral Churches according to common law, and that it be established in the same Episcopal See according to the laws of liturgy. To all of this, the Most Holy Lord Our Pope has deigned to entrust the execution of the aforementioned decree to the same Most Reverend Hamlet John Cicognani, granting him the necessary and appropriate powers, to carry out the aforementioned purpose.

[*Latin ed. p. 632*]

Acts of the Apostolic See – Official Commentary 632: It is also prescribed that any man established in ecclesiastical dignity, having undertaken a charge, shall send to this Sacred Congregation Consistorial, as soon as it is permissible, an authentic copy of the act of the completed execution. Concerning these matters, the aforementioned Holiness ordered that a Consistorial Decree be issued, which shall have the same force as if Apostolic Letters had been dispatched under the seal. Contrary opinions, even those deserving of special mention, shall not prevail. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 21st of June, 1952.



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[Signature] Most Reverend A. I. Cardinal PIAZZA, Prefect of Sabina, and of the Secretariate. L. S. I. Ferretto, Secretary. SACRED CONGREGATION FOR THE EASTERN CHURCH DECREE Canons 66, 281, 282, 283, 291, and the Motu Proprio "Postquam Apostolicis Litteris" define the sum beyond which Apostolic approval is required in the sale of valuable goods and other temporal goods of the Church, as well as in the incurring of debts and obligations. Since these canons do not specify regarding gold currency, this Sacred Congregation for the Eastern Church, considering the present circumstances, deems it fitting to establish the following: Apostolic approval will be necessary for the sale of valuable goods and other temporal goods of the Church, as well as for the incurring of debts and obligations, if the amount exceeds thirty thousand gold francs in the Patriarchates, and fifteen thousand gold francs outside the Patriarchates. Hierarchs subject to the jurisdiction of the Patriarch, as well as other Religious Superiors in the Patriarchates, require permission from the Patriarch, according to the norms of the aforementioned canons, if the amount is contained between fifteen thousand and thirty thousand gold francs. All of this, in a hearing on the 10th of May of the current year, was presented by...

[*Latin ed. p. 633*]

The Sacred Congregation for the Eastern Church, with the following Cardinal Secretary, has been approved by His Most Holy Lordship, Pope Pius Divine Providence XII, without any objections whatsoever. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 10th day of May in the year 1952. Signed, His Eminence, Cardinal TISSERANT, Archbishop of Ostia, Porto, and Santa Rufina, Secretary; L. f, S. t Valerius Valeri, Archbishop of Ephesus, Assessor.

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

### LULUABURG - TSHUMBE

DECREE CONCERNING THE DEFINITIVE ALTERATION OF THE BOUNDARIES OF THE APOSTOLIC VICARIATES.

Since, in the Belgian Congo, the ecclesiastical boundaries between the Apostolic Vicariates of Luluaburg, entrusted to the Fathers of the Congregation of the Immaculate Heart of Mary, and of Tshumbé, entrusted to the Fathers of the Congregation of the Clerics of the Holy Cross and Passion of Our Lord Jesus Christ, no longer adequately responded to the needs of the missionary apostolate, due to the fact that certain tribes are subject to the jurisdiction of both Vicariates, it seemed fitting to the Sacred Congregation for the Propagation of the Faith to proceed with a partial alteration of the boundaries between the aforementioned Vicariates.



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Therefore, having heard the consent of the Most Reverend Ordinaries concerned, and having received the favorable vote of His Most Reverend Excellency, Peter Sigi?, Archbishop in title of Neapolis in Pisidia and Apostolic Delegate for the Belgian Congo and Ruanda Urundi, this same Sacred Congregation has judged it fitting to amend the boundaries between the aforementioned Vicariates, as follows:

From the sources of the Dekula River, the boundaries shall follow the territory of Lubefu up to the Munduie River; the course of the Munduie River up to its sources; then a somewhat curved line up to the sources of the Atu River, and a straight line up to the place where the Osenga "Sanga" River flows into the Ludju; then the Osenga Sanga River up to its own sources; then a nearly straight line up to the place where the Kalumeia River...

[*Latin ed. p. 634*]

Acts of the Apostolic See - Official Commentary 634 penetrates the fifth parallel circle; the fifth parallel circle extends to the Lupemba River; finally, from the course of the Lupemba River and the boundaries of the Civil Territory of Lubefu, it reaches the Lomami River. This decision, having been presented in an audience on the twentieth of March of the current year by the Most Reverend Cardinal Prefect of this Sacred Congregation, Most Holy Father, Pope Pius XII, was graciously received, deemed valid, and confirmed, and the present Decree was ordered to be issued concerning this matter. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the twentieth of March in the year of Our Lord 1952.

Most Reverend P. L. Cardinal Fumasoni Biondi, Prefect.

S. f C. Costantini, Archbishop, titular of Theodosius, from the Second Secretariat.

## PROVISIONS FOR CHURCHES

By decrees of the Holy Council, for the propagation of the Christian Name, His Holiness, Pope Pius XII, has deigned to provide for the following churches, namely:

On May 15, 1952:

— To the Cathedral Church of Kumasi, the Most Reverend Andrew Van den Bronk was appointed, formerly Bishop titular of Tentyritanus and Apostolic Vicar of Heliopolis in Egypt.

— To the Cathedral Church of Indore, newly erected, the Reverend Francis Simons, a member of the Society of the Divine Word.

— To the titular episcopal Church of Attanasus, the Reverend Lawrence Hardman, a member of the Society of Mary of Montfort, who was



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appointed Apostolic Vicar of Zomba.

— To the titular episcopal Church of Acheloia, the Reverend Aemilius Durrheimer, a member of the Society of Missions to the Africans, who was appointed Apostolic Vicar of Katiola.

On June 19:

— To the titular episcopal Church of Catula, the Reverend Leon Paul Seitz, a member of the Parisian Society of Missions to Foreign Lands, who was appointed Apostolic Vicar of Kontum.

— To the titular episcopal Church of Legia, the Reverend William Van Rester, a member of the Society of the Missionary Priests of Saint Joseph of Mill Hill, who was appointed Apostolic Vicar of Basankusu.

[*Latin ed. p. 635*]

The Sacred Congregation for the Propagation of the Faith, on this 635th day, the 3rd of July. — To the titular Bishop of the Church of Gisipa, the Reverend Basil Salvator Theodorus Peres, whom the Most Reverend Father Victor Rosarii Fernandes, the present Bishop of Mangalore, appointed as Coadjutor with the right of succession. On the 10th of July. — To the titular Archbishop of the Church of Brysis, the Reverend Joseph Bartholomew Evangelisti, of the Order of Friars Minor Capuchin, whom the Most Reverend Evangelista Vanni, Archbishop of Agra, appointed as Coadjutor without the right of succession. — To the titular Bishop of the Church of Bennefa, the Reverend Prosper Dodds, of the Congregation of the Holy Spirit, whom he appointed as Apostolic Vicar of Ziguinchor.

## III. APPOINTMENTS.

By Decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, revoked the following: on the 21st of March, 1952. — The Reverend George Breen, of the Congregation of the Holy Cross, Apostolic Prefect of Haflong. On the 28th of March. — The Reverend Adam Grossi, of the Pontifical Institute of the Holy Apostles Peter and Paul and of the Holy Ambrose and Charles for foreign missions, Apostolic Prefect of Malda. — The Reverend James Ireland, of the Society of the Missions of Saint Joseph of Mill Hill, Apostolic Prefect of the Falkland Islands. On the 30th of May. — The Reverend George Shanks, of the Society of the Missions of Saint Joseph of Mill Hill, Apostolic Prefect of Kashmir and of Jammu. On the 27th of June. — The Reverend Albert Hermelink, of the Congregation of the Priests of the Sacred Heart of Jesus, Apostolic Prefect of Tandjung-Karang. — The Reverend Paschal De Martino, of the Pious Society of Saint Francis Xavier for foreign missions, Apostolic Prefect of Padang. On the 1st of July. — The Reverend Ignatius Doggett, of the Order of Friars Minor, Apostolic Prefect of Aitape. On the 19th of July. — The Reverend August Azzolini, of the Pious Society of Saint Francis Xavier



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for foreign missions, Apostolic Prefect of Makeni.

[*Latin ed. p. 636*]

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## SACRED CONGREGATION FOR RITES

### OF THE BEATIFICATION AND CANONIZATION

OF THE SERVANT OF GOD, ANNA MARIA ADORNI, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF THE IMMACULATE CONCEPTION, AND ALSO OF THE PARMA INSTITUTE OF THE GOOD SHEPHERD.

REGARDING A DOUBT: Whether a commission for the introduction of the cause should be appointed in this case and to what effect.

In the year 1805, on the 19th of June, in the town of Pivizzano, in the Diocese of Apuana, she was born to Matthew Adorni and Antonia Zannetti, a virtuous couple, to whom, in holy baptism, the names Anna Maria Carola Emilia were given. She received so much joy and piety from her parents that, at barely four years of age, she often offered prayers for sinners at night, and at seven years of age, she attempted to flee from home with a friend, like Saint Teresa of Jesus, in order to continue converting the unfaithful to the faith. When she was just eleven years of age, she obtained from her parents permission to receive an elderly poor woman into their home, to whom she devoted herself with piety and love. After her father's death, and with the loss of their fortune, she went with her mother to Parma, where she worked as a teacher for young girls in the family of the Ortallis. Although she felt drawn to a religious life, and following the example of her mother, who was a woman of great self-control, in the year 1826 she married Antonio-Dominico Botti, and had six children, whom she raised piously. In the year 1844, widowed, and having been dissuaded by her confessor from entering a religious institute, moved by charity, she began to visit prisons. Other pious women joined her, and they took the name of "Ladies Visitors to the Prisons," with the approval of the Bishop, and also of the Duchess of Parma. The Pious Pope Pius IX bestowed spiritual favors upon this association. However, Anna Maria, unable to contain her zeal for charity, and as a consequence of this, in the year 1852, she began to gather together women who had been released from prison, so that they would not fall back into vice. This was the auspicious beginning of the Institute under the title of the Good Shepherd, modeled after the Institute of Angers.

[*Latin ed. p. 637*]

The Sacred Congregation of Rites, number 637, concerning Saint Maria Euphrasia Pelletier, disciple of Saint John Eudes, founded that Servant of



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God in Parma in the year 1857, and established its rules. In order that this most important work might be guided and preserved, she established a new religious family, to which she gave the name of the Handmaids of the Immaculate: whose purpose is the Christian education of girls, especially the poor and those in danger. The rules of the Institute were approved by Bishop Miotti on January 28th of the year 1893, a few days before the blessed death of the aforementioned Servant of God, which occurred on February 7th. Throughout the entire life of the Servant of God, all virtues shone forth without diminution. For, whether as a girl, a wife, a mother, or a widow, and as the foundress of a religious family, she devoted herself and all that she had to the glory of God. Undeterred by any difficulties, the attacks of the devil, or whatever calumnies were uttered against her, trusting in God and in the most blessed Virgin Immaculate, whose protection she clearly experienced, she undertook a difficult task and accomplished it successfully, bravely, and with great benefit to souls. And it is not surprising, for as Augustine teaches, "Everything, indeed, is made easy and almost effortless by love" (s. 70, alias 9 de verbis D. n. 3). Furthermore, the Servant of God was fervent in charity, both towards God and towards her neighbors, especially women who were either depraved or in danger. Because of the reputation for holiness of the Servant of God, in the year 1940, the Ordinary of Parma, with authority, initiated an informative process concerning her, collecting writings, testimonies of her holiness, and liturgical observances not yet rendered to her, and communicated these to the City. Three Cardinals, numerous Archbishops and Bishops, and many others, both from the clergy and from those in positions of honor, and others urging the Supreme Pontiff, offered prayers requesting the Beatification of the Servant of God. On December 3rd of the year 1944, this Sacred Congregation, after examining the documents, decreed that nothing stood in the way of proceeding further. Therefore, with all legal requirements observed, and with the Reverend Father Augustine, of the Order of the Most Holy Trinity, the Postulator of the Cause, urging this, on December 18th, after the year had elapsed in the Ordinary Congregation, the Cardinal, Pro-Prefect, as well as the Promoter of the Cause, proposed the following question for discussion: Whether a commission should be appointed to introduce the cause, and for what purpose. After hearing the Fathers, and especially the Reverend Father D. Salvatore Natucci, the General Promoter of the Faith, they responded: It was decided that a commission should be appointed.

[*Latin ed. p. 638*]

Acts of the Apostolic See - Official Commentary 638. The aforementioned agreements, signed by the Supreme Pontiff, were presented to him by the same Pro-Prefect, and His Holiness, having deigned to examine the document, approved the commission drawn up by His



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own hand, ratifying the cause of the Servant of God, Anne Mary Adorni. Given in Rome, on the 11th of January in the year 1952. [Signatures: E.B. C. Card. MICARA, Archbishop of Velletri, Pro-Prefect; L. © S. t A. Carinci, Archbishop of Selene, Secretary II] CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, FRANCIS SPINELLI, A DIOCESAN PRIEST, FOUNDER OF THE INSTITUTE OF ADORATRICES OF THE MOST HOLY SACRAMENT. ON THE QUESTION OF WHETHER THE COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE SIGNED IN THIS CASE AND FOR THIS PURPOSE. "Rejoice, O young man, with the wife of thy youth" (Proverbs 23:25). The most pious Bartholomew Spinelli and Emilia Cagliaroli, the parents of the Servant of God Francis, rightly rejoice in Heaven, where it is to be presumed that they now enjoy the blessedness of those who are being beatified, having piously raised their son, born on April 14th of the year 1853 in Milan, and baptized the following day, and having prepared him for the path of Christian perfection and the priesthood, making him fit to perform great deeds for the Church of God. It is also fitting to praise them for having left behind two other children, Constantine, a priest, and Beatrice, who were examples of remarkable piety and virtue. Francis received the Sacrament of Confirmation in Cremona in the year 1861, and, having been received as a guest in the home of his uncle, Peter Cagliaroli, a most pious priest and the Prefect of St. Alexander, he studied the humanities at the College of St. Alexander in Bergomi, and then he studied theological disciplines in the schools of the Episcopal Seminary. On October 17th of the year 1875, he was promoted to the priesthood by the Bishop of Bergomi, and he began to dedicate himself tirelessly to the service of the Christian people through ecclesiastical ministries, which he fostered with a singular piety towards the Divine Eucharist, and with effective mercy towards the poor. Having barely been ordained, he came to the city and offered prayers before the sacred altar in the Basilica of Liberiana.

[*Latin ed. p. 639*]

The Sacred Congregation of Rites had learned of this, and the beginnings of the Lord's work were flourishing, as if a divine impulse had inspired a group of Virgins to gather to adore the Most Holy Sacrament, in reparation and expiation for the injuries inflicted upon it by sinners. Having returned to Bergamo, while preaching the word of God in the town of Capriate, he encountered, not without divine providence, the Servant of God, Catherine Comensoli, who held the same purpose in her mind. With her, in the year 1882, and with the approval of the Bishop of Bergamo, he founded a religious family of Virgins, whose primary purpose is the adoration of the Most Holy Sacrament, and to which works of mercy are added for the poor and the sick. Things were proceeding well; however, without any



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moral fault on the part of the Servant of God, and with God's permission, a serious financial difficulty arose, which led to the alienation of the Institute from Bergamo and its diocese. It was then graciously received by the Bishop of Cremona, and appointed as its spiritual director to the house of the Institute, which was located in the town of "Rivolta d'Adda." This house became the principal one, as it were, of another Institute entirely separate from the one in Bergamo, preserving its original purpose, name, religious habit, and rules. Through her work, the Saintly woman brought blessed progress to the Institute, both in the spiritual growth of the Sisters and for the good of their neighbors. Now, it is under the jurisdiction of the Holy See, and numbers more than a thousand professed Sisters. The Servant of God was adorned with all the virtues that befit a priest. He was most devoted to poverty, and at his death, he had nothing to leave behind; he performed all his priestly duties with fervent charity, as if offering them to God, especially in the adoration of the Eucharistic Sacrament; and he was entirely devoted to helping the poor, assisting the needy, and hearing sacramental confessions. He never failed in his word, and he showed heroic humility even to those from whom he had received evil. He himself concealed these and other virtues with humility, but God, it seems, repaid him with heavenly gifts. Afflicted with arthritis and cancer, he patiently endured excruciating pains, completely subject to the divine will, until his death, which he peacefully reached on February 6, 1913. With the fame of his sanctity spreading, investigations were carried out by the Ordinary Tribunal of Cremona, with canonical authority, from 1928 to 1932, regarding his writings, his reputation for sanctity, and his obedience to the Urbanian decrees concerning the liturgical cult of the Servant of God. Prayers were added from Udine, Derthos, and Milan, during the years 1930-31. In the meantime, several letters were presented to the Supreme Pontiff by Archbishops, Bishops, Prelates, capitular dignitaries, and others, requesting the introduction of the cause. Therefore, with all that is legally required preserved, the Reverend Father Hercule Crovella,

[*Latin ed. p. 640*]

In the Acts of the Apostolic See – Official Commentary, 640, at the request of Urban, the legitimately constituted Advocate, during the meeting of the Congregation for the Ordinary of the Sacraments, held on January 15th of this year, the following Cardinal of the Holy Roman Church, Pro-Prefect and Promoter of the Cause, proposed the following question for discussion: whether, in this case, the effect of the signature is to be considered valid, and he presented the reasons for this. After having heard the report and the votes of the Official Prelates, as well as of the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, it was decided to write: "It has pleased the Holy Father to sign." Therefore, having presented a report to the Most Blessed Father, the aforementioned Cardinal,



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with the Most Holy Father having approved the decision of the Eminent Fathers, deigned to sign the aforementioned Commission's introduction to the cause of the Servant of God, Francis of Spinelli. Given in Rome, on January 25th, in the year of Our Lord 1952. © C. Card. MICARA, E p. Velitern., Pro-Prefect. L. © S. t A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 641*]

Sacra Romana Rota, 641. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis MASSILIEN. NULLITATIS MATRIMONII (CASTELCHAIX - WOLL).

Since the actual place of residence of the Lord Henry Woll is unknown in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, before the seat of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December 2, 1952, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lord Henry Woll, must, insofar as possible, ensure that he is informed of this edictal citation.

Josephus Pasquazi,

From the Chancery of the Sacred Roman Rota,

August 1, 1952.

E. Fiore,

Notary.

[*Latin ed. p. 642*]

Acta Apostolicae Sedis - Commentarium, Officiale 6 4 2 DIARIUM ROMANAE CURIAE. Mercoledì, 20 agosto 1952. Sanctissimus Pater in sollemni Audiencia accipivit Suam Excellentiam Dominum Doctorem Dominicum GIUSEPPEANTONIOMONTALVO, Ambasciatorem Straordinarium et Plenipotenziarium Republicae Columbiae, ad praebendam Litteras Credentiales.

## SEGRETERIA STATI. NOMINE.

Per Bullaria Secretarii Status, Sanctissimus Pater Pius XII, feliciter regnans, dignatus est nominare:

Assistente ad Sedi Apostolicam: 18 Iunii 1952. S. E. Revma Monsignor Giovanni Capobianco, Episcopus Urbaniae et S. Angeli in Vado.

Protonotarii Apostolici ad instar participantium: 2 Ianuarii 1951. Monsignor Luigi Mercier, ex dioecesi Séez.



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16 Iulii. Monsignor Domenico Librea, ex dioecesi Lipa.

24 Augusti. Monsignor Michele Hervé-Bazin, ex archidioecesi Carta.

1 Decembris. Monsignor Ottavio Haracich, ex Administratione Apostolica Cherso et Lussino.

20 Decembris. Monsignor Matteo Polonio, ex dioecesi Veglia.

11 Martii 1952. Monsignor Enrico Ponti (Roma).

17 Aprilis. Monsignor Giuseppe Carciotto, ex archidioecesi Catanae.

17 Aprilis. Monsignor Francesco Di Dio, ex eadem archidioecesi.

17 Aprilis. Monsignor Giovanni Maugeri, ex eadem archidioecesi.

Monsignor Raffaele Pastura, ex dioecesi Ameliae.

Praelati Domestici:

19 Aprilis ab Sanctissimae Maiestatis: 1951. Monsignor Saverio Cabezas Pozo, ex dioecesi Huánuco.

7 Maii. Monsignor Sisto Davila, ex eadem dioecesi.

13 Iunii. Monsignor Giovanni F. Stokes, ex archidioecesi Armagh.

27 Iunii. Monsignor Abdon Pereira, ex dioecesi Cajazeiras.

[*Latin ed. p. 643*]

From the Roman Curia Diary, numbers 643, June 28th, and 8th, 1951.

Most Reverend Maurizio Kaltnecker, of the diocese of Nancy.

Most Reverend Francesco Soubie, of the diocese of Martinica.

Most Reverend Luigi Eckert, of the diocese of Limburg.

Most Reverend Giuseppe Lamay, of the same diocese.

Most Reverend Antonio Valente de Cerqueira, of the archdiocese of Maceió.

August 24th: Most Reverend Luigi Legendre, of the archdiocese of Carthage.

September 10th: Most Reverend Prospero Seguin, of the diocese of Mende.

Most Reverend Felice Vidal, of the same diocese.

October 26th: Most Reverend Fernando Maillet, of the archdiocese of Paris.

Most Reverend Giuseppe Raffit, of the diocese of Montpellier.

Most Reverend Giovanni Rouquette, of the same diocese.

Most Reverend Francesco Nunes Teixeira, of the diocese of Beira.

Most Reverend Albino Soares de Pinbo, of the same diocese.

November 2nd: Most Reverend Enrico Lusseau, of the diocese of Luçon.

Most Reverend Luigi Soubigou, of the diocese of Quimper.

December 2nd: Most Reverend Abilio Pereira de Araujo, of the archdiocese of Braga.



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Most Reverend Antonio Augusto Cardoso, of the diocese of Braganza (Portugal).

Most Reverend Emanuele Augusto Cardoso, of the same diocese.

March 23rd, 26th, 1952.

Most Reverend Alfonso Bonjean, of the archdiocese of Carthage.

Most Reverend Massimino Romero Lema, of the archdiocese of Santiago de Compostela.

April 15th: Most Reverend Federico Mason, of the archdiocese of Pretoria.

May 1st: Most Reverend Pietro Pavani.

Most Reverend Tommaso Kilfoil, of the archdiocese of Indianapolis.

Most Reverend Luigi Pomponi, of the diocese of Ripatransone.

Most Reverend Giorgio Clément, of the archdiocese of Montréal.

Most Reverend Giovanni Battista Magoni, of the diocese of Bergamo.

Most Reverend Luigi Sonzogni, of the same diocese.

Most Reverend Francesco Reggio, of the archdiocese of Smyrna.

June 9th: Most Reverend Armando Forimi, of the diocese of Brescia.

Most Reverend Zenone Piccinelli, of the same diocese.

July 5th: Most Reverend Luigi Pompanin, of the diocese of Bressanone.

Most Reverend Antonio Giuseppe Ramírez, of the diocese of Cumanà.

Extraordinary Secret Chamberlains of His Holiness:

April 24th, 1951: Most Reverend Giulio B. Laschi, of the diocese of the Most Holy Conception in Paraguay.

[*Latin ed. p. 644*]

Acta Apostolicae Sedis, Official Commentary, 644, May 7, 1922; June 26, 1951.

Most Reverend Salazar Pietro Massimino, of the diocese of Huancayo.

Most Reverend Van Overbeek Giovanni Cornelio, of the diocese of 's-Hertogenbosch.

Most Reverend Mallon Patrizio Vincenzo, of the diocese of Clogher.

Most Reverend J. Tussbaumer G. Corrado, of the Apostolic Administration of Innsbruck.

July 12; September 6; September 5.

Most Reverend Seidenather Giovanni, of the diocese of Limburgo.

Most Reverend Perez Valdés Gerardo, of the archdiocese of Santiago del Cile.

October.

Most Reverend Henneman Giacomo Giovanni, of the diocese of Haarlem.



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December 20.

Most Reverend Bolonié Michele, of the diocese of Veglia.

Most Reverend Mracovcié Antonio, of the same diocese.

Most Reverend Zie Giovanni, of the same diocese.

February 7; February 26, 1952.

Most Reverend Cartacei Vinicio (Boma).

Most Reverend Spalletti Costantino (Rome).

Most Reverend Bârlea Ottaviano, of the archdiocese of Pagaras and Alba Giulia.

April 15.

Most Reverend Miglietta Giuseppe, of the archdiocese of Brindisi.

April 17; April 22.

Most Reverend Ricceri Francesco, of the archdiocese of Catania.

Most Reverend Castellani Ettore, of the diocese of Recanati and Loreto.

Most Reverend Broccolo Amedeo, of the same diocese.

May 6; May 27.

June 2; June 5; June 16; June 19; June 24.

Most Reverend Lally Francesco, of the archdiocese of Boston.

Most Reverend Perosi Antonio, of the diocese of Lodi.

Most Reverend Aiello Filippo, of the diocese of Patti.

Most Reverend Panissidi Tindaro, of the same diocese.

Most Reverend Bejan Ovidio, of the diocese of Lugoj.

Most Reverend Morgagni Tommaso, of the diocese of Forlì.

Most Reverend Cicinelli Luigi, of the diocese of Tivoli.

Most Reverend Bacile Pasqualino, of the archdiocese of Monreale.

Most Reverend Smit Antonio, of the archdiocese of Utrecht.

Secret Chamberlains, in addition to the regular number, of sword and cape, of His Holiness:

August 24, 1951.

Mr. Michielis van Kessenich Guglielmo, of the diocese of Ruremonda.

April 23; May 7, 1952.

Mr. Merillon Pietro, of the diocese of Bayonne.

Baron Oddasso Francesco Maria (Rome).

Mr. Oddasso dei Baroni Aldo (Rome).

[*Latin ed. p. 645*]

Diarium Romanae Curiae 645: Chamberlains in Ordinary, wearing the peacock blue attire of His Holiness: May 31, 1950. Monsignor Anthony, of the diocese of Linz. Monsignor Giovanni Schliessleder, of the same diocese. Monsignor Massimiliano Strigi, of the same diocese. May



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7, 1951. Monsignor Giovanni Friedrich, of the archdiocese of Vienne. May 26. Monsignor Giuseppe Huber, of the diocese of Linz. July 21. Monsignor Francesco Knotz, of the apostolic administration of Burgenland. Monsignor Giovanni Lex, of the same apostolic administration. May 27. June 1, 1952. Monsignor Giuseppe Picco, of the suburbicarian diocese of Frascati. Monsignor Arturo Coletti (Rome). Chamberlains in Ordinary, supernumerary, with sword and mantle, of His Holiness: September 2, 1951. Mr. Luigi de Pinedo y de Larrea, of the diocese of Madrid. Chaplains in Ordinary *extra urbem* of His Holiness: July 26, 1951. Monsignor Luigi Gstrein, of the archdiocese of Salisburgo. Monsignor Lamberto Lecker, of the same archdiocese. HONORS: With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great, civil class, July 30, 1951. Upon Prince zu Loewenstein Charles Frederick, of the archdiocese of Freiburg im Breisgau. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: May 19, 1951. Upon Mr. Arturo Sueiras, of the diocese of Cienfuegos. The Plaque of the Order of Saint Gregory the Great, civil class: November 15, 1951. Upon Mr. Charles Flory, of the archdiocese of Parigi. Upon Mr. Alfred Michelin, of the same archdiocese. The Commander's Cross of the Order of Saint Gregory the Great, civil class: May 17, 1950. Upon Mr. Theodore Gandolphe, of the archdiocese of Cartagine. Upon Mr. Renato Marcille, of the same archdiocese. February 28, 1951. Upon Mr. Rodolfo de Twickel, of the diocese of Muenster. April 16. Upon Mr. Charles Oliart Garmendia, of the archdiocese of Cuzco. May 15. Upon Mr. Alceo Octacilio Barbedo, of the diocese of Espírito Santo.

[*Latin ed. p. 646*]

Acta Apostolicae Sedis - Official Commentary 646, May 19, 1951. To the Reverend Mr. Giovanni Bustamante de la Fuente, of the Archdiocese of Arequipa.

To the Reverend Mr. Emanuele de Pierola, of the same Archdiocese.

August 3rd. To the Reverend Mr. Giovanni Galicier, of the Archdiocese of Paris.

September 7th. To the Reverend Mr. Alfonso de Maupéon d'Ableiges, of the Diocese of Le Mans.

November 15th, April 19th. To the Reverend Mr. Luigi de Vibraye, of the same Diocese.

To the Reverend Mr. Renato Biot, of the Archdiocese of Lyon.

1952. To the Reverend Mr. Roberto Rochefort (France).

To the Reverend Mr. Bortolo Lino Saugo, of the Diocese of Padua.

To the Reverend Mr. Antonio Petrucci (Rome).

August 30th. To the Reverend Mr. Marcello Arneodo, of the Archdiocese



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of Turin.

May 4th. To the Reverend Mr. Carmelo Maugeri, of the Diocese of Acireale.

May 16th. To the Reverend Mr. Alberto Auberger, of the Diocese of Strasbourg.

May 20th. To the Reverend Mr. Giovanni Battista Caramaro, of the Diocese of Lausanne, Geneva, and Freiburg.

May 30th. To the Reverend Mr. Alfonso Ravina, of the Diocese of Albenga.

June 3rd. To the Reverend Mr. Tommaso Le Roy Warner, of the Archdiocese of Chi.

June 27th. To the Reverend Mr. Carlo Salizzoni, of the Archdiocese of Bologna.

July 1st. To the Reverend Mr. Antonio Roelofs, of the Apostolic Vicariate of Diego Suarez.

The Order of Saint Gregory the Great, military class: June 28th. To the Reverend Mr. Mario Gherardini (Rome).

The Order of Saint Gregory the Great, civil class: April 1951. To the Reverend Mr. Giuseppe Hall, of the Diocese of Augusta.

To the Reverend Mr. Gastone Vilain, of the Archdiocese of Cambrai.

May 6th, May 7th. To the Reverend Mr. Luciano Leonard, of the Archdiocese of Paris.

June 22nd. To the Reverend Mr. Giacomo Fournier, of the Diocese of Le Mans.

To the Reverend Mr. Paolo Arberet, of the Archdiocese of Marseille.

To the Reverend Mr. Michele Gavand, of the Archdiocese of Lyon.

July. To the Reverend Mr. Alberto Dugas, of the Archdiocese of Avignon.

To the Reverend Mr. Alberto Boidin, of the Diocese of Lille.

To the Reverend Mr. Giorgio Duriez, of the same Diocese.

To the Reverend Mr. Emilio Florin, of the same Diocese.

To the Reverend Mr. Giacomo Lemaire, of the same Diocese.

To the Reverend Mr. Marcello Lepée, of the same Diocese.

August 28th. To the Reverend Mr. Giuseppe Lestienne, of the same Diocese.

To the Reverend Mr. Enrico Leurent, of the same Diocese.

To the Reverend Mr. Raffaele Loviton, of the same Diocese.

To the Reverend Mr. Giuseppe Maes, of the same Diocese.

[*Latin ed. p. 647*]

Diarium Romanae Curiae, July 19th: To Mr. Motte Edward, of the same diocese. To Mr. Rigot Charles, of the same diocese. September 7th: To Mr.



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Gosselin George, of the diocese of Coutances. August 9th: To Mr. Bezard George, of the Archdiocese of Paris. October 6th: To Mr. Koerner Eugene, of the diocese of Ratisbon. To Mr. Pickl Robert, of the same diocese. To Mr. Ritter Leo, of the same diocese. 1951. To Mr. Minne Louis, of the same diocese. February 14th, 1952. To Mr. Lupi Louis, of the Patriarchate of Lisbon. April 9th: To Mr. Agemian Ariel, of the Archdiocese of New York. May 5th: To Mr. Grillo Bruno, of the Archdiocese of Udine. May 9th: To Mr. Brand Francis, of the Archdiocese of Malines. To Mr. Heyblom Gustav, of the same Archdiocese. To Mr. Lauriks Gommaro, of the same Archdiocese. May 16th: To Mr. Vera Cruz Mark Abiola, of the Archdiocese of Lagos. The Grand Cross of the Order of Saint Sylvester: February 29th, 1952. To Mr. Winkelman Anthony M. Lorenzo, of the diocese of Haarlem. The Commander's Cross with Plaque of the Order of Saint Sylvester: April 5th, 1952. To Mr. Valencia Astete Emmanuel (Peru). The Commander's Cross of the Order of Saint Sylvester: May 19th, 1951. To Mr. Ballon Landa Albert, of the Archdiocese of Arequipa. To Mr. Soto Joseph Augustus, of the same Archdiocese. July 16th: To Mr. Hellmann Maximilian, of the Archdiocese of Saint Sebastian of Rio de Janeiro. August 9th: To Mr. Théard William, of the diocese of Les Cayes. December 31st: To Mr. Guichot Perere Louis, of the Archdiocese of Paris. To Mr. Sugranyes de Franch Raymond, of the diocese of Lausanne, Geneva, and Freiburg. February 7th, 1952. To Mr. Dinacci Philip, of the Archdiocese of Capua. To Mr. Sabetti Alfred, of the same Archdiocese. May 29th: To Mr. Chiavassa Mario, of the Archdiocese of Milan. April 5th: To Mr. Larrabure Price Joseph (Peru). To Mr. Pedraza Fuller Aurelius (Peru). May 19th: To Mr. Fiorino Charles Hugo, of the diocese of Alba. To Mr. Redi Arthur, of the diocese of Arezzo. To Mr. Testi Joseph, of the same diocese. To Mr. Benedetti Genolini Philip, of the Archdiocese of Milan.

[*Latin ed. p. 648*]

To the Most Reverend Authorities of the Apostolic See – Official Record. April 30, May 5, 1952.

To Mr. Ciminelli Augusto (Rome).

To Mr. Borelli Giulio, of the Archdiocese of Milan.

To Mr. Guffanti Mario, of the same Archdiocese.

To Mr. Deganutti Camillo, of the Diocesan Prefecture of Udine.

To Mr. Mani Piero, of the Diocese of Pavia.

May 19.

To Mr. Rognoni Giuseppe, of the same Diocese.

May 29.

To Mr. Spinelli Giovanni Battista (Rome).

June 1.

To Mr. Spiti Giovanni, of the Archdiocese of Milan.



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To Mr. Stocker von Zuben Giuseppe, of the Diocese of Basle and Lugano.
To Mr. Spizzi Luigi, of the Diocese of Pavia.
June 28.
To Mr. Gberghi Enrico (Rome).
To Mr. Zippitelli Michele, of the Archdiocese of Bari.
July.
Regarding the Elevation to the Order of Saint Sylvester the Pope:
April 24, 1950.
To Mr. de Almeida Giuseppe Evangelista, of the Diocese of Santos.
January 19, 1951.
To Mr. Moll Ernesto, of the Archdiocese of Freiburg im Breisgau.
To Mr. Boucher Paolo, of the Diocese of Saint-Brieuc.
May 7.
August 9.
March 17, 1952.
To Mr. Senzadenari Alberto, of the Diocese of Sutri.
April 5.
To Mr. Luccini Giulio, of the Archdiocese of Palermo.
To Mr. Oliva Lorenzo, of the Archdiocese of Paris.
May 23.
May 30.
To Mr. Lulli Avalos Antonio (Peru).
To Mr. Susi Gaetano, of the Diocese of Valva and Sulmona.
To Mr. Granieri Magno (Rome).
To Mr. Mazzucato Alessandro, of the Patriarchate of Venice.
To Mr. Tosi Giovanni, of the Diocese of Piacenza.
May 19.
To Mr. Abbiati Abilio, of the Diocese of Pavia.
To Mr. Gatti Giuseppe, of the same Diocese.
To Mr. Maggi Aldo, of the same Diocese.
To Mr. Molinari Ugo, of the same Diocese.
To Mr. Ripa Luigi, of the same Diocese.
June 1.
To Mr. Casadei Tonino, of the Diocese of Bertinoro.
To Mr. Pancisi Andrea, of the same Diocese.
June 28.
To Mr. Agostini Lorenzo (Rome).
To Mr. Aloysi Aldo (Rome).



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To Mr. Cremisini Giovanni Battista (Rome).
To Mr. Colelli Giovanni (Rome).

[*Latin ed. p. 649*]

A a . et vol. XXXXIV, 30 September 1952 (Ser. II, v. X I X ) - N. 13

## ACTA APOSTOLICAE SEDIS

## COMMENTARIUM OFFICIALE

## ACTA PII PP. XII

## CONSTITUTIO APOSTOLICA DE SPIRITUALI EMIGRANTIUM CURA

PIUS
EPISCOPUS

## SERVUS SERVORUM DEI

## AD PERPETUAM REI MEMORIAM

Exsul Familia Nazarethana

Jesus, Mary, Joseph, when migrating to Egypt, and then fleeing in Egypt from the wrath of the impious king, are a type, an example, and a refuge for all emigrants, pilgrims, and refugees of every time and place, who, whether compelled by fear of persecution or by poverty, are forced to abandon their homeland, their beloved parents and relatives, and their dear friends, and to seek refuge elsewhere. For the Almighty and merciful God had decreed that the consubstantial Son should be «But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man,» together with the Immaculate Virgin Mother and the pious Guardian, that He should be the firstborn among many brothers, even in this kind of tribulation and sorrow, and should go before them.

That these consolations and examples might not fade away, but rather might inspire hope and Christian refuge in emigrants and those who have fled.

1 2 1 2 Phil., II, 7.

Cfr. Rom., VIII, 29.



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4 2 - ACTA, vol. X I X , n. 1 3 . — 3 0 - 9 - 1 9 5 2 .

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - The official commentary should be fostered, and it is necessary that it be supported with particular care and diligence by the Church, so that the practice of a virtuous life may be encouraged, and the faith transmitted from the ancients may be preserved intact; simultaneously, remedies should be presented and suitable assistance provided against obstacles of a new kind arising in foreign regions, previously unknown and unforeseen, especially against the snares of wicked men, who, impiously, alas, seek to corrupt the customs of immigrants more for their own spiritual ruin than for their material benefit. What great causes of sorrow would have arisen, or would still arise, if such an evangelical ministry were to fail or were to be lacking! It would be a cause for greater lamentation than in the sad times of Saint Augustine, when the Bishop of Hippo earnestly urged the priests not to abandon the flock in any way, even under the pressure of calamities, showing the good that would result if they remained with the sheep, and predicting the evils that would certainly follow if they were absent: "For where the ministers are lacking, what ruin follows those who depart from this world either unregenerate or bound! How great is the grief of their faithful, who will not have them with them in the rest of eternal life! And finally, how great is the lamentation of all, and how much blasphemy from some concerning the absence of ministers and of ministry!" See what the fear of temporal misfortunes can do, and how much eternal gain there is in it. "But if the ministers are present, according to the powers which the Lord provides for them, help is given to all: some are baptized, others are reconciled, none are deprived of the communion of the Body of the Lord, all are comforted, edified, and exhorted to pray to God, who is able to avert all that is feared." 3 3 S. AUGUSTINUS, Epistula CCXXVIII, 8: MIGNE, PL. XXXIII, 1016.

[*Latin ed. p. 651*]

Acta of Pope Pius XII, 651, TITLE FIRST: ON THE CHURCH'S SOLICITUDE FOR IMMIGRANTS.

Therefore, the Holy Mother Church, impelled by a profound love for souls, strives to fulfill the universal mandate for salvation entrusted to her by Christ, diligently caring, above all through the ministry of priests, for the spiritual well-being of all foreigners, newcomers, exiles, and immigrants, as far as her strength allows, firmly confirming the faith of the Christian faithful with the bonds of charity. It suffices briefly to mention what the Church has accomplished in this regard in times past; we shall, however, discuss more fully what is happening in our own time. First, therefore, we recall what St. Ambrose did, and the words spoken by him, when that illustrious pastor of Milan, in order to redeem the miserable captives, who,



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after the emperor Valentinian, had been prostrate at Hadrianopolis, broke the sacred vessels, moved by this reason, so that he might protect the poor from material harms and deliver them from imminent spiritual dangers, which are certainly more grievous. "But who is so hardhearted," says Ambrose, "so cruel, so inflexible, that he would dislike that a man should be redeemed from death, a woman from the impurities of barbarians, which are more grievous than death; young girls or boys, or infants, from the contagion of idols, by which they are defiled with the fear of death? Although we have undertaken this task not without some reason, we have nevertheless pursued it among the people in such a way that we might confess that it would have been much more advantageous to preserve the Lord than gold."

Furthermore, let the zeal of pastors and priests be noted, who have striven to compare the benefits of the true faith with the customs and habits of new regions, and to bring about, for the indigenous inhabitants, an association with the Christian religion and with the humanity of the nations, which were born at the same time. May the religious Orders instituted for the redemption of captives be encouraged, whose members, burning with the love of Christ, have not disdained to endure considerable hardship for the sake of their brothers in chains, so that they might grant freedom to many of them, or at least alleviate their suffering.

1 St. Ambrose, *De officiis ministrorum*, I, 1, 28, 136-137; Migne, PL, XVI, 148.

[*Latin ed. p. 652*]

Acta Apostolicae Sedis - Official Commentary 652. In those newly discovered territories in the opposite part of the world, there were no lacking diligent priests, companions of those who were establishing colonies in those regions, so that those people would not stray from Christian morals, or so that there would not be an increase in audacity regarding earthly possessions, or so that suitable and prompt missionaries would be present, who would teach the Gospel to the indigenous people, who were still deeply ignorant of the divine light, and proclaim that they should be treated as brothers. Nor should we pass over in silence those preachers of the Church who, concerning the Negroes, unjustly taken from their homes and subjected to impious commerce in the ports of America and Europe, strove to restore them from their wretched condition and to enrich them.

We also wish to add a few things about the constant care provided by pious societies throughout the Christian world, and especially in the venerable City, as they say, in the middle of the aforementioned age, which were established for the benefit of pilgrims; from which arose countless hostels, inns, churches, and national confraternities, of which many vestiges still exist. Among these, the schools for pilgrims, those of the Saxons, Lombards, Franks, and Frisians, are particularly worthy of note, which were



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established near the Vatican, near the tomb of the Prince of the Apostles, Saint Peter, in the eighth century.

2 Cf. BENEDICT XV, Letter to Paul Peter S.R.E. Card. Andrieu, Archbishop of Burdigala, concerning the fund to be collected for the Negroes on the Feast of the Epiphany of the Lord, Quoniam africanarum Galliae, February 11, 1916, A. A. S., VIII, p. 57 ff.: "Since the miserable and wretched condition of the Negroes is of great concern to Us for our apostolic office, We send these letters to you, Our beloved Son, so that We may contribute, as far as We can, to their relief. We will not write much more here about the removal of the shameful trade in slaves. It is well known how much the Church of God has done in this cause from the beginning, affirming that the same human dignity is inherent in all people and that they are all equal in rights, urging the manumission of slaves in the hope of heavenly goods, and even establishing religious families to free slaves." I. c, p. 57; S. C. DE PROPAGANDA FIDE, Letter to all sacred prelates concerning the collection of a fund for the Negroes in Africa, by Pope Leo XIII, September 29, 1919, A. A. S., XII, p. 74 ff.: "The Most Holy Pope Leo XIII, of glorious memory, having taken pity on the sufferings of the Negroes in Africa, who, having been abducted into slavery, were suffering the greatest loss of body and soul, through Encyclical Letters (Catholicae Ecclesiae) addressed to all sacred prelates of the Catholic world on November 20, 1890 (Acts of the Most Holy Pope Leo XIII, Rome, from the Vatican Printing Press [1891], X, p. 312 ff.), highly commended the work undertaken by Him for the protection of the freedom of the Negroes in Africa, and for freeing them from ethnic superstition." I. c, p. 74. Concerning the abolition of the inhumanity of slavery and, in particular, the shameful trade in human beings, Pope Leo XIII said in the Letter to the Venerable Brothers Bishops of Brasiliae, In plurimis, May 5, 1888, o. c, VIII, p. 169 ff.

[*Latin ed. p. 653*]

The acts of Pope Pius XII, number 653, were intended to assist immigrants who, from regions beyond the Alps, journeyed to Rome to visit the tombs of the Apostles. In these schools, which were equipped with their own churches and cemeteries, priests and clerics of these nations were educated, so that they might provide both material and spiritual care for their fellow citizens, especially the sick and the poor. To these were later added monasteries and hostels for pilgrims, specifically for Ethiopians, or Abyssinians, Hungarians, and Armenians. All of these things happily recall the words of the Apostle Paul, proclaiming: "... communicating ourselves to the necessities of the saints, practicing hospitality." 3 Furthermore, the custom had proven that the sacred ministry among foreigners and pilgrims is more useful when it is carried out by priests of the same nation or language, especially when dealing with the uneducated or those who have received little instruction in the Christian faith. The Council of Lateran IV



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solemnly confirmed this in the year 1215, with a prudent decree: "Since in many parts within the same city and diocese, people of different languages are mixed together, having various rites and customs under the same faith: we strictly command that the bishops of such cities or dioceses provide suitable men who, according to the diversity of rites and languages, will celebrate the Divine Offices and administer the ecclesiastical sacraments to them, instructing them both in the word and by example." 4 This is something that the Church has faithfully preserved to this day, particularly in parishes founded because of the diversity of language or nation, and sometimes even in dioceses established for the sake of different rites, as we will soon explain. How much such parishes, frequently sought after by foreigners, have benefited the dioceses and souls is known to all, and deserves worthy and honest recognition. Therefore, the Code of Canon Law does not fail to consult, in canon 116, paragraph 1, so that, with the gradual approval of the Apostolic See, many national parishes, especially in the United States, have been established. As an example, the Sacred Congregation of the Consistory, in its decree number 510/52, from an audience of the Most Holy Father on June 10, 1952, granted the Archbishop of Cebu the apostolic permission to establish a national parish within the archdiocese for fifteen thousand Chinese immigrants.

3 Rom., XII, 13.

4 Cf. also the words of the New Testament in which hospitality is commended: MATTHEW, XXV, 35, 38, 40; LUKE, XIV, 13-14; 1 TIMOTHY, III, 2; TITUS, I, 8; 1 PETER, IV, 9; 3 JOHN, 5-8; HEBREWS, XIII, 2; JAMES, I, 27; or examples of hospitality are given: LUKE, X, 38, and XIX, 6; ACTS OF THE APOSTLES, XVI, 15 and XXVIII, 2 and 7.

COUNCIL OF LATERAL IV, c. IX, MANSUS, Sacrorum Conciliorum nova et amplissima collectio, XXII, p. 998, Venice, 1778.

SACRED CONGREGATION OF THE CONSISTORY, Rescript number 510/52, from an audience of the Most Holy Father on June 10, 1952, granting the Archbishop of Cebu the apostolic permission to establish a national parish within the archdiocese for fifteen thousand Chinese immigrants.

[*Latin ed. p. 654*]

Acts of the Apostolic See - Official Commentary 654 II. Although there have never been times in which the concerns of the Church for emigrants, exiles, and refugees were absent, nevertheless, we do not wish to delay, and we consider it fitting to mention only those matters undertaken in recent times. We must first mention here fifty volumes which document "The Charity of the Apostolic See towards the French." These fifty volumes, handwritten on folios, measuring 29 cm x 20.5 cm, constitute what is commonly called the "Emigrant Fund of the French Revolution," and they originate from the special archive of the institution called the "Pious Work of French Hospitality," which was founded in Rome by Pope Pius VI in 1792



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and continued until the year 1805, in order to assist bishops, clergy, nuns, and many lay people who, because of the violent upheaval of new regimes and their persecution of the Catholic Church, had quickly fled from France and flocked to the City and the provinces of the Pontifical States, especially after Savoy and Nice were occupied. (Cf. AUGUSTIN THEINER, *Documents inédits relatifs aux Affaires Religieuses de la France 1790 à 1800*, extracts from the Secret Archives of the Vatican, vols. I and II, Paris, at Firmin Didot Frères, Fils et O.ie, 1858; Abbé E. AUDARD, *L'histoire religieuse de la Révolution Française aux Archives Vaticanes*, extract from the *Revue d'histoire de l'Eglise de France*, September-November 1913, Paris, Libraire Letouzey et Ané, 87 Boulevard Raspail; PIETRO SAVIO, *Clero Francese ospite nei Conventi di Cappuccini dello Stato Pontificio*, extract from *L'Italia Francescana*, year VIII, part I and following, Isola del Liri, Società Tipografica A. Macioce e Pisani, 1933; SURREL DE SAINT-JULIEN, *Annales de Saint-Louis des Français* vol. I [1896], pp. 327-341). In this series of volumes, there are countless documents, most of which have not yet become public; they exhibit, for example, handwritten letters from bishops of the Pontifical States to the Secretary of State, and to the prelate specially dedicated to the affairs of emigrants from France; writings prepared by the President of the Work and presented to the public offices for the conduct of ecclesiastical affairs; writings from some Cardinals and Legates concerning the condition of the exiles; reports from bishops and superiors of religious orders concerning French refugees residing in their dioceses or religious houses; letters in which exiles requested assistance or expressed gratitude; accounts of expenses, subsidies, and all kinds of aid; diplomas of free passage granted to exiles by the Governors of the Provinces, as well as testimonial letters given by prelates to ecclesiastical men, etc. Furthermore, there are eleven copies of Encyclical Letters, which, printed, were sent by the Secretary of State to the bishops of the Pontifical States from 1792 to 1797, in order to promote and properly regulate the hospitality of emigrants (cf. *De Charitate*, vol. 50, ff. 1, 13 ff., 164 ff.; vol. 24, ff. 105, 125, 130, 136, 143, etc.; SAVIO, *op. cit.*, p. 29, no. 42). Among other things, in the Encyclical Letters of May 1797, it is declared: "The just indignation of the Sovereign Pontiff against anyone who dared to violate their sacred character, their merit towards the Religion, and that Hospitality, for which His Holiness hopes, for his beloved subjects and for the State, the fullness of Divine Mercy: For God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered and do minister to the saints."

[*Latin ed. p. 655*]

The acts of Pope Pius XII, numbered 655, are preserved in the Vatican archives, providing remarkable testimony to the constant concern of the Roman Pontiffs for those afflicted by the upheavals of public affairs or war.



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These documents illustrate the paternal care shown by Our Predecessors, Pope Pius VI and Pope Pius VII, for the French people, who, "being rooted and grounded" (Hebrews, VI, 10), were in need of assistance (De Charitate, vol. 24, f. 143). (See also E. Audard, op. cit., p. 24: Catalogue des fonds de l'Œuvre «De Charitate Sanctae Sedis erga Gallos» [1792-1803]). The title of the collection, "De Charitate Sedis Apostolicae erga Gallos," is derived from a report written by Lawrence Caleppi, who presented it to the Supreme Pontiff on August 1, 1793: "De charitate Sedis Apostolicae tom... Al 1° di agosto, volendo umiliare a N. Signore un'idea compita del Piano della Ospitalità accordata nei Suoi Domini agli Ecclesiastici Francesi Emigrati, raccolsi insieme le pezze principali colie quali si era eseguito il suddetto Piano, ed unitamente al Catalogo degli Emigrati, le presentai alla Santità Sua col titolo qui sopra indicato e colla Lettera qui appresso, con cui intesi di render conto a Sua Santità della mia Commissione" (De Charitate, vol. 24, f. 8). These important documents, which Pope Pius VI ordered to be collected so that they might remain a firm and lasting monument, among other things, testify to the grievous calamities of the Gallican Church, the arduous labors of its clergy, and the exceptional fortitude of the emigrant people. Pope Pius VII ordered that these be religiously preserved in the Vatican archives (THEINER, O. C., II, preface, p. xxi). Therefore, on June 17, 1805, Marcus Antonius Cattaneo wrote to Caietanus Marini, custodian of the Vatican Library: "I, Cattaneo, return to the most gracious and esteemed Abbot Marini the voluminous archive concerning the French emigrants, who were received and cared for for 13 years or more in this territory of His Holiness. This archive, by the order of the Most Reverend Cardinal Secretary of State, should be placed in the Vatican Archives for perpetual and glorious memory of the beneficence and charity of the Holy See, of which this is a new proof in these times" (THEINER, O. C, II, preface, p. XXIV, n. 1). The Supreme Pontiff entrusted this work to a special commission, which He Himself presided over, and which was overseen by a Cardinal responsible for public affairs of the Church. The primary purpose of this commission was to provide for the spiritual and material needs of the French emigrants; to direct the arriving exiles to provinces within the Papal States and to religious houses and pious institutions; to maintain relations with the local ordinaries, with the superiors of religious orders, and with the administrators of the pious institutions that received the exiles; to ensure that no wrongdoing occurred; and to receive petitions and, insofar as possible, to address them. A special Prelate was appointed to oversee the affairs of the refugees from France, who would prepare the tasks of the commission and ensure their prompt execution. The first Prelate appointed was Lawrence Caleppi (who was created Cardinal of the Holy Roman Church in 1816), followed by John Francis Falzacappa (who was created Cardinal of the Holy Roman Church in 1823), Emmanuel De Gregorio (who was also created Cardinal of the Holy Roman Church in 1816, serving as



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Secretary of the Council), and most recently, Marcus Antonius Cattaneo. Prelate Lawrence Caleppi proposed suitable plans for hospitality, which the Supreme Pontiff approved and ordered to be implemented through the Secretariat of State and through the newly established Congregation for Affairs of the Kingdom of Sardinia, which was occupied by French forces (De Charitate, vols. 24 and 50; THEINER, O. C, II, preface, pp. xxi-xxviii; PIETRO SAVIO, op. cit., p. 22 et seq.). Therefore, appropriate instructions were given to the Legates residing in Augsburg and Florence, so that the arriving exiles from France might be received in an orderly manner; and in five of the larger cities within the Papal States, namely Rome, Bologna, Ferneres, Perugia, and Viterbo, stations were established to receive the emigrants.

[*Latin ed. p. 656*]

656 *Acta Apostolica Sedis* – The official records show that, either through the liberality of the Pontifical States, or because they sought refuge there, many were received within the boundaries of the Pontifical States, and especially in Rome. It is also fitting to recall the Blessed Vincent Pallotti, Founder of the Catholic Apostolic Society. For – as We ourselves and the Antistites, or Governors thereof, received letters and instructions from the Secretariat of State regarding the French refugees – they would transmit these to the Bishops of their respective districts, and ensure that the decrees of the Apostolic See were carried out. A great sum of money was expended by the Apostolic See for the hospitality offered to the French exiles: "Indeed, if one calculates," Galeppi testified in 1793, "their annual maintenance at only 12 scudi per person, the total for two thousand would be the considerable sum of one hundred thousand scudi. This led some of the emigrants to say that Pope Pius VI had paid off the debt contracted by the Holy See with Charlemagne himself." (De Charitate, vol. 24, f. 10). However, we know that nearly twenty thousand French exiles were received with hospitality in the city and in the provinces of the Pontifical States for a period of approximately thirteen years (THEINER, O. C, II, pref. XXXII). Therefore, a few years earlier, Pope Clement XIII had extracted a large sum of scudi from the most sacred treasury of the Archangel's Castle (Allocution given in the Consistory on April 9, 1764: Bullarium Clementis XIII, I, p. 871 ss., Bullarii Romanii continuatio, pars II, t. III, Prati ex Typografia Aldina 1843), and Pope Pius VI did not hesitate to do the same, taking five hundred thousand scudi from the same treasury, not only to assist those in need within the Pontifical States, but also to help the exiled people as much as possible (Allocution given in the Secret Consistory on December 3, 1792: P. I. I. VI, Epist, ad Principes, an. XVIII, f. 203; THEINER, O. C, I, n. 54, p. 161 ss.): which he himself accomplished, and also marked with a coin bearing the inscription "July 4, 1795." Furthermore, in favor of the French exiles, Pope Pius VI



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wrote many letters to Bishops residing in the territories of Europe, or to the Legates of the Holy See with foreign nations, or to Catholic and non-Catholic Kings and Princes, and it will suffice to mention a few of these: To the Venerable Brothers, the Archbishop of Paris and the Bishops of Comminges, Nîmes, Saint-Malo, Troyes, and Langres, regarding the new flight, November 21, 1792 (P. I. I. VI, Epist, ad Principes, a. XVI, f. 112; THEINER, O. C, I, n. 25, p. 160); To the Venerable Brother, John Francis, Bishop of Saint-Pol-de-Léon, regarding the hardships, November 2, 1793 (P. I. I. VI, Epist, ad Principes, a. XIX, f. 67; THEINER, O. C, I, n. 61, p. 194 ss.); To the Beloved Sons, the Provost and Senate of the town of Freiburg, defenders of ecclesiastical liberty, regarding their great joy, April 20, 1793 (P. I. I. VI, Epist, ad Princ, a. XIX, f. 9; THEINER, O. C, I, n. 56, p. 169 ss.); To the Beloved Sons, the Priors and Orators of the seven decades of the Valas region, regarding many things, August 31, 1793 (P. I. I. VI, Epist, ad Princ, a. XIX, f. 59; THEINER, O. C, I, n. 60, p. 193); To the Most Serene and powerful King George of Great Britain, the illustrious one, regarding their inability, September 7, 1793 (P. I. I. VI, Epist, ad Princ., a. XIX, f. 71; THEINER, O. C, I, n. 51, p. 159 ss.); And to the same, regarding the opportune moment, September 7, 1793 (P. I. I. VI, Epist, ad Princ, a. XIX, f. 72; THEINER, O. C, I, n. 63, p. 198). But it is sufficient to quote a few words from the Letters to the Venerable Brothers, Archbishops and Bishops, and to the beloved Sons, Abbots, Abbesses, Chapters, and Clergy, regarding the hospitality and sustenance provided to the Gallican exiles: "PIUS VI PONT. M. AN. XX I - OLERÒ GALLICANO PVLSO HOSPIT. ET ALIM. PRAESTITA."

[*Latin ed. p. 657*]

The Acts of Pope Pius XII, 657, state that we have declared the "Roman clergy the ornament and pride" and, during the joyous commencement of the recently celebrated Universal Jubilee, we presented them in a brilliant procession – moved by charity and inflamed by zeal – to confirm the Catholic faith of the Italians migrating to England, and to the non-cloistered and regular clergy of Germany. This is known to no one (Nuntiatura Galliae, fol. 320; THEINER, O. C, I, n. 53, p. 162 ss.): "It is known to no one, and they cannot recount without tears, the reasons why Archbishops, Bishops, pastors, priests, clerics, religious women, and many from the regular orders of the Kingdom of France were compelled to abandon their homes, their properties, and their seats, seeking refuge in various regions, both Catholic and non-Catholic, where they could more easily find assistance, which they could not obtain from their own. This dispersion of the illustrious clergy could not fail to move many hearts. And we must certainly praise, with the greatest commendation, not only the Catholic princes, pastors, and people, who, taught by the Gospel and inflamed by the spirit of true charity, received these confessors of the faith with kind-



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ness and undertook to support them with their resources; but also the non-Catholic princes and people, and in particular the illustrious King of Great Britain and the noble nation of that kingdom, who, guided by a certain spirit of humanity, as Saint Ambrose says (De Officiis, II, 31), provided them with assistance, emulating the glory of the ancient Romans, among whom it seemed very fitting to open their homes to illustrious guests; and this, too, is an ornament to the republic, that foreigners do not need to seek generosity in our city (CICER., De Officiis, II, c. 18). As for us, who, though undeservedly, exercise the office of universal pastor and father of all the faithful, we considered ourselves burdened with a greater responsibility than others, and we were eager to provide assistance to these unfortunate exiles who sought refuge in our embrace. We are firmly convinced that there is no place more just, and no time more opportune, to offer assistance than to those who have borne the expense of their possessions for the sake of Christ, and who, driven from their homes with contempt and violence, wander through regions unknown to them, compelled to live a life almost of solitude. Therefore, from the very beginning of this terrible persecution, we have shown compassion to the French, both ecclesiastical and lay, embracing them with all kindness and grace. These afflicted exiles, indeed, hoped to lead a life, if not comfortable, at least free from worries and tranquil, in the places to which they had fled; but the unexpected advance of French forces, especially in Savoy and in the County and City of Nice, compelled them to undertake a new and even more lamentable flight. We, however, with the same feelings of charity and the same resolve, amidst the very difficulties in which we find ourselves, ordered and instructed that these new exiles be received and provided for, not only in this city, but also in the provinces of our jurisdiction. And for this very reason, on the 10th of last October, we took care to urge our venerable brothers, the archbishops and bishops of the Pontifical jurisdiction, through encyclical letters, that each of them, together with their clergy and with the pious institutions of their dioceses, should participate in works of mercy and cooperate with our paternal care. As a result, not only have these venerable brothers and both the secular and regular clergy, but also many lay people of all kinds, with great eagerness and the highest praise, increased the number of new guests who have been received by us after Savoy and Nice were occupied, so that their number has now reached two thousand. We know that many other ecclesiastical men of the Kingdom of France have gone to Germany, with the favor of our most beloved son in Christ, Francis, the elected Emperor of the Romans, where our exhortations to provide assistance and support to these exiles were by no means necessary. For, venerable brothers and beloved sons, you are far ahead of us in piety and charity.

[*Latin ed. p. 658*]

The Acts of the Holy See record that no members were sent from Lon-



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dinium to provide spiritual care for its citizens; however, Our Predecessor, Pope Pius IX, granted the request of those who petitioned him, authorizing the collection of funds to build, for the benefit of Italians, a church dedicated to St. Peter the Apostle, the Prince of the Apostles, in Londinium. In the nineteenth century, when the ability to provide assistance to the needy was not yet widely known, and when large numbers of people from European regions, especially from Italia, were seeking opportunities in America, the ancient glory of your ancestors, who are remembered for their kindness and humanity towards guests, was surpassed, for they offered hospitality to all strangers and competed with each other in acts of kindness (DIODORUS, book V, after Tacitus on the customs of the Germans, and MELA, book III). Pope Pius VII, the successor and emulator of the name and virtues of his predecessor, from the very beginning of his pontificate, pursued charitable works for the exiles with equal zeal, as evidenced by a letter sent by the Most Reverend Hercules Consalvi, then Pro-Prefect of the Office for Public Affairs of the Church, from Venetiis to John Francis Falzaappa on April 5, 1800, at the Pope's command (De Charitate, vol. 22, p. 667; THEINER, O.C., II, no. 474, p. 631). Even before this, the Pope himself, when he was Bishop of Imola, had diligently responded to the invitations of his predecessor to receive and assist French exiles (De Charitate, vol. 11, pp. 366-380 and vol. 21, p. 210; THEINER, O.C., II, nos. 455-57, p. 608 ff.). The Pope diligently carried out these works of charity for the exiled, until, through agreements happily concluded between the Holy See and the Gallican government in 1801, all the exiles were gradually able to return to their homeland (THEINER, O.C., II, preface XXIV). As Caleppi says, the work of hospitality "will always be memorable in the annals of the Church" (De Charitate, vol. 24, p. 10 and vol. 50, beginning).

Apostolic Letters, concerning the Venerable Servant of God Vincent Pallotti, Roman priest, Founder of the Society of the Catholic Apostolate, Blessed, are reported in: Ineffabilis et amantissima Dei benignitas, January 22, 1950, A.A.S., XXXII, p. 176 ff.; Address to the pastors of the city and the confessors of the sacred Lenten season, given on March 2, 1950, Siate benvenuti, A.A.S., XXXII, p. 302 ff. The texts of the humble letter sent by Blessed Vincent Pallotti to Pope Pius IX and the response given by the Sacred Congregation for the Propagation of the Faith are quoted: "June 18, 1848. Most Holy Father, His Holiness is aware that some priests of the Congregation of the Catholic Apostolate are currently working to raise funds to build a church in Londinium for the benefit, especially, of Italians, and that this church will be dedicated to St. Peter, the Prince of the Apostles. To ensure that this church is built and maintained in the Roman manner, and to ensure that the purpose for which it is founded remains, the priest Vincent Pallotti, Rector of this Congregation and Society, humbly requests His Holiness to kindly grant that the property, direction, and administration of the assets of this church belong to his



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Congregation as long as it exists, and that it has suitable persons for this purpose; and when it ceases to exist, or when it lacks suitable persons, the Holy See reserves the right to replace the Congregation itself with another Congregation or Society of Italian priests. That... Hearing granted on June 18, 1848. Our Most Holy Father Pius, by Divine Providence, IX, having considered the foregoing, and after deliberation, the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 659*]

The acts of Pope Pius XII, page 659, speak of the care and labor of the Catholic Church for the spiritual well-being of emigrants. Indeed, over the course of the centuries, for the sake of its charity towards its children, the Church has not only readily approved, but has vigilantly fostered, adaptations of apostolic methods to the lives of growing populations and the new circumstances of the times, carefully observing the social, moral, and religious aspects that are at stake. The diligence of this Apostolic See, and the eagerness with which it has expended resources, are clearly demonstrated in the acts of our predecessor, Pope Leo XIII. He not only vigorously defended the dignity and rights of human labor, but also earnestly encouraged workers in distant lands to earn their livelihood. At the very beginning of his pontificate, he praised with benevolent approval the association founded by the bishops of Germany, called "St. Raphael's," which was established to assist its emigrant citizens. On July 8, 1878, this association was suitably constituted to provide protection and assistance to those of other nations, such as the Belgians, Austrians, and Italians, who were emigrating. In 1887, he recognized as useful and opportune the plan initiated by the Servant of God, John Baptist Scalabrini, then Bishop of Piacenza, to establish "an institute of sacred men, who, with spirit and will, would dedicate themselves to the assistance of the multitude of Italian faithful who, driven by necessity, have been compelled to emigrate from their homeland and have established their homes in those regions." Subsequently, with the help of zealous priests and distinguished prelates, that apostolic man, whom We ourselves have proclaimed to be most deserving for the Church and the State, founded a college of priests "for which, as We have graciously approved, according to the information and the vote of the Most Reverend Pro-Vicar Apostolic of London." Given in Rome, from the offices of the aforementioned Congregation, on the day and year above. "Without any payment whatsoever, under any title." Alexander Bernabò, Pro-Secretary. See also the letters of commendation from the Sacred Congregation for the Propagation of the Faith, through Cardinal James Philip Fransoni, Prefect of the same Congregation, addressed to Raphael Melia of the Society of the Catholic Apostolate, a Roman priest and Apostolic missionary, "who has already worked diligently for three years in the aforementioned city of London," dated December 7, 1847 (Archive of the Vicariate of the City,



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Works of the Propagation of the Faith, XII, 1341). The "St. Raphael's-Verein zum Schutze Katholischer Auswanderer" (St. Raphael's Association for the Protection of Catholic Emigrants) was canonically established in Mainz on September 13, 1871. "LEO PP. XII," Apostolic Letters under the Fisherman's Ring, "We gladly acknowledge," November 25, 1887. Decrees concerning Blessed Francesca Xaveria Cabrini, Foundress of the Institute, 8 19.

[*Latin ed. p. 660*]

In the Acts of the Apostolic See – Official Commentary 660, of the same Leo XIII, in the letter concerning which we speak, let us use ornate words: "Ecclesiastical men, whom the charity of Christ urges, should come together from Italy, so that they may be instructed in studies, exercised in duties, and through that discipline, may diligently and successfully fulfill their mission as representatives of Christ for the citizens of Italy, even those scattered abroad."

Thus, a new religious family, the Missionaries of Saint Charles, was formed for Italians who have emigrated, whose founder is the Servant of God. It is also fitting to mention the letter to the Archbishops and Bishops of America, 12 written by the same immortal Predecessor of Ours the following year, since it has happily inspired a wealth of counsel and a vigorous exertion of effort for the good of the emigrants. Many priests and religious men and women of both sexes, moved by this reason, came to the Americas, eager to assist their fellow citizens and those living far away; and thus, associations were founded and patronage established, for the benefit of those who have emigrated from Italy, from Germany, from Ireland, from Austria and Hungary, from France, from Switzerland, from Belgium, from the Netherlands, from Spain and Portugal; and, above all, national parishes have flourished. With such wisdom and charity, he did not neglect to consider the migration, even if it were temporary, or within the confines of Europe: the cares imparted by the Roman Pontiff clearly testify to this in the letters sent by the Secretariat of State to the Italian Ordinaries on more than one occasion. 13

Moved by the exhortations of the Pontiff and the good works of souls, Jeremiah Bonomelli, Bishop of Cremona, established the "Opus" to assist Italian workers who are migrating to foreign regions of Europe, from which many civil and charitable institutions and flourishing secretariats have sprung forth. And in the year 1900, pious priests and laymen of good reputation were chosen for the work, and "missions" were fruitfully held in Switzerland, in Austria, in Germany, and in France. So that this beneficial work might not fail, after the death of the Prelate, Our Predecessor, Benedict XV, entrusted the care of Italian workers emigrating to European regions to Ferdinand Rodolfi, Bishop of Vicenza. 14

The Missionaries of the Sacred Heart of Jesus, are honored, Spiritus Domini, July 7, 1946, A. A. S., XXXIX, p. 44.



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LEO P. P. XIII, Epistola, Quam aerumnosa, December 10, 1888, Leonis XIII Pontificis Maximi Acta, Rome, from the Vatican Printing Press (1889), VIII, p. 383. Ibidem, pp. 380-384.

SECRETARIAT OF STATE, Circular n. 57171, to the Archbishops of Italy, It is known that temporary emigration, June 19, 1900, Leonis XIII Pontificis Maximi Acta, XX, pp. 168-172; Circular to the Archbishops of Milan, Turin, and Vercelli, May 18, 1899.

S. C. CONSISTORIALIS, Notification, Concerning Missionaries OPERIS DE ADSISTENTIA OPERA.

[*Latin ed. p. 661*]

Acts of Pope Pius XII, 661. It is not superfluous here to recall the numerous institutions established for the upbringing and education of boys and girls, hospitals, and other benefactions, usefully erected for the faithful of diverse languages and origins, which are flourishing and prospering more and more each day. As a shining star in this regard, stands Saint Frances X. Cabrini, who, especially through the counsel and encouragement of the Servant of God, John Baptist Scalabrini, and supported by the authority of the same blessed Pope Leo XIII, who had advised her to turn her gaze not towards the East, but rather towards the West, decided to go to the regions of North America. With such great charity in her endeavors, she persevered to the point of bringing forth abundant fruits, and deservedly earned the title of "Mother of Italian emigrants."

"To the Catholic works for emigrants, composed in Europe, in the Eastern regions, and in America, due credit must be given to our predecessor, the Blessed Pope Pius X. Who, formerly a Salassian, had assisted the most beloved faithful who were migrating, so that safer journeys and a secure place of residence might be provided for them leaving their parishes; then, having ascended to the highest pinnacle of the Supreme Apostolate, he followed the universal flock with particular care, and undertook initiatives concerning emigration. How much that most pious Pope cherished the faithful who had migrated to distant regions, both in North and South America; and how much joy he felt in receiving reports of the industry expended by bishops and priests on their behalf, is clearly evident from the letters sent to the Archbishop of New York on February 26, 1904. Among other things, he praised and approved the efforts made by them for the Italians, so that, safe from dangers, they might remain in the practice of their ancestral religion. *ITALIAN MORALS FOR MIGRANTS TO FOREIGN REGIONS IN EUROPE*, Letters of the Sacred Congregation, January 31, 1915, A. A. S., VII, p. 95-96: "By the Consistorial Decree of January 18, 1915, at the mandate of the Most Holy Lord Pope Benedict XV, the office, which had previously belonged to the ecclesiastical body of Milan, commonly called the Consulta, was entrusted to the Bishop of Vicenza, as president and member of the Council of the Society for the Assistance of Italian



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workers migrating to foreign regions of Europe, for the consideration of the Holy See." This work was commonly called *OPERA DI ASSISTENZA AGLI ITALIANI IN EUROPA*. Letters Decretal, Blessed Frances X. Cabrini, Founder of the Institute of Missionary Sisters of the Sacred Heart of Jesus, the honors of the Saints are decreed, Spiritus Domini, July 7, 1946, A. A. S., XXXIX, p. 44. Pope Pius XI, Apostolic Letters, Venerable Servant of God Frances X. Cabrini, Founder of the Institute of Missionary Sisters of the Sacred Heart of Jesus, is declared Blessed. Benignus Deus, November 15, 1938, A. A. S., XXXI, pp. 10-15.

[*Latin ed. p. 662*]

Acta Apostolicae Sedis - Official Commentary 662: For the proper instruction of clerics, a seminary should be founded in the colony of Italica. This is testified to by the words of the Most Holy Pontiff to pilgrims from the Argentine Republic; by letters addressed to the Archbishops and Bishops of Brasiliae, to the first Director of the Institute of Missionaries from 1918, and to the Most Holy Father, to Charles, to Anthony, to the President of the Universal Piarist Society, and to the Rector of the Catholic Society for Immigrants, recently founded in the Canadian region.

1. In order to provide spiritual assistance to emigrants, both those traveling, those in port, and those who have settled, the Society of Missionaries of Saint Anthony was founded in 1905 in his homeland, with the approval of the Supreme Pontiff.

2. PIUS X, Letter to the Venerable Brother John Mary, Archbishop of Neo-Eboracensi, not long ago, February 26, 1904, in the Acts of Pope Pius X, Rome, from the Vatican Printing Press (1905), I, pp. 180-181. "I especially commend to you the poor Italian emigrants, far from their homeland; they need your support, so that they may never bring dishonor to their native land." B. Pius X, Sermon XV, "I thank you," November 18, 1908, in the Acts of Pope Pius X, Rome, from the Vatican Polyglot Printing Press (1914), IV, p. 305. Letter, Concerning the Hierarchy, June 6, 1911, A. A. S., III, p. 262 s.: "Much effort and study must be devoted to the salvation of immigrants... and therefore we desire that, especially at the beginning of their life abroad, in the most frequented places, some priests who speak the same language be available to assist them appropriately."

SECRETARIA STATUS, Letter to the Reverend Father Vincentini, Superior General of the Institute of Missionaries of Saint Charles, whose zeal for Italian emigrants is deservedly commended, received January 15, 1912, A. A. S., IV, p. 333; B. Pius X, Letter to the Reverend Father Dominic Vincentini, priest, director of the Institute of Saint Charles for Italian emigrants, on the occasion of the celebrations in memory of John Baptist Scalabrini, the founder of that work, Vehementer nobis, September 4, 1912, A. A. S., IV, pp. 581-582. "For we have heard that this society, greatly increased in members, has up to now alleviated the poverty of its people, and has built or main-



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tained several churches or chapels in honor of its most holy patron, among Italians and other peoples; that it has widely disseminated small publications and books, edited by its own press, for the preservation of morals and faith, and that it has accumulated a large sum of money for these purposes to this day. Furthermore, we have learned that, through your efforts in recent years, many Italians who live in the regions of Americae have not abandoned the faith; for as they were more lacking in spiritual support due to the vastness of those places, so you have more diligently cared for them in cultivating piety and providing counsel, and the Antoniana also has been widely disseminated."

B. Pius X, Letter to the beloved Son, the President of the Universal Piarist Society, whom he praises, Quo societas, March 25, 1914, A. A. S., VI, p. 259.

SECRETARIA STATUS, Letter to the Reverend Father H. D. Casgrain, Rector of the Catholic Society for Emigrants, recently founded in the Canadian region, received particularly on February 12, 1914, A. A. S., VI, p. 132.

THE SOCIETY OF THE MISSIONARIES OF EMIGRATION OF SAINT ANTHONY OF PADUA was founded in the month of January 1920.

[*Latin ed. p. 663*]

Concerning Italy, the norms given to all Diocesan Bishops by the Secretariat of State are observed. The Sacred Consistorial Congregation, having been thoroughly informed by the local Ordinaries regarding the conditions of emigration and immigration, at the request of the latter, diligently fulfilled the mandate of the Pontiff, adapting existing institutions for emigrants, establishing new ones for new arrivals, and recommending the establishment of "companions" and "patronages" for the Ordinaries.

Not only did this Pontiff intend the spiritual well-being of emigrants with the utmost care. For, having learned that some workers had emigrated from Europe to distant regions, and, due to the difficult circumstances in which they found themselves and the conditions of those places, had entered into marriage without observing the formalities of the law, and indeed, had dared to attempt to circumvent the laws of holy matrimony, the Supreme Pontiff ordered the Sacred Congregation for the Discipline of the Sacraments to issue instructions concerning the verification of the state of freedom and the declaration of the intention to marry. This instruction was promulgated again by the same Sacred Congregation after a period of time, adding norms for marriages contracted even by proxy, for the benefit of the emigrants.

Under the guidance of this Pontiff, the clergy and faithful of the Ruthenian rite, residing in the United States of America, were provided with suitable norms, and a Bishop was appointed to them. Likewise, in 1905, the spiritual administration entrusted to the Ruthenian rite was commended by Father John James Coccolo and with great words in the "Letter of the



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Most Reverend Cardinal Merry del Val, Secretary of State, to the Most Reverend Archbishops and Bishops of Italy."

SECRETARIAT OF STATE, Letter to the Ordinaries of Italy, concerning workers emigrating from Italy to foreign nations, one of the topics, September 8, 1911, A. A. 8., III, pp. 513-518. SACRED CONSISTORIAL CONGREGATION, Concerning the care of emigrants: questions proposed to the Ordinaries of places of immigration, prot. n. 503/12; questions proposed to the Ordinaries of places of emigration, prot. 894/13. POPE PIUS X, By his own motion, Concerning Italians emigrating to foreign lands, already, March 19, 1914, A. A. 8., VI, pp. 174-175. SACRED CONGREGATION FOR THE SACRAMENTS, Instruction to the Ordinaries concerning the verification of the state of freedom and the declaration of the intention to marry, repeatedly issued, March 6, 1911, A. A. 8., III, pp. 102-103. Instruction to the Reverend Ordinaries of places concerning the verification of the state of freedom and the declaration of the intention to marry, again issued, July 4, 1921, A. A. S., XIII, pp. 348-349. SACRED CONGREGATION OF THE SACRAMENTS, Circular to the Most Reverend Archbishops, Bishops, and Ordinaries of the places of Italy, concerning the celebration of marriages by proxy, May 1, 1932, n. 11255/32. POPE PIUS X, Bull or Apostolic Letter, It has always been so, June 14, 1907, Acts of the Supreme Pontiff Pius X, Rome, from the Vatican Polyglot Printing Press (1914), V, pp. 57-68; SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, for the affairs of the Oriental Rite, Decree concerning the spiritual administration of the Greco-Ruthenian Church in the United States of America, with a Bishop, August 17, 1914, A. A. 8., VI, pp. 458-463.

[*Latin ed. p. 664*]

Acta Apostolicae Sedis - Official Commentary 664: The demonstration of the fidelity of those of the same rite who resided in the Canadian region; 30. Also, the association for the expansion of the Catholic Church, established in Toronto within the Canadian nation, and its abundant and highly praised fruits, which the aforementioned association has been able to achieve in protecting Catholics in the Ruthenian territories, widely inhabited by people living to the north and west; 31. Furthermore, the mutual disciplinary relations between the Canadian Latin Bishops and the Bishop of the Ruthenians in that region, as well as between the clergy and the faithful of both rites, are established; 32. And finally, the church of the Most Holy Savior in the village of "delle Coppelle" in the city, along with a small house, were donated to the Ruthenian Catholic Episcopal See of the ecclesiastical province of Fogaras and Alba Iulia. 33. The Particular Office established within the Sacred Congregation Consistorial for the spiritual care of emigrants is, indeed, the most effective in all matters. As Blessed Pius X stated, "The functions of this Office will be – to seek out and prepare all that is necessary, so that the condition of Latin rite emigrants may be



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improved in all matters pertaining to the salvation of souls, always respecting the rights of the Sacred Congregation for the Propagation of the Faith, which appropriately attends to emigrants of the Eastern rite, for its own purpose. And this Office alone will be concerned with the emigrant priests themselves." 34. Nor could the discipline of emigrant priests be overlooked; indeed, 30 the Apostolic See, through the Sacred Congregation of the Council, 35 Blessed Pius X, Apostolic Letters, Supreme Office, July 15, 1912, A. A. S., IV, pp. 555-556. Blessed Pius X, Apostolic Letters, To the Most Reverend Father Patricio Fergo Mae Evay, Archbishop of Toronto: the association for the spread of the Catholic Church in Toronto in the Canadian Dominion is praised, and indulgences are granted, issued recently, June 9, 1910, A. A. S., II, pp. 536-540. The Sacred Congregation for the Propagation of the Faith, Decree, Regarding the Ruthenian Faithful, August 18, 1913, A. A. S., V, pp. 393-399. Blessed Pius X, Apostolic Letters, To the Venerable Brothers Victor Mihalyi de Apsia, Archbishop of Fogaras and Alba Iulia, and to the suffragan Bishops of the ecclesiastical province of the Greek-Ruthenian rite, Concerning the Church of the Most Holy Savior in the village of Delle Coppelle, to be granted to the Ruthenian Episcopal See, Universi Episcopatus, March 31, 1914, A. A. S., VI, pp. 222-223. Blessed Pius X, Motu proprio, Concerning the Emigration of Catholics to Foreign Regions, With all Catholics, August 15, 1912, A. A. S., IV, p. 526 s. The Sacred Congregation of the Council, Letters of February 3, 1886, and March 27, 1889; Letters to the Bishops and Ordinaries of Italy and America, Not without great, July 27, 1890; Decree concerning Clergy going to America and the Philippine Islands, Concerning itinerant clergy, November 14, 1903, PU X Pontificis Maximi Acta, Rome, from the Vatican Printing Press (1905), I, p. 63; "Lest what has been established for the good in the Lord should, over time, fall into oblivion, especially since, even at the present time, it often happens that not a few priests, without..." 31 32 ss 34 35

[*Latin ed. p. 665*]

The Acts of Pope Pius XII, page 665, as well as the Sacred Congregation for the Propagation of the Faith, concerning clerics of the Oriental Rite, had previously considered the matter, as had the Sacred Congregation itself. However, since some clerics migrating to overseas regions might, alas, be found to seek profit from money rather than the salvation of souls, the Sacred Congregation issued appropriate laws by its Consistorial Decree – touching even priests who minister to agricultural laborers and other workers – in order to remove such abuses, should they occur, and to establish penalties for those who transgress. These norms, adapted to a later Consistorial Decree incorporated into the newly promulgated Code of Canon Law, have thus far proven fruitful. Subsequently, the Sacred Congregation for the Oriental Church and the Sacred Congregation for Holy Orders, with the permission of the Holy See, sent from Italy, especially to America, the



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decree entitled: "Concerning clerics departing for America and the Philippine Islands," which the same Holy Congregation issued on November 14, 1903, and which was again promulgated. "Given at Rome, from the offices of the Sacred Congregation for Holy Orders, on September 7, 1909." (A. A. S., I, pp. 692-695; S. C. CONSISTORIALIS, Concerning the admission of Polish priests into the diocesan clergy of the United States of America, in the year just past, Response of December 9, 1909, A. A. S., II, pp. 102-108).

The Sacred Congregation for the Propagation of the Faith issued Letters on April 12, 1894; the Sacred Congregation for the Propagation of the Faith, concerning matters of the Oriental Rite, issued circular letters to the local Ordinaries of the Latin Rite, concerning the prohibition of Oriental clerics soliciting alms without the permission of the same Sacred Congregation, Sacred Congregation, January 1, 1912, A. A. S., IV, pp. 532-533.

The Consistorial Sacred Congregation, by Decree concerning clerics migrating to certain regions, to all Ordinaries of Dalmatia, Croatia, Slavonia, Bosnia, and Herzegovina, declared: "It is known to no one," October 4, 1911, no. 567/11.

The Consistorial Sacred Congregation, by Decree concerning priests migrating to certain regions, concerning ethnographic studies, March 25, 1914, A. A. S., VI, pp. 182-186; Declaration concerning the Decree of the Sacred Congregation concerning priests migrating to certain regions, March 25, 1914, A. A. S., VI, p. 671.

The Consistorial Sacred Congregation, by Decree concerning clerics migrating to certain regions, concerning matters of great importance, December 30, 1918, A. A. S., XI, pp. 39-43.

The Sacred Congregation for the Oriental Church, by Decree concerning Oriental clerics, whether secular or religious, who migrate from Oriental territories or dioceses to Northern, Central, or Southern America, or to the regions of Australia, in order to provide spiritual care to the faithful of their own rite, with great diligence, December 23, 1929, A. A. S., XXII, pp. 99-105; Decree concerning Oriental clerics, whether secular or religious, who come from Oriental territories or dioceses to Northern, Central, or Southern America, or to the regions of Australia, not in order to provide spiritual care to the faithful of their own rite, but for another reason, whether economic or moral, or finally, in order to remain there for a short time, it often happens, January 7, 1930, A. A. S., XXII, pp. 106-108; Decree concerning Oriental clerics who collect alms, money, or Mass stipends outside of Oriental regions and dioceses, frequently the Apostolic See, January 7, 1930, A. A. S., XXII, pp. 108-110; Instruction concerning Oriental clerics who are present in foreign nations other than their own Patriarchate or region, for



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the sake of greater clarity, September 26, 1932, A. A. S., XXIV, 43.

[*Latin ed. p. 666*]

Acta Apostolicae Sedis - Official Commentary 666, Propaganda Fide, 4. For each matter, other norms were added. By the same Supreme Pontiff, the urban College for Italians migrating from abroad was established, consisting of forty-two priests, so that young men from the secular clergy might be suitably instructed in a curriculum of studies appropriate for the sacred ministry of migrants; and so that, to meet the necessary numbers, Bishops were urged, especially those who possessed a greater number of priests, "to send to the Institute those of their priests or clerics whom they might find suitable." And finally, that blessed Pontiff, in the final years of his pontificate – for he was soon to be consumed by the ravages of war and to depart for the heavenly reward – revised the statutes of the College himself, and ordered that they be promulgated by the Sacred Congregation Consistorial.

Following in the footsteps of his predecessor, and zealously pursuing the care of migrants as if by inheritance, Pope Benedict XV, scarcely raised to the Chair of Blessed Peter, assigned a building to the aforementioned College, attributing it to Saint Apollinaris.

When the Apostolic See sought to alleviate the regions devastated by war and the sorrows of the human race, and could not provide for the needs of the College alone, the Sacred Congregation Consistorial, so that the College might be supported, did not hesitate to request a contribution from the Ordinaries of Italy and America.

In order to support the Catholic works that provide spiritual care, pp. 344-346; Instruction regarding the norms to be observed concerning clerics of the Oriental Rite traveling outside the boundaries of their own Patriarchate, Sacred Congregation, July 20, 1937, A. A. S., XXIX, pp. 342-343; Decree concerning the annual report to be sent to the Sacred Congregation by priests of the Oriental Rite who have charge of souls outside the boundaries of their Patriarchate, under the jurisdiction of an Ordinary of a different rite, Cordi semper, November 16, 1938, A. A. S., XXXI, pp. 169-170.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, Decree concerning clerics from European dioceses migrating to Australia or New Zealand, Ad tuendam disciplinam, October 21, 1948.

41. V. A. A. 42. 1914, 43. S., XLI, pp. 34-35. Blessed Pius X, by his own authority, concerning Italians migrating from abroad, already long ago, March 19, A. A. S., VI, pp. 173-176. Ibid., p. 175.

POPE BENEDICT XV, Chirograph, The Supreme Pontiff Pius X, October 16, 1914.

SACRED CONSISTORIAL CONGREGATION, Circular letters to the Most Reverend Ordinaries of America, concerning the care of Italian



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migrants, Cum in varias Americae, February 22, 1915, A. A. S., VII, pp. 145-146; Circular, December 24, 1915; Circular to the Reverend Ordinaries of Italy, May 25, 1918.

44. 49.

[*Latin ed. p. 667*]

The Pontifical Congregation diligently managed the affairs of Italian emigrants. In 667, the same Sacred Congregation first instructed the Ordinaries of Italy to annually request collections on a designated feast day for these very purposes. Later, in 46, it decreed that each parish should contribute once a year, rather than the entire population, towards the support of these works, with a sum designated for Masses dedicated to such endeavors. 47 Indeed, everyone, and especially emigrants and missionaries, knew that this money was entirely dedicated to the aid of those institutions which, either under the direction of the Sacred Consistorial Congregation or promoted by missionaries and religious of both sexes, were established in foreign lands for the purpose of providing a safe and secure refuge for emigrants, "for it is scarcely believable how often the Catholic faith and Christian morals are in danger" 48. The aforementioned Pontiff proposed the establishment of ecclesiastical patronage offices for Italian emigrants in the Ordinariates of Calabria 49. He earnestly urged the Archbishop of Saint Paul and other Bishops of the Brazilian territory to act as "advocates in this work of pious priests," so that foreign workers, who had come there driven by the hope of profit or necessity from Europe, would not lose their native customs through the influence of the new land; 50 and he also wrote to the Bishop of Trenton, praising his diligence in this matter: for as soon as a new Italian colony was established in the Trenton diocese, churches and related buildings were immediately erected for them; and the Supreme Pontiff, desiring that Italian emigrants in the United States of America might everywhere find the support of Christian charity, offered heartfelt prayers. 51 Our predecessor, Pope Benedict XV, also intended to provide assistance to Italians who were moving from one region of their own nation to another, domestically.

[*Latin ed. p. 668*]

668 Acta Apostolicae Sedis - An Official Commentary, concerning the situation of those emigrating, as it often happens with women addicted to the purification of rice. 53 Therefore, with the best of intentions, it was desired that a Prelate should exist, who, being suitably instructed and free from diocesan duties, would be entirely dedicated to the spiritual well-being of Italian emigrants: and so, in the year 1920, the Office of the Prelate for Italians emigrating abroad was established: 5 3 whose specific task would be to select missionaries for this work, to assist and supervise them, and to preside over a College of priests dedicated to the honorable and religious



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care and assistance of Italians who have migrated to foreign lands. In the following year, in order that this aforementioned College might more easily grow, it was provided with new statutes, suitably adapted to the needs of the times. 54 Deeply moved by the suffering of the countless people who were miserably afflicted, held captive by the terrible war, the Supreme Pontiff Benedict XV decreed that the Ordinaries of the dioceses where the captives resided should, as soon as possible, select one, or if necessary, several priests, sufficiently proficient in the language, to be assigned to the care of the captives: "The priests chosen for this task should do nothing that does not contribute to the benefit of the captives, both in body and soul; they should console them, assist them, and alleviate their various needs, and sometimes their most grievous ones." 5 5 Due to the war still pressing, a special Ordinary was established to attend to the spiritual well-being of refugees residing within the borders of Italy. 56 Nor were the greatest dangers of perversion overlooked, to which German citizens, among whom were many Catholics, could be exposed, who, being subjected to such great hardships at that time, sought another heaven.

[*Latin ed. p. 669*]

The acts of Pope Pius XII, number 669, compelled them to procure the necessities of life. Therefore, the Sacred Consistorial Congregation notified the Bishops, not only of Germany but also of Central Europe, to diligently examine and, with the advice given in the assemblies or Episcopal Conferences, to determine what measures could be taken to assist this great need promptly. At the same time, it indicated the opportunity to strengthen the action of the association of Saint Raphael, which, before the war, had benefited countless pilgrims, and to provide assistance, as needed.

In the year 1921, the Archbishop of Cologne was granted the title of Patron of the meritorious work – already established since 1904 – of religious care for Catholics of the German language residing in Italy. This work, in the following years, extended spiritual care to Germans, both in the West and, with the election of another Patron, the Bishop of Osnabrücken, in the East of Europe and beyond Europe.

As the civil unrest in the territory of Mexico increased, some Mexican Ordinaries, priests of both sexes, and many faithful, unjustly expelled from their homeland, sought a safe refuge in the United States of America. They were earnestly commended to the charity of the Catholics of that territory, first by writing to the Bishop of Saint Anthony, and then to the Archbishop of Baltimore, whose generous care had gathered poor young men for their education in the Seminary, "which was very pleasing to Us," as the Pope stated.

Furthermore, we recall the wise actions undertaken by the same Pope in favor of the Eastern Rites: spiritual assistance was provided to the faithful



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of the Greco-Ruthenian Rite who emigrated to South America.

[*Latin ed. p. 670*]

The Acts of the Apostolic See – Official Commentary, 670, widely promoted; 63 A seminary for Italo-Greek children was established in the monastery of Cryptoferrata; 64 and for the faithful of the same rite, who, fleeing in large numbers from the Turkish domination, had come to Italy from Epirus and Albania, and had established homes in Calabria and Sicily, the Lungro diocese was erected. 65 We do not believe it is irrelevant that the Sacred Congregation of Rites recalled the decree by which the Blessed Virgin Mary, Lauretana, is declared the heavenly patroness of those traveling by air, so that "those who entrust themselves to the protection of the Blessed Virgin will successfully reach their destination." 66 For the benefit of the Christian faithful undertaking air travel, we decree that the faculties granted to priests for hearing confessions while at sea, as stipulated in Canon 83, shall apply and extend to priests traveling by air. 67 * * * This auspicious and fruitful development, which has happily followed the works concerning emigration, was not delayed by our predecessor, Pope Pius XI. Countless emigrants and refugees, from regions of America and Europe, have sufficiently and abundantly experienced the paternal care of the Supreme Pontiff. From this wealth of events, we prefer to present some of the most important, beginning with those concerning the Eastern peoples. In the first year of his pontificate, when Armenia, depopulated, saw many faithful Catholics either killed or exiled far from their homeland, he generously received these unfortunate and destitute children; in particular, he welcomed into his own home the orphaned girls, and diligently cared for them with his generosity. 68

63 S. C. DE PROPAGANDA FIDE concerning the affairs of the Eastern Rite, Decree, Cum sat numerosiores, March 7, 1916, A. A. S., VIII, pp. 105-107. S. O. PRO ECCLESIA ORIENTALI, Decree, Perspiciens Sacra Congregatio, July 10, 1918, A. A. S., X, p. 419. BENEDICTAS PP. XV, Apostolic Constitution, Catholici fideles graeci, February 18, 1919, A. A. S., XI, pp. 222-226. S. C. RITUUM, Decree, March 24, 1920, A. A. S., XII, p. 175. Motu proprio, Animarum studio, December 16, 1947, A. A. S., XXXX, p. 17. "We have received a true divine gift, with which it seems that the Divine Master and Redeemer wished to accompany the announcement of that other gift which we promised to Your Eminences and to the entire Church, and which we are now pleased to offer; that by which an entire small people of children have come to gather around Us. There are more than 400 orphans who have come from the distant East..." 67 68

[*Latin ed. p. 671*]

In the year 1925, matters and causes pertaining to Russians who were exiles far from their homeland, in Russia, were assigned to a Commission,



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which was subsequently established as a special Office within the Sacred Congregation for the Eastern Church, to which was entrusted the care of all those, wherever they might reside, who professed the Slavic rite. Then, the Apostolic Exarchate of Harbin, in China, was erected for the Byzantine-Slavic rite, and it was determined that a priest should be appointed to govern and direct all clerics and faithful of that rite within the Chinese Empire. Following in the footsteps of his predecessors, who had already granted Armenian, Syrian, Maronite, Greek, Ruthenian, and Russian churches within the City, he added a church dedicated to Saint Anthony the Hermit in the Esquiline, so that the faithful of the Slavic rite, who resided in Rome or came to Rome, might be able to pray to God there according to the legitimate customs of their ancestors. Furthermore, in the continental territories, he founded a Russian Seminary. Neither was it once for naught that he offered, with word and example, money to those exiled from the Eastern regions of Europe, of whatever nation or confession, and benefited from the joint generosity of bishops and the faithful of Poland. He endeavored to promote the spiritual welfare of the communities of the Byzantine rite, which, under the pressure of persecution, had previously immigrated to Italy and still persevered in their integrity: "A people that has tasted suffering even to the point of blood and death, has been sent to Us by the Divine Infant. And We are pleased to welcome them and to embrace them in Our paternal heart; and We are all the more pleased to do so, because We feel greatly comforted by that outpouring of charity with which the whole world has come to the aid of the Vicar of Jesus Christ." – Pope Pius XI, Discourse to the Sacred College in response to Christmas greetings, *Your Appearance*, *L'Osservatore Romano*, December 26-27, 1922, no. 303. Pope Pius XI, by his own motion, joined the Commission for Russia to the Sacred Congregation for the Eastern Church and constituted it as a body with its own jurisdiction, from the beginning of his pontificate, April 6, 1930, *A. A. S.*, XXII, pp. 153-154. Pope Pius XI, by his own motion, concerning the Commission for Russia and the publication of liturgical books of the Slavic rite, *Quam sollicita animi*, December 21, 1934, *A. A. S.*, XXVII, pp. 65-67. PONTIFICIAL COMMISSION FOR RUSSIA, Decree, concerning the faithful of Russia, May 20, 1928, *A. A. S.*, XX, pp. 366-367. Pope Pius XI, by his own motion, *Nostra animarum a Christo*, October 28, 1932, *A. A. S.*, XXIV, pp. 353-354. Pope Pius XI, Apostolic Constitution, *Quam curam*, August 15, 1929, *A. A. S.*, XXI, pp. 577-581. Pope Pius XI, Letter to the Most Reverend Fathers, Alexander, titular of Saint Augustine, of the Roman Curia, Cardinal Priest, Archbishop of Warsaw; Augustine, titular of Saint Mary of Peace, of the Roman Curia, Cardinal Priest, Archbishop of Gnesen and Posen; concerning a week of studies for the restoration of unity among dissenting Christians, *Laeto iucundoque



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animo*, January 6, 1933, *A. A. S.*, XXV, pp. 23-24.

[*Latin ed. p. 672*]

Acta Apostolicae Sedis - Official Commentary 672: In Panormitana and Montis Regalis, a new diocese or eparchy of Planensis for the Greeks was established; 75 Furthermore, fitting regulations concerning the spiritual administration of the Greek-Ruthenian ordinariates in the United States of America 76 and in the Canadian region were appropriately issued. 77 As a particular sign of benevolence towards the Polish people, the church of Saint Josaphat, Bishop and Martyr, which was constructed in the city of Milwaukee, and to which is attached the care of souls for the faithful of the Polish language, was elevated to the title and honors of a Minor Basilica; 78 and then, in the year 1931, an Archbishop of Gnesen was appointed as Protector for all Polish emigrants. 79 In the year 1924, having learned of a religious institute, similar to the Society of St. Charles for Italian emigrants, and for German Catholics living abroad, which was being established in the city of Godesberg, this sound initiative, well-begun and auspicious, was praised with commendation; and that institute, having attained the desired growth, was adorned with the name of the Society of the Holy Angels. Bishops, priests, religious members, and faithful from Hispania, fleeing the fierce persecution against the religious, were received with human kindness and deeply consoled with most comforting words. 80 Lest the Mexicans who had emigrated to foreign lands become prey to the enemies of Christ, or lest they lose their ancestral Christian customs, the Ordinaries of the Diocese were exhorted to confer with the brothers in the Episcopate who governed in the United States of America concerning this matter, and the work of the Catholic Action associations was encouraged. It is fitting to mention here the zeal with which the same Supreme Pontiff pursued the spread of the habit of prayer throughout the world; this is easily gathered from the letter to the Superior General 75. Pius PP. XI, Apostolic Constitution, Apostolica Sedes, October 26, 1937, A. A. S., XXX, pp. 213-216. S. C. PRO ECCLESIA ORIENTALI, Decree, Cum data fuerit, March 1, 1929, A. A. S., XXI, pp. 152-159. S. C. PRO ECCLESIA ORIENTALI, Decree, Concerning the Greek-Ruthenian Rite, May 24, 1930, A. A. S., XXII, pp. 346-354. Pius PP. XI, Apostolic Letters, to the Archbishop in the city, March 10, 1929, A. A. S., XXI, pp. 592-593. S. C. DEGLI AFFARI ECCLESIASTICI STRAORDINARI, Dispatch No. 1215/31, May 26, 1931. Pius PP. XI, Discourse, on the 14th day of September, 1936, in the Palace of Gandulphi, in the presence of Bishops, priests, religious, and faithful from Hispania, "Your Presence," A. A. S., XXVIII, pp. 373-381. Pius PP. XI, Encyclical Letter, concerning the condition of the Catholic Church in Mexico, "Firmissimum Constantiam," March 28,



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1937, A. A. S., XXIX, pp. 189-199. 76 77 78 79 80 81

[*Latin ed. p. 673*]

The acts of Pope Pius XII, numbered 673, dated April 5, 1923, concerning the Society of the Divine Word, state that the Holy Father earnestly prayed for the upcoming establishment of a seminary for Negroes, and affirmed that it would be most useful to admit Negroes who appeared to be called to the religious life into the Society of the Divine Word, so that, once initiated into the priesthood, they might more effectively exercise the sacred ministry among their own people.

Regarding Italians: the chaplains of sailors, previously established in the Society of Saint Anthony of Padua, were, on January 26, 1923, directly placed under the direction of the Prefect of the College of Priests for Italians, in order to instruct them according to the external regulations and laws issued by the Sacred Consistorial Congregation;

all priests who were already dedicated to assisting Italian workers migrating to other European regions were entrusted to a single Director elected and appointed by the Sacred Congregation;

and, in order that Italian emigrants might be more easily identified in the places of migration and more easily adapt to the customs of Catholics, it was ordered that they be provided with a certain ecclesiastical badge before leaving their homeland.

Furthermore, the Sacred Consistorial Congregation was entrusted with the administration of the Pious Society of Saint Charles, from which it would receive great benefit; for the most esteemed Cardinal Raphael Charles Rossi, Secretary of the same Sacred Consistorial Congregation, was the author of this,

— who is rightly and deservedly considered a second founder of the Society of Saint Charles — and the Constitutions of the Pious Society were adapted to the Code of Canon Law.

Pius PP. XI, in a letter to Father William Gier, Superior General of the Society of the Divine Word, concerning the upcoming establishment of a seminary for Negroes, wrote on April 5, 1923: "Since the Church of God, by its very institution, is Catholic, does it not follow that there must be priests for each tribe or people, who are united with them in origin, character, feelings, and studies? Do not these, besides having easier access to their own people, have the power to attract them to the faith and to make them steadfast in it far more effectively than those who are of a different origin and who are gathered from elsewhere?... In the United States of America, there are many hundreds of thousands of this kind, for whom it is necessary, as soon as possible, to provide suitable missionaries and indigenous pastors."

Regarding the Church's continued concern for Negroes, see above, page



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Sacred Consistorial Congregation, Regulations for the Directors of Shipboard Chaplains and for Shipboard Chaplains, November 15, 1932 (Vatican Polyglot Printing Press, 1932).

Sacred Consistorial Congregation, From an Audience of the Holy Father on September 21, 1927, and Circular Letters to Bishops, November 19, 1927, no. 1998/12.

Sacred Consistorial Congregation, Communication concerning Italian emigrants being provided with an ecclesiastical badge, issued on January 26, 1923.

Pius PP. XI, in a letter to the Most Reverend Father Raphael Charles, titular of Saint Praxedis, of the Holy Roman Church, Priest, Cardinal Rossi, Secretary of the Sacred Consistorial Congregation, on the occasion of the fiftieth anniversary of the founding of the Pious Society of Saint Charles, wrote with great pleasure on June 1, 1937.

[*Latin ed. p. 674*]

Acts of the Apostolic See - Official Commentary 674 approved; 87 The Society itself, having been restored to its former religious status with the taking of vows; numerous new houses, especially for the formation of clerics, have been established; several religious provinces and missions of their own right have been constituted; and consequently, the number of members and the field of ministry to be expanded have grown rapidly in America, in Europe, and most recently in Australia, so that there is a firm hope of providing safer and more substantial spiritual assistance to Italian emigrants in the days to come. And finally, that magnanimous Pontiff, desiring to honor his benevolence and to enrich it with the approval of the Apostolic See, wished to bestow upon the "Opus Apostolatus Maris," established for the first time in the city of Glasgow, in the territory of Scotland, in the year 1920, for the spiritual, moral, and social benefit of seafarers, and approved by the Apostolic See on April 17, 1922; and since that work, having already flourished widely and extensively with numerous celebrated gatherings and with the support of the Ordinaries, was able to enjoy and benefit from the guidance of the Sacred Congregation Consistorial, in 1942 we readily decreed. We ourselves, on May 30th of the year 88,

* In order to bring this discourse to a conclusion concerning the events undertaken by the Church in these recent times, there remains nothing more to say than this. Upon our arrival at the Roman See, it was evident that, with ever-increasing boldness, immoderate efforts were being made to expand the nation, to assert the dominance of the race, and to satisfy an unrestrained desire to occupy foreign territories, driven not by right, but by force; and that vast numbers of peoples were being impiously and cruelly deported, and that peoples were being forced and brought together



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in a manner unlike any seen before; truly, new crimes far surpass those of antiquity. Soon followed the scourge of the most grievous of things, namely, a most terrible war. Then, without delay, we undertook our work of charity and peace. With all the effort possible, by urging, praying, and imploring, and by acting among the leaders of nations, we strove to prevent this most terrible war; and, as far as we were able, we sought to mitigate and restrain that raging and encroaching conflict with words and deeds.

S. C. CONSISTORIALIS, Decree concerning the "Pia Societas," August 15, 1936; Decree concerning the "Pia Societas," August 15, 1948.

S. C. CONSISTORIALIS, From the Audience of His Holiness, May 30, 1942, n. 334/40.

"The work of peace of the Holy See and Italy," Notes, Vatican Polyglot Printing Press, 1945, pp. 873-889.

[*Latin ed. p. 675*]

Acting, by the grace of God, Pope Pius XII, in the year 1945, the Holy Mother Church, ever mindful of her duty and her expectation, "presiding over the entire assembly of charity," as is her wont, proved a solace to the afflicted, a refuge to the distressed, and a homeland to the exiled. For we spared no effort, although grave difficulties stood in the way and the times were most challenging, to provide some aid to our children in distress, without making any distinction based on condition or nation: we assisted even the terrified Jews, enduring persecution. In all works of charity undertaken, initiated, promoted, or recommended by Us for the relief of countless and unheard-of calamities and sorrows, brought about by war, for captives, refugees, exiles, and all other children of Ours who, for any reason, were far from their homeland, and especially for tender children and wretched orphans, We gave precedence. These things, as all know – for historical documents exist – need not be further elaborated upon; however, a few points may be mentioned. Following the example of Our Predecessor, Benedict XV, whose works of charity We administered during the first years of the war, We established a special Office within Our Secretariat of State to assist all the poor and needy everywhere. This Office has continued, and We also established another Office for inquiring about captives and for sending and receiving messages, and We took care to establish other councils; among those worthy of mention is the Council for the unfortunate victims of war, and especially for citizens. Ignatius of Antioch, *Epistle to the Romans*: Migne, PG., V, 685. Address, given on November 29, 1945, before Jewish refugees, returning after the hardships of war and captivity, expressing sentiments of gratitude, *La vostra presenza*, A.A.S., XXXVII, p. 317 s. COMMISSION FOR RELIEF. See *L'attività della Santa Sede dal 15 Dicembre 1948 al 15 Dicembre 1944*, Vatican Polyglot Printing Press, pp. 107-109; *dal 15 Dicembre 1945 al 15 Dicembre 1946*, pp. 107-110; *dal 15 Dicembre 1946 al 15 Dicembre 1947*, pp. 105-111; in 1948, pp. 97-101. From



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September 1939 to October 31, 1947. It is worth mentioning the following sections of this Office: "1. Correspondence received, 2. Correspondence sent, 3. Radio, 4. Prisoners of English language, 5. Prisoners of German and Slavic language, 6. Prisoners in Russian hands, 7. Prisoners and political internees in Italy, 8. Repatriations": *L'A. d. S. S. dal 15 Dicembre 1944 al 15 Dicembre 1945*, pp. 111-114; *dal 15 Dicembre 1945 al 15 Dicembre 1946*, pp. 95-103; later established: "9. Special cases, 10. Deceased": *L'A. d. S. S. dal 15 Dicembre 1946 al 15 Dicembre 1947*, pp. 99-105; *Aperçu sur l'œuvre du Bureau d'Informations Vatican, 1939-1946*, Vatican Polyglot Printing Press, 1948. 93 VATICAN INFORMATION OFFICE:

[*Latin ed. p. 676*]

Acts of the Apostolic See - Official Commentary 676, concerning the restoration of buildings, whether in public custody or otherwise, and 94, for the support of all those in need. The Commission 95 also recalls the Missions for Germany and Austria, which were not infrequently promoted by the same Most Holy See, primarily with the intention of providing for the salvation of the displaced and erring. 96 Furthermore, as circumstances, though still not entirely settled, increasingly demanded that provision be made for the multitude of displaced persons, many of whom were forbidden to return home, and as a considerable number of people from certain nations, burdened by poverty, sought to emigrate to foreign lands, We decreed the establishment of an Office for Migration within the same Most Holy See, comprising two sections: one for free emigration, and the other for forced emigration; 97 To the ecclesiastical person appointed by Us to oversee the Office for Migration in the city of Geneva, We entrusted the task of presiding over gatherings or congresses held there between nations, and We have recently approved the International Catholic Commission for Emigration, which aims to unite and coordinate the efforts of existing Catholic associations or organizations, and to promote, strengthen, and foster initiatives for emigrants or displaced persons. 98 The PONTIFICIAL COMMISSION FOR ASSISTANCE TO REFUGEES was established on April 18, 1944. See *Acta Apostolicae Sedis* from December 15, 1948, to December 15, 1949, pp. 118-123. The PONTIFICIAL COMMISSION FOR ASSISTANCE was established on January 23, 1945. See the pastoral instruction to the pastors of the city and the sacred time of Lent: on the Sacraments, in *Acta Apostolicae Sedis*, XXXVII, p. 43; from December 15, 1944, to December 15, 1945, pp. 124-132; from December 15, 1945, to December 15, 1946, pp. 111-122; and in 1948, pp. 102-114. These Missions began: the first on June 12, 1945; the second on July 9, 1945; and the third, which lasted longer and was more extensive, on October 29 of the same year; for details of the activities of each, see *Acta Apostolicae Sedis* from December 15, 1944, to December 15, 1945, pp. 119-124; from December 15, 1945, to December 15, 1946, p. 105; the Pontifical Mission in Germany (in Kronberg



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i. T.); and from December 15, 1946, to December 15, 1947, pp. 125-135. THE OFFICE FOR MIGRATION: From the Audience of the Most Holy Father on May 30, 1946, and November 13, 1946. This Office had two Sections, one called NATURAL MIGRATION, and the other called REFUGEE MIGRATION. The latter worked with: the BISHOPS RESETTLEMENT COUNCIL (United States of America), the CATHOLIC COMMITTEE FOR RELIEF ABROAD (Great Britain), the CATHOLIC COMMITTEE FOR AID TO IMMIGRANTS OF CANADA, and the VATICAN MISSION in KRONBERG. See *Acta Apostolicae Sedis* from December 15, 1946, to December 15, 1947, pp. 125-135; and in 1948, pp. 115-127. THE INTERNATIONAL CATHOLIC COMMISSION FOR MIGRATIONS was established in the city of Geneva in 1951: Letter from the Secretariat of State to Mr. James I. Norris, Provisional President of the International Catholic Commission for Migration, Geneva (Switzerland), "The compelling reasons are well known to you," April 12, 1951, n. 226960/MSA.

[*Latin ed. p. 677*]

Acts of Pope Pius XII, 677: It must also be noted that, through our Nuncios, Delegates, or other ecclesiastical men specially sent for this purpose, "in almost every jurisdiction, indeed, in every diocese, committees or commissions for the aid of needy people, refugees, and also emigrants, have been promoted, with the favor of the local Ordinaries, or ecclesiastical administrators, or of the Catholic Action and other apostolic groups, consisting of 100 members, of whom we see that the diligent activity of many has already brought forth great benefits for the protection of emigrant and refugee people." New causes of sorrow and grief were brought about by the war, which began in 1948 in the territory of Palestine; countless people, afflicted with unspeakable sorrows, were forced to abandon their homes and migrate to various places, especially to Lebanon, Syria, Jordan, Egypt, and the Gaza region. Those who were united by common misfortunes, whether rich or poor, faithful or still ignorant of the light of faith, presented a terrible and lamentable sight.

Regarding the activities of our Nuncios, Delegates, Vicars, and other ecclesiastical men sent for this purpose, in: Europe: Albania, Bulgaria, Czechoslovakia, Thrace, Finland, France, Germany, Greece, Switzerland, Ireland, Spain, Holland, Hungary, Italy, Portugal, Great Britain, Mdina, Poland, Rhodes, Turkey; Africa: Egypt, Ethiopia, Algeria (The Office for receiving and sending messages to the religious house of the Missionaries of Africa, established by our Secretariat of State: Maison Carree), French West and Equatorial Africa, South Africa, Belgian Congo, Eritrea, Kenya, Madagascar, Somalia, Sudan, Tripolitania; North America: Canadian jurisdiction, United States of America, Mexico; Central America: Costa Rica, Cuba, Guatemala, the Haitian Republic, Honduras, the Dominican Republic, El Salvador; South America: Ecuador, Strasbourg, Bolivia,



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Brazil, Chile, Colombia, Paraguay, Peru, Uruguay, Military Ordinariate of Venezuela. Asia: India, Dutch East Indies, Iran, Iraq, Japan, Palestine, the Philippine Islands, China, Syria, Thailand; Oceania: Australia, New Zealand, cf. L'Annuaire Pontifical, from December 15, 1948, to December 15, 1949, pp. 112-117; from December 15, 1944, to December 15, 1945, pp. 114-119; Aperçu sur l'œuvre du Bureau d'Informations Vatican 1989-1946.

Regarding CATHOLIC COMMITTEES FOR EMIGRANTS, almost everywhere established, cf. L'Annuaire Pontifical, from December 15, 1946, to December 15, 1947, pp. 131-135; in 1948, pp. 115-127.

A Pastoral Exhortation to the pastors of the City and the sacred Lenten season, is always highly welcome, March 16, 1946, A.A.S., XXXVIII, p. 183 ff. Among the numerous works, instituted or promoted by Bishops, by Catholic Action, and by approved men, it is necessary to mention at least: WAR RELIEF SERVICES (N.C.W.C.); the work of AUMÔNERIE DES PRISSONNIERS DE GUERRE, which was previously supported by the COMITÉ INTERNATIONAL DE L'AUMÔNERIE CATHOLIQUE, then the COMITÉ CATHOLIQUE DE SECOURS, and finally SECOURS CATHOLIQUE; the work of MISSION CATHOLIQUE SUISSE. Cf. L'Annuaire Pontifical, from December 15, 1948, to December 15, 1949, pp. 112-117; from December 15, 1944, to December 15, 1945, pp. 119-122; from December 15, 1946, to December 15, 1947, pp. 122-125.

[*Latin ed. p. 678*]

Acts of the Apostolic See - Official Commentary 678. Therefore, We have readily provided, to the best of Our ability, that solace which the Catholic Church has always sought to offer to the sorrowing and the abandoned. To this end, We instituted Our Mission for Palestine, whereby, and even now, assistance is provided from all quarters – as has become customary since the time of the Apostles – and especially through the particular association established by the General Congregation of Bishops, with funds contributed by Catholics in the United States of America, to alleviate the needs of Arab refugees. With the utmost diligence, We have striven to reconcile the sentiments of all men towards these exiles and refugees, who are, as it were, our most needy brethren; for We have repeatedly denounced the misery of their lives, defended their rights, and on numerous occasions have appealed to the generosity of all men through radio broadcasts, and especially through Catholic pronouncements, such as *S. O. PRO ECCLESIA ORIENTALI*, from the Audience of April 9, 1949; *MISSION: Le Pape et la tragédie palestinienne*, Beirut, 1950; and MICHEL GILLET, S. J., *L'Aide catholique aux enfants palestiniens réfugiés au Liban*, Beirut, 1950. Cf. Acts of the Apostles, XI, 27-30, and Romans, XV, 25-28. *PONTIFICALE POUR LA PALESTINE*. CATHOLIC NEAR EAST WELFARE ASSOCIATION. Radio broadcast given on June 29, 1941, on the feast of the Holy Apostles Peter and Paul, to the entire world: concerning the guidance



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of Divine Providence in the events of human society. In this solemnity, *Acta Apostolicae Sedis*, 8, XXXIII, p. 319 ff.; Radio broadcast given on December 24, 1942, on Christmas Eve, to the entire world: with ever new freshness. *Acta Apostolicae Sedis*, 8, XXXV, p. 9 ff.; Radio broadcast given on December 24, 1943, on Christmas Eve, to the entire world: yet another time. *Acta Apostolicae Sedis*, 8, XXXVI, p. 11 ff.; Radio broadcast given on September 1, 1944, in the fifth year of the present war, to the entire world: today, as the fifth year is completed. *Acta Apostolicae Sedis*, 8, XXXVI, p. 249 ff.; Radio broadcast given on April 4, 1946, to the entire world, to urge mutual assistance among nations, lest the needy perish from hunger. With hearts deeply grieved, *Acta Apostolicae Sedis*, 8, XXXVIII, p. 165 ff.; Encyclical letter concerning the more urgent care of needy children, *Quemadmodum*, January 6, 1946, *Acta Apostolicae Sedis*, 8, XXXVIII, p. 5 ff.; Radio broadcast given to students of Catholic schools in the United States of America, to encourage charity towards needy children in Europe and Asia, lest they perish from hunger. Our loving greetings to you, February 19, 1947, *Acta Apostolicae Sedis*, 8, XXXIX, p. 127 ff.; Radio broadcast given to the faithful of the United States of America, to collect aid for nations in need. Another winter is approaching, November 23, 1947, *Acta Apostolicae Sedis*, XXXIX, p. 630 ff.; Radio broadcast given to the clergy and people of the Republic of Argentina, to provide aid to nations in need. Once again, the voice, February 1, 1948, *Acta Apostolicae Sedis*, 8, XL, p. 85 ff.; Radio broadcast given to students of Catholic schools in the United States of America, to encourage charity towards needy children of other nations. Dear children, March 2, 1949, *Acta Apostolicae Sedis*, XXXXI, p. 179 ff.; and throughout.

[*Latin ed. p. 679*]

Acts of the Supreme Pontiff, Pope Pius XII, 679, concerning sermons which, given the opportunity, we delivered, sent by the Archbishops and Bishops. 106 In letters or epistles, we wrote: "It seems, and it is urgent, that your charity, and that of the clergy of Germany, should be exercised in this matter, namely, in assisting with all the means and help possible, either the refugees in your regions, or foreign refugees, who, often deprived of their families, goods, and homes, are compelled to live in miserable and afflicted conditions, frequently huddled together in tents in the fields." Let all good Germans, especially the sacred ministers and members of the Catholic Action, turn their eyes and hearts to this work, so that no duty of religion and charity may be lacking from them." 108 Furthermore, concerning the sacred places of Palestine, we were deeply grieved in the Encyclical Letters: "Many refugees, of every age and condition, still come to Us, driven to foreign lands by the calamitous war, and therefore living a life of exile, exposed to poverty, the contagion of diseases, and every kind of danger. We are not unaware of how much public institutions and private citizens



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have contributed to alleviating the plight of this multitude; and We ourselves, persevering in the works of charity which We undertook from the beginning of Our Pontificate, have spared nothing within Our power to help those in such grievous misfortune."

[*Latin ed. p. 680*]

We have considered how best to address the needs of a multitude of people. But the condition of these exiles is so precarious and unstable that it cannot be prolonged. Therefore, we earnestly implore all those who are of noble and generous spirit to assist these people, who are afflicted by such great sorrow and destitution, to the best of their ability, that justice may be rendered to all those who, driven from their homes by the turmoil of war, desire nothing more than to lead a peaceful life once again."

We have expressed our heartfelt gratitude to our most beloved brothers in the episcopate, to priests, and also to laymen and public officials, as well as to diligent institutions, who have aided and assisted refugees and emigrants in many ways.

Among other things, we recall the letter that we gladly sent to the Most Reverend Father Samuel, titular Bishop of St. Agnes outside the walls, to the Reverend Father Cardinal Stritch, Archbishop of Chicago, who was celebrating the twenty-fifth anniversary of his episcopate. Furthermore, we sent a letter congratulating the Bishops of Australia on the happy celebration of the fiftieth anniversary of the Federation of those states.

April 15, 1949, A. A. S., XXXXI, p. 162. Letter to the Most Reverend Father Samuel, titular Bishop of St. Agnes outside the walls, to the Reverend Father Cardinal Stritch, Archbishop of Chicago, celebrating the twenty-fifth anniversary of his episcopate. November 16, 1946, A. A. S., XXXIX, p. 33 s.; Letter to the Most Reverend Fathers, the Reverend Fathers Cardinals Frings, Archbishop of Cologne, de Faulhaber, Archbishop of Munich and Freising, von Preysing, Bishop of Berlin, and other Archbishops and Bishops of Germany. We were deeply moved, December 1, 1947, A. A. S., XL, p. 544 ss.: "Indeed, from your letter, we perceive a cause for great comfort, as we observe that, under your leadership, priests and religious have devoted themselves entirely to the care of the faithful, especially those who are afflicted by a more grievous fate, who have been driven from their homes, and who live in regions of the 'Diaspora.' Their work is of small power, but of great number. Therefore, we earnestly encourage those who are strong in age, strength, and zeal, and who believe that there is a more suitable place for the service of God among these people, where there is greater patience and endurance, to join with their more unfortunate brothers, thereby earning great merit, for which they will receive the most just rewards from God." I. c, p. 545; Address to the Most Reverend Mr. Nicholas C. Accame, Ordinary of the Argentine Republic, who was presenting public letters. March 6, 1948, A. A. S., XL, p. 112 ss.: Letter to the Most Reverend Father



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Emmanuel, titular Bishop of St. Honorius on the Janiculum, to the Reverend Father Cardinal Suhard, Archbishop of Paris, who was celebrating the quincentennial of his priesthood. It is fitting, November 20, 1948, A. A. S., XXXXI, p. 27 s.

Letter to the Most Reverend Father John T. McNicholas, Archbishop of Cincinnati, and President of the NATIONAL CATHOLIC WELFARE CONFERENCE: for the assistance provided by the Conference to immigrants and other needy people. In fratres caritas, December 24, 1948, A. A. S., XXXXI, pp. 69-71. "... Nor in recalling your good works should We fail to mention the spirit of Christian charity which opened the doors of your country to welcome so large a number of..."

[*Latin ed. p. 681*]

Acta Pii Pp. XII 681. Furthermore, We have earnestly urged the highest leaders of states, the presidents of institutions, and all just and willing men, to consider and address the most serious plight of refugees and emigrants; to investigate the causes of their suffering, to discern the injustices that all people endure due to war, and to determine the remedies that can be applied to alleviate these evils; and finally, to understand that it is in the interest of human society that, with concerted counsel and effort, they may swiftly and effectively provide for the urgent needs of the afflicted, combining the demands of justice with the principles of charity: "Indeed, in many matters pertaining to social life, charity can somewhat alleviate unjust conditions; however, this is not sufficient. For, in truth, justice must flourish and prevail, and this effect must be derived from its very nature."

1 1 4. We especially commend the splendid organization which you, Venerable Brethren, have so painstakingly established throughout the Australian nation to ensure that the Catholics among those New Australians do not lack religious assistance, and, as so often happens as a result of the spiritual neglect of the emigrant, that they may not be lost to the faith. This example of Catholic Action is worthy of high commendation...

L'Osservatore Romano, 28 April 1951, n. 98. The radio broadcast given on 24 December 1944, on the eve of the Nativity of Our Lord Jesus Christ, to the entire world, spoke of the benevolence and humanity of our Savior God, A. A. S., XXXVII, p. 10 ss.; The letter to the Most Reverend Charles Flory, President of the "Semaines Sociales" Catholic Associations in France, dated 14 July 1945, A. A. S., XXXVII, p. 210 ss.; The address given on 24 December 1946, on the eve of the Nativity of Our Lord Jesus Christ, to the Cardinals and Most Reverend Bishops present from the Roman Curia, in Vifu, nella Moria, A. A. S., XXXIX, p. 7 ss.; The address to the Most Reverend Conrad Traverso, the new Apostolic Nuncio to the Argentine Republic, with the public letters conferring upon him extraordinary faculties, in virtue of his mission, dated 12 January 1947, A. A. S., XXXIX, p. 56 s.



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1 1 3 1 1 1. The Encyclical Letters concerning the promotion of Sacred Missions, Evangelii Praecones, 2 June 1951, A. A. S., XXXXIII, p. 518; The declaration given by Us to the Honorable G. I. van Heuven Goedhart, the Supreme Commissioner for Refugees at the "United Nations Organization," received on 27 May 1952: "Among the many painful and distressing problems created by the war, there is one which, despite the organized efforts made in recent years to solve it, remains a source of grave preoccupation. It is that of the refugees, those of our fellow-men who, under the pressure of political events, have been forced to abandon their homes and countries and seek hospitality and a livelihood in foreign lands. If We plead their cause, it is to give a renewed expression to the abiding interest which We have ever taken in their sad lot, and to pledge the continued support of the Holy See for the praiseworthy work being accomplished by international organizations for the alleviation of their pitiable condition. In this regard, We warmly commend the recent initiative of the United Nations High Commissioner for Refugees, which has as its objective the establishment of a fund for the purpose of providing for the essential human needs of the many refugees who, by reason of their extreme poverty, are unable to maintain themselves while awaiting resettlement. Our earnest solicitude for these sorely afflicted members of the human family urges Us to exhort governmental authorities..."

44 - ACTA, vol. XIX, n. 13. - 9-30-1952.

[*Latin ed. p. 682*]

Acts of the Apostolic See - Official Commentary 682. To all those who, as emigrants, have been received from the very beginning of this Apostolic service, We turn Our eyes with great concern, deeply solicitous for their well-being, both temporal and eternal.

1 1 5. Therefore, concerning the right of migration, in the land in which men dwell, fifty years after the publication of the Encyclical Letter *Rerum Novarum*, on the feast of Pentecost, June 1st, 1941, We spoke, and it seems fitting to recall some things, rendered in Latin: "For the land in which we live, surrounded by vast oceans, seas, and lakes, adorned with plains and mountains perpetually covered with snow, with uncultivated places, regions, and deserts, certainly provides a reason for living, offering more extensive spaces which, although permitted by the laws of fortune, seem to be suitable for the labor, needs, and civil pursuits of men: and families, migrating here and there, are not compelled to seek another homeland. For this reason, as wisely explained in the Encyclical Letter *Rerum Novarum*, the right of families to acquire the necessary space for their life must always be safeguarded. If this happens, emigration will achieve its intended end, which nature itself aims for and experience confirms: a more equitable distribution of people on the continent – which has been created by God for the benefit of all – and suitable colonies for farmers. Where both parties,



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that is, where one allows its citizens to leave and the other does not refuse to receive them, truly and diligently strive to remove those obstacles that hinder the growing and developing trust between regions of emigration and immigration, all those who participate in such exchanges of people and places will not be deprived of benefits; indeed, families will be provided with a new homeland, in the true sense of the word; populated areas will become less crowded, and the people of those areas will establish new communities in foreign lands; and the republics that receive emigrants will be enriched by industrious citizens. Therefore, whether granting or receiving migrating citizens, the good of human society and the growth of civil society must be priorities, as well as social service and charitable associations, which should cooperate wholeheartedly in fostering this very laudable initiative and contribute generously to this most timely appeal. In doing so, We are confident that We are voicing the sentiments of all those who, because they dearly cherish the Christian values and freedom for which, in such great part, these refugees are suffering, cannot remain unmoved by their present adversity nor be indifferent to their future destiny." *L'Osservatore Romano*, July 18, 1952, no. 167.

The Chirograph was given on March 3, 1949: "To Our beloved children, whom the events of life lead under other skies in search of work and bread, We repeat, for their temporal and eternal happiness, the admonition of the venerable Tobias: 'All the days of your life have God in your mind; and remember not to consent to sin, nor to transgress the commandments of the Lord your God.' We implore divine assistance for their persons, their families, and their future, and with a paternal heart, We bless them. Pius PP. XII."

[*Latin ed. p. 683*]

The acts of Pope Pius XII contained the following: "We have always striven." 116683 These fundamental principles of natural law, in the following year, were recalled by Us before the Sacred College of Cardinals and the assembly of Prelates, on the occasion of the celebration of the Nativity of Jesus Christ. 117 On December 24, 1948, We wrote openly on this matter to the Sacred Pastors of the United States of America: "You know how anxiously We are concerned with those who, having their homeland in turmoil or suffering from poverty and lack of opportunity, are forced to abandon their homes and families and migrate to foreign lands. To facilitate their migration, both piety and the very law of nature urge us to do so. For the Creator of all things has, above all, created all things for the good of all; and therefore, although the dominion of individual states is, in a certain sense, to be respected, it should not be so rigidly maintained that access is denied to those born elsewhere who are in need, and who possess honest morals, when the land can provide sustenance for many, and when such denial is contrary to the public good,



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which should be the true measure of all things. Aware of Our intentions, you have recently and diligently endeavored to ensure that, through the provisions of a decree, which We hope will be followed by others, many refugees from your homeland may enter your lands; and you have also provided suitable assistance to those who migrate, whether when they leave their homes or when they arrive, thereby significantly implementing that precept of priestly benevolence: 'It is the duty of a priest to harm no one, but to wish good to all' (St. Ambrose, *De Officiis Ministrorum*, 118). But let no one think that the words We spoke on the eve of the Nativity of the Lord in 1945, 119 and the more recent pronouncements, 116, are mere words. A radio message, broadcast throughout the world on the feast of Pentecost, June 1, 1941, and again on December 24, 1942, on the eve of the Nativity of Our Lord Jesus Christ, was given to the entire world: "With ever new freshness," (A. A. 8., XXXV, pp. 16-17; for the Latin version, see A. A. 8., XXXXIII, pp. 518-519); and in an address given to those participating in the International Congress of Social Studies and the International Christian Social Association held in Rome, We addressed you on June 3, 1950 (A. A. 8., XXXXII, p. 485 s.): "We must face squarely, in all its magnitude, the duty of providing countless families, in their natural, moral, legal, and economic unity, with a just space for life, sufficient, even if modestly, to meet the demands of human dignity," (l. c., pp. 485-486). 117 Cf. note 111, A. A. S., XXXXI, pp. 69-70. A sermon given on December 24, 1945, on the eve of the Nativity of Our Lord Jesus Christ, in the presence of the Most Reverend Cardinals and Most Reverend Bishops and Prelates of the Roman Curia, "In the last six years," (A. A. 8., XXXVIII, p. 15 ss.). 119

[*Latin ed. p. 684*]

Acts of the Apostolic See - Official Commentary 684, to the Cardinals on February 20, 1946, and to the assembled representatives before the Holy See on the 25th of the same month; no one could fail to perceive the anxious concern with which the Father of all the faithful was moved. In these addresses and radio broadcasts, we condemned, with the most explicit words, the principles of "totalitarianism" and "imperialism" of the States, as well as the excesses of "nationalism," since, while on the one hand they restrict the natural right of men to emigrate or to establish colonies at will, on the other hand they compel peoples to migrate from elsewhere, forcibly deport inhabitants against their will, and dare to tear citizens away from their families, their homes, and their homeland. In the aforementioned address to the representatives of the Nations, we wished, in the presence of this solemn assembly, to reaffirm our will to foster a just and firm peace, a will which we have made clear in many ways over a long period of time: we have shown that the path to achieving this peace favors reciprocal relations between peoples, so that both exiles and refugees may eventually return to



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their own, and those who are in need or lack the necessities of life may emigrate to other regions.

1 2 1 1 2 # Address, given on February 20, 1946, in the presence of the Most Reverend and Venerable newly created Cardinals, "The elevation and nobility of sentiments," A. A. S., XXXVIII, p. 141 ss.: "Man, as God wills and the Church embraces him, will never feel truly rooted in space and time without a stable territory and without traditions... The long experience of the Church as an educator of peoples confirms this; therefore, she takes care to connect religious life with the customs of the homeland in every way, and she takes particular care of those whom emigration or military service keep away from their native land. The shipwreck of so many souls sadly bears witness to this maternal concern of the Church, and compels us to conclude that the stability of the territory and attachment to ancestral traditions, which are essential for the healthy integrity of man, are also fundamental elements of the human community. However, it would clearly be a perversion and a turning of this principle into its opposite if anyone were to use it to justify forced repatriation and the denial of the right of asylum to those who, for serious reasons, wish to establish their residence elsewhere," loc. cit., p. 147.

1 2 1 Address II, on February 25, 1946, with the most noble words, in which, in the presence of the Most Reverend and Venerable Cardinals, the Most Reverend Anthony Carneiro Pacheco, Envoy of Portugal, as Dean of the present representatives of other Nations, expressed feelings of devoted gratitude to the Most Blessed Father after the recent Consistory; His Holiness responded benignly: "The elevation of thoughts," A. A. S., XXXVIII, p. 152 ss.: "Such a peace will not be the work of a day; it will cost a great deal of time, a great deal of effort. If one asks us in what way diplomatic representations can, independently of their official functions, favor it, it seems to us that we can point out to their good will a double sphere of activity. The first is of a practical nature; it aims at immediate achievements. Diplomats now, with the war over, have many opportunities to facilitate, as far as possible, communications and relations between countries. Now that millions of honest and hardworking men are anxiously awaiting the moment... "

[*Latin ed. p. 685*]

Acta Pii Pp. XII 685 In the allocution addressed to the Venerable Fathers on the feast of our Patron, in the same year, 1 2 2 we again invited the Nations, which excel in the vastness of their territories and are also rich in the number of their inhabitants, to be willing to receive those people who dwell in the most crowded regions. Among these, as is well known, Japan holds a prominent place. Furthermore, we expressed our hope during the vigil of the Nativity of the Lord in the year 1948: we said that it is better to foster family emigration and immigration to regions that can provide



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them with the necessities of life, rather than to remit large sums of money to refugees. 1 2 3 Therefore, we again urged the Senators of the United States of America, who are devoted to the Committee for Immigration, who convened in Rome a few years ago, to strive to apply more broadly, within the limits of their ability, the stricter laws that are in force in their States regarding immigration. 1 2 4 We did not fail to proclaim and emphasize this same thing to the distinguished leaders of the Northern States, 1 2 5 to the group of men devoted to the affairs of the Committee for Refugees of the United States of America, who are migrating from Europe to America with public funds: "Is it not a work of charity and of peace to help those who are returning to their homelands, to their families, from whom they may have been separated for many years, and to help those who are sadly seeking a new homeland in order to live a new life among new occupations?" l. c., p. 154 s. 1 2 2 Allocution to the Most Reverend and Most Eminent Cardinals, on the feast of St. Eugene I, Pope, auspiciously celebrated, June 1, 1946, Ancora una volta, A. A. 8., XXXVIII, p. 253 ss. Radio broadcast delivered during the vigil of the Nativity of Our Lord Jesus Christ in the year 1948, in the presence of the Most Reverend and Most Eminent Cardinals and the Most Reverend Bishops and Prelates of the Roman Curia, Gravi ed ad un tempo tenere, A. A. 8., XXXXI, p. 5 ss. "Yet it is not surprising that changing circumstances have brought about a certain restriction being placed on foreign immigration. For in this matter not only the interests of the immigrant but the welfare of the country also must be consulted. However, it is not too much, We are sure, to expect that in the process of restriction, Christian charity and the sense of human solidarity existing between all men, children of the one eternal God and Father, will not be forgotten. Immigration can help in solving one of Europe's saddest human problems, —a problem which is being aggravated inhumanely by the enforced transfer of helpless, innocent populations," L'Osservatore Romano, March 14, 1946, n. 62. "One further and controlling observation, dictated by the sacred trust committed to Our charge, you will not fail to understand. Political, economic, and even social dangers are involved in a policy of further delay or exaggerated caution. But these dangers, real and serious though they be, are derivative and secondary. Our prime anxiety—as We are sure it is yours deep down in your hearts—touches the judgment of history and of history's Lord on the fulfillment of that gravest duty of man to man and of nation to nation, which calls for respect for the image of God in even the weakest and most abandoned of His children. No reason of State or pretext of collective advantage, as We had occasion to emphasize once more only a few days ago, can avail to justify the contempt..."

[*Latin ed. p. 686*]

We have gladly received the decrees of the Apostolic See; on June 4th of the current year, we most recently sent a message to the beloved people of



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Brazil.

We indicated that it is opportune to promote, through norms or regulations among nations, those that favor emigration and immigration, in the address we gave on July 3, 1951, to those present at the International Catholic Congress held in Rome.

Furthermore, before several distinguished men who had convened in Naples for a congress concerning emigration, we presented the gravity of this matter.

Therefore, we give immortal thanks to God, the giver of all good things, who has been so benign to His Church. For, with His help, and through the diligent study and labor of all Councils and Offices, these, among other things, works of beneficence and piety have been accomplished: institutions for the summer care and continuous education of children, which with great care receive the children of emigrants coming from various nations; institutions for the protection of orphans and children made unfortunate by war; prepared tables or dining halls for the nourishment of the needy; and hostels of that human dignity and the denial of those elemental human rights which the Creator has imprinted on the soul of each of His creatures.

"But We dare say the further question has risen more than once in your minds, if not to your lips: is the present immigration policy as liberal as the natural resources permit in a country so lavishly blessed by the Creator and as the challenging needs of other countries would seem to demand? Your travels no doubt will afford much data for the answer to that question."

"Your country is great and rich. But the immensity of its territory will only be of benefit to you if it is, and to the extent that it is, a happy home for an ever-increasing number of families, both physically and spiritually healthy. As your fields and lands are vast, may your hearts also be open to receive those who desire to seek a new homeland with you, where they may live honorably in the company of their loved ones."

Address given on July 2, 1951: "Be welcomed here."

"We need not tell you that the Catholic Church feels deeply obligated to be interested in the work of migrations. This is because it is a matter of addressing immense needs: the lack of space and the lack of means of existence, because the old homeland can no longer support all its children, and because overpopulation forces them to emigrate; the misery of refugees and those who are denied entry, who, in the millions, are forced to renounce the country where they were born, a country lost to them, and to go far away to seek and build another." The Church feels these distresses all the more because they largely affect its own children.

[*Latin ed. p. 687*]

Acts of Pope Pius XII, 687, concerning the reception of recently returned



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exiles, refugees, or captives returning to their homeland, and for the aid to be given to those and their families intending to emigrate abroad; gifts for the birthdays of children and captives, granted at Our command; assistance provided to young people of every nation, so that, even though living far from their homeland, they might be able to resume their studies in foreign institutions, which had been interrupted by war; numerous journeys were made throughout the nations of Europe to provide aid, sustenance, clothing, and medicine to the needy and to others made unfortunate by the war; houses were established to provide support to soldiers far from their homeland who were deserving of stipends.

As a vast multitude of people, including infants, women, the sick, and the elderly, fled from towns and villages devastated by hostile incursions, especially from the depopulated lands of Italy, and flocked to Rome almost every hour, seeking safety and refuge from the Common Father, We extended the scope of Our charity even further. The lamentations of so many exiles and refugees touched Our heart, and We, moved by the same compassion, urged [Dominic] to repeat the words: "I have mercy on the multitude..." (Mark 8:2).

Therefore, all the buildings of Our House, whether the Vatican, the Lateran Palace, or, especially, those at the Castel Sant'Angelo and those which are part of the Roman basilicas, along with the religious institutions, seminaries, and ecclesiastical colleges of the city, were then opened to the greatest extent possible.

While almost the entire world was consumed by bitter hatred and drenched in fraternal blood, the sacred city of Rome and the buildings mentioned above became a center and a refuge for charity.

Furthermore, We were able to establish numerous institutions for the care of captive soldiers and those engaged in works of religion and charity; to provide spiritual assistance to their chaplains; to restore exiles to their homeland; to liberate innocent citizens unjustly condemned to exile and imprisonment; to free those deported from their homes and facing certain death, and to reunite them with their anxious parents; to prepare routes for exiles intending to migrate to foreign lands where they would find hospitality; to receive exiled clerics and priests, who had suffered so much for the sake of the apostolic faith and Catholic unity, and to assign them a new field of apostolate among their emigrated or exiled fellow citizens; to provide all possible assistance to many, and especially to skilled workers, who were working abroad for the sake of their livelihood; to support infants, to protect their lives, and to care for the health of the sick; to establish sacred memorials for those who perished in the war, desiring to preserve their ashes and bring them back to their homeland.



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Moreover, We wished to show Our favor to all those...

[*Latin ed. p. 688*]

The Acts of the Apostolic See record that those who, despite facing great adversity, both privately and publicly, responded generously to Our exhortations. We vividly recall the immense multitude of refugees, during the raging war, who flocked to Rome, along with their children, exiles, or those held in captivity, seeking to obtain indulgences; and we gladly welcomed them, speaking to them paternally, wiping away their tears and raising their spirits with Christian hope.

Indeed, we repeatedly contemplate with a sorrowful heart Our beloved sons, Bishops, priests, and religious women, unjustly removed from their sees, and others subjected to chains or forced labor, and who have suffered a most inhuman fate. We continually commend these wretched and wandering people, about whom we are constantly concerned, to the Eternal Father and to Our most sweet Redeemer, who is the source of all consolation, through fervent prayers, so that they may be comforted by heavenly graces and consolations.

1. Address given on March 12, 1944, before the faithful who had fled to the City due to the hardships of war, and other people, in St. Peter's Square in Vatican City, Naila. A. A. S., XXXVI, p. 97 ss.

2. "Seventeen pilgrimages were organized, in agreement with the Central Jubilee Committee, the I. R. O., and the War Relief Services of the N. C. W. C., to which refugees from camps in Italy participated, belonging to Russian, Ukrainian, Polish, Hungarian, Albanian, Romanian, Bulgarian, Croatian, Slovenian, Serbian, German, Armenian, Czech, Slovak, and Lithuanian nationalities, and Romanian refugees residing in Germany, Austria, and France. A total of 1,500 foreign refugees received the Jubilee." L'A. d. S. S. in 1950, p. 413.

3. Letter to His Eminence, Most Reverend Michael S. R. E. Cardinal de Faulhaber, Archbishop of Munich and Freising, and other Most Reverend Archbishops and Bishops of Bavaria, August 15, 1945, A. A. S., XXXVII, p. 249 ss.: "Therefore, so that we may assist you as much as possible, we do not neglect to employ Our efforts with the United States of America and Great Britain, although many difficulties may hinder the progress of these matters. Since we greatly desire to provide assistance and consolation to your citizens, as the difficult circumstances permit and require, it will be most pleasing to Us to help those who are captive, especially now so that they may receive news from their families and, in turn, send news to them." Ibid., p. 251.

4. Motu proprio, the Eucharistic Sacrifice and public prayers are to be held everywhere on earth on November 24, 1940, for the present needs of society. Know, October 27, 1940, A. A. S., XXXII, pp. 385-386; Homily, given



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on November 24, 1940, in the Vatican Basilica, after the Mass celebrated before the people praying for the present needs of society, A. A. S., XXXII, p. 531 ss.

5. Address given on March 12, 1944, before the faithful who had fled to the City due to the hardships of war, and other people, in St. Peter's Square in Vatican City, Naila. A. A. S., XXXVI, p. 97 ss.

6. "You, who in the arms of Your Most Holy and most sweet Mother Mary, and under the watchful care of Your most chaste foster father Joseph, wished to be a refugee, even as a tender child, grant to those who... "

[*Latin ed. p. 689*]

Acta PP. XII 689: We implore that those who are refugees, those who are captives, and those who are forcibly removed from their native lands, may be able to return to their homeland as soon as possible.

Furthermore, we have deemed it necessary to fulfill a part of our office by selecting several ecclesiastical men who are commended for their zeal, so that they may diligently promote the good of souls in the popular colonies far from their homeland, and that they may, with their own authority, regulate and strengthen all that is to be undertaken by priests of the same language; those whom We have instructed with a special mandate, as if they were Visitators, and who are endowed with suitable abilities, have, We are pleased to observe, already accomplished Our desired goals.

Meanwhile, We know with great delight that the Catholic Organization for the Care of Immigrants, which the prelates of that nation had endeavored to establish, has abundantly benefited the faithful from Holland, or those who are striving to emigrate, or those who have emigrated long ago.

Likewise, the number of priests who have gone to Belgium, France, Germany, Switzerland, Holland, Great Britain, and even to the distant regions of America, has increased, not only to assist their own citizens who have emigrated, but also, where there is a smaller number of sacred ministers available, as in some dioceses of Latin America, to care for the indigenous people.

It seems fitting to give special mention to the Italian bishops, for, with the consent of the Consistory, they have readily sent one or two priests abroad, and to the Spanish prelates, whose prudence has... (the passage continues with references to documents and individuals, but the translation of this portion is not possible without the full text).

[*Latin ed. p. 690*]

Acta Apostolicae Sedis - Official Commentary 690, concerning the work of sacerdotal cooperation between Spain and America, established in these our times. Let it suffice to indicate that no one should consider the religious congregations to have contributed insignificantly to this endeavor; rather, it is sufficient to state that regular priests and prelates, willingly offering



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themselves as partners in passion and labor, have aided more regions than before, and those who have worked with customary zeal have obtained great merit. In addition to the ancient orders and the more recent regular clergy, congregations and societies, which are prominent in this very type of apostolate, a society recently approved by this Apostolic See has been added: the Society of Christ for emigrants, founded in the archdiocese of Gnesen in the year 1930, which provides spiritual care for Poles who are far from their homeland. With constant concern for our Eastern sons, among other things, we erected the patriarchal vicariate of the Maronites in the Maronite diocese of Cahire for the faithful Maronites who frequently emigrate from Lebanon to Egypt or who have established a permanent residence in that region; furthermore, we divided the Ruthenian exarchate in the Canadian territory into three parts, establishing three exarchates: the Central, the Eastern, and the Western; subsequently, separating a portion of the territory from the Central one, we established a new exarchate for the Ruthenian faithful in the province of Saskatchewan; and most recently, we erected a diocese for the faithful of the Eastern rite residing in Brazil. Moreover, we took care to establish the Lithuanian College at the Lateran in the City to receive clergy and ecclesiastical men fleeing from that region. Finally, it has been most pleasing to Us to establish Saint Francis of Paula as the heavenly patron of all those engaged in the maritime affairs of the nation, of navigation societies, and of all maritime companies of the Italian territory.

[*Latin ed. p. 691*]

The acts of Pope Pius XII decreed the canonization of Saint Frances Cabrini, 691, 1, 4, and declared her the heavenly patroness of all emigrants. 1, 4, 6. The plans so opportunely undertaken by this Apostolic See, and initiated by the pastors, with the zealous cooperation of priests, religious members, and the Christian faithful—whose names, although most are not recorded in historical accounts, are nevertheless written in heaven 1, 4, 7—seemed entirely worthy of being mentioned and, albeit briefly, presented, so that it might be more clearly evident how much the Church has expended in common and beneficial works for emigrants and all kinds of exiles, offering religious, moral, and social assistance to the best of its ability. This is something that deserves to be proclaimed, especially in our time, when the Mother Church, having begun with such care, is so wickedly attacked and neglected, even in that very province of charity which she first opened and which she has often striven to cultivate alone. III. Many things that have been brought to our attention in recent times, and which can also be discovered daily from the calendars, testify to the increasing number of immigrants from the regions of Europe, America, and, most recently, Australia, and from the Philippine Islands. While many associations and some civil institutions, whether originating from a single



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nation or from all nations, have striven and are striving to assist immigrants, alleviating their moral and material hardships, we, for the supreme and universal office of the apostolate which we fulfill, cannot but follow our children, who are in distress and in the calamities of exile, with the greatest love, and with all our strength, striving to enrich them especially with spiritual consolation, without neglecting material assistance where it is fitting. Fortunately, it is also a source of joy that many of our venerable brothers, archbishops and bishops, among whom are some adorned with the purple, compelled by the care of souls, through our venerable brother Adeodatus—1, 4, 5. *Decretales Litterae, Spiritus Domini, 7 Julii 1946, A. A. S., XXXIX, p. 41 ss. Litterae Apostolicae. Superiore iam aetate, 8 Septembris 1950, A. A. S., XXXXIII, p. 455 ss. Cfr. Luc, X, 20. 1, 4, 6. 1, 4, 7.

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Official Commentary. His Eminence, John S. R. E., Cardinal Piazza, Bishop of Sabina and Poggio Mirteto, Secretary of the Sacred Congregation of the Consistory, at our behest, requested that a new method be established, whereby the spiritual care of foreigners might be more suitably ordered within diocesan administration. These requests are entirely in accordance with our sentiments: for we have ardently desired to obtain a fitting opportunity, whereby we might finally instruct each local Ordinary with suitable norms, not discordant with the laws of the Code of Canon Law, but most closely corresponding to its spirit and custom, and to grant him the appropriate powers, so that he might provide assistance to foreigners, whether arriving or residing, with a care no less or less fitting than that which other faithful receive in their diocese. Furthermore, we have considered it highly beneficial to the salvation of souls and the increase of ecclesiastical discipline if we were to briefly present a historical overview of matters of at least greater importance undertaken by the Holy Mother Church, and of the norms, hitherto in force, from the beginning of the nineteenth century to the present day, concerning the care of emigrants; and especially if we were to set forth in one place laws adapted to the present circumstances of places and times, with some of the older norms abrogated, modified, or augmented, with which we intend to better provide for the spiritual care of all emigrants and newcomers, which we firmly intend to remain the exclusive competence of the Sacred Congregation of the Consistory, for its jurisdiction over the faithful of the Latin rite. But as we have already stated above, and as we shall confide below.

## TITLE TWO: NORMS FOR CARRYING OUT THE SPIRITUAL CARE OF EMIGRANTS.

CHAPTER I: Concerning the Competence of the Sacred Congregation of



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the Consistory in Matters Relating to Emigrants.

Recognizing, approving, and confirming what our predecessors, and especially Blessed Pius X, have determined, while at the same time, as necessity seems to dictate, making some modifications, we wish to establish and decree the following laws for the future.

1. — § 1. It pertains exclusively to Our Sacred Congregation of the Consistory to seek out and to provide all things necessary for the spiritual good.

[*Latin ed. p. 693*]

Acts, P.I. XII, 693: Concerning the Latin Rite emigrants, let it be known that, whatever their rite, they shall proceed, after consultation with the Sacred Congregation for the Eastern Church, or with the Sacred Congregation for the Propagation of the Faith, if the matter pertains to territories subject to either of those Sacred Congregations.

§ 2. It is likewise the duty of the Sacred Consistorial Congregation to inquire into and provide for the needs of Eastern Rite emigrants, also after consultation with the Sacred Congregation for the Eastern Church, whenever emigrants of one or the other Eastern rite seek places where there is no priest of their own rite available to the aforementioned Sacred Congregation for the Eastern Church.

2. - § 1. The Sacred Consistorial Congregation alone shall be concerned with the emigration of priests of the Latin rite, if such a thing should occur.

§ 2. Priests of the Latin rite, who are subject to either the Sacred Congregation for the Eastern Church or the Sacred Congregation for the Propagation of the Faith, and who desire to emigrate to territories not subject to those same Sacred Congregations, shall also observe the norms established or to be established in this matter by the Sacred Consistorial Congregation, provided that the rights of those Sacred Congregations remain intact.

§ 3. Priests of the Eastern rites are likewise bound to observe these norms when emigrating to territories not subject to the Sacred Congregation for the Eastern Church, with the firm laws and the full rights of that same Sacred Congregation for the Eastern Church remaining in force.

S. - § 1. It is the duty of the Sacred Consistorial Congregation to grant permission to priests who, from Europe or the shores of the Mediterranean, desire to emigrate to foreign lands, for any length of time, whether brief or long or indefinite, or even permanently, to depart and to remain there or to stay there for a longer period.

2° Apostolic Nuncios, Internuncios, and Delegates shall also be able to grant the same permission to priests of that nation in which they hold a stable legation, provided that such authority has been granted to them and reserved.

§ 2. 1° Priests, concerning whom mention is made in § 1, n. 1, must obtain this permission, so that, with all other legally required things observed,



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they may be incardinated in a foreign diocese in foreign lands.

2° Religious also require the same permission, unless it concerns those who are sent by their Superiors to other houses of their own religious order; and also those who are under vows during the time of their enclosure; as well as those who have been received by a benevolent Bishop, either freely and simply or for an experiment.

[*Latin ed. p. 694*]

Acta Apostolicae Sedis - Official Commentary 694 § 3. However, this permission, subject to all other laws established in the decree *Magni semper negotii* I o 1, shall not be granted unless it is certain that: 1° the candidate gives a good testimony of his life; 2° there is a just and reasonable cause for moving; 3° there is the consent of both the Bishop from whom he departs, or the Superior if he is a religious, and the Bishop to whom he goes; 4° there is a dispensation from the Sacred Congregation of the Council, if the case concerns parish priests, whenever the absence must extend beyond two months. § 4. Priests, whether secular or religious, who, having obtained permission to move to a foreign region, wish to move from one jurisdiction to another within the same region, require a new permission. § 5. Priests who, having disregarded these laws, have rashly and presumptuously moved, incur the penalties laid down in the same decree *Magni semper negotii* 2 latas. 4. The Sacred Consistorial Congregation can grant an apostolic dispensation, according to canon 216 § 4 of the Code of Canon Law, so that parishes may be established for the benefit of emigrants, due to the diversity of language or nation. 5. - § 1. It is likewise the duty of the Sacred Consistorial Congregation: 1° To approve, first, the life, morals, and suitability of priests, whether secular or regular, who wish to undertake the spiritual care of emigrants of their own nation or language, and of those who undertake a sea voyage or are in any way involved in ships, and to designate, appoint, transfer, accept the resignation from office, and, if the case warrants, dismiss them, by a special decree, as Missionaries of Emigrants or Chaplains of Navigators; 2° To choose and establish, in each nation, Directors or Moderators of the missionaries of emigrants of the same nation or language; 3° To choose and establish Directors or Moderators of chaplains of navigators; 4° To supervise and oversee them all, either through the local Ordinaries. 1 S. C. CONSISTORIALIS, Decree concerning priests who emigrate to certain regions, *Magni semper negotii*, December 30, 1918, A. A. S., XI, pp. 39-43. L. c. III, 16, A. A. S., XI, p. 43: "Priests who, having disregarded these laws, have rashly and presumptuously moved, remain suspended from divine office by their very act; those who nevertheless dare to perform sacred duties, fall into irregularity, and cannot be



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absolved from these penalties except by this Sacred Congregation." 2.

[*Latin ed. p. 695*]

Acts of the Sacred Congregation of the Propagation of the Faith, 695. Concerning the establishment of special groups or commissions for assisting emigrants, either through the intervention of the Sacred Congregation itself, or through its delegates for emigration work, or through other ecclesiastics appointed for this purpose.

§ 2. 1° The authorization for the aforementioned decree, as mentioned in § 1, number I, must be communicated to both Ordinaries, from whom and to whom it is addressed; 2° The Sacred Congregation Consistorial will promptly inform the designated moderators or directors of the episcopates or jurisdictions to which they are sent.

6. - § 1. With Our authority, We approve the establishment of special groups or episcopal commissions, constituted in various European and American jurisdictions for the spiritual assistance of emigrants, and We desire that such initiatives be undertaken and maintained in other regions as well. Therefore, We decree that priests who, designated by the Bishops, perform secretarial duties in such groups, may be elevated by the Sacred Consistorial Congregation to the rank of Director of Emigration Work for their respective nation.

§ 2. Where such groups have not yet been established, the Sacred Congregation may select a Director from among the priests presented by the Bishops of the jurisdiction.

7. - § 1. In order to facilitate the work for emigrants, by these present letters We erect and establish within the aforementioned Sacred Consistorial Congregation a Supreme Council for Emigration.

§ 2. This Council will be presided over by the Assistant of the Sacred Congregation, and the Delegate for Emigration Work will serve as its secretary.

§ 3. The following may be included in this Council:

1° Priests who, in their nation or jurisdiction, perform the duties of secretary of the aforementioned episcopal commission for the spiritual assistance of immigrants, or who, by order of the Bishop, are engaged in such assistance;

2° Priests, whether secular or regular, residing in Rome, who appear to possess expertise in these matters and a dedication to the care of souls.

8. - § 1. Within the same Sacred Consistorial Congregation, We establish another group, or General International Secretariat, for the management of the Work of the Apostles of the Sea, whose primary purpose is to promote the spiritual and moral well-being of seafarers, namely those who serve or are employed on ships, or who are connected to ports in preparation for maritime voyages.



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§ 2. The management of this Secretariat, as president, will be exercised by the Assistant of the Sacred Consistorial Congregation, while the Delegate for Emigration Work will perform the duties of secretary.

[*Latin ed. p. 696*]

Acta Apostolicae Sedis - Official Commentary, Volume 96, Section 3. To the Secretariat, the following may be appointed: 1° Four ecclesiastical officials who, in each diocese or nation, are appointed by the Bishops as Directors of such works; 2° Other priests who, having deserved well in the promotion of the same work, are to be suitably honored with a worthy testimony of praise.

CHAPTER II: Concerning the Delegate for Emigration Works.

9. Within the Sacred Congregation for the Consistory, we have established an Office of the Delegate for Emigration Works.

10. § 1. It is the duty of the Delegate to care for and promote, with all suitable assistance, the spiritual and material well-being, especially the spiritual, of all faithful emigrants of any language, race, or nation, and, with due regard for the proper order, through means either with Our Secretariat, or with civil authorities and institutions.

11. § 2. For this purpose, the Delegate, in the name and by the mandate of the Sacred Congregation for the Consistory, will favor and assist all Catholic associations, institutions, and works, whether international or national, as well as, subject to the right of the Ordinaries, diocesan and parochial ones, which intend to pursue the same aims.

12. § 1. The Delegate is in charge of the missionaries of emigrants and chaplains of sailors, whether secular or regular, and their Directors.

13. § 2. He will, by order of the Sacred Congregation for the Consistory, supervise, oversee, and report on these individuals.

14. Delegates will also seek out and present to the Sacred Congregation for the Consistory priests who desire to dedicate themselves to the spiritual care of emigrants or those who undertake maritime voyages, or who, for any reason, are on ships or are associated with them.

15. § 1. Priests approved for this office and appointed by a decree of the Sacred Congregation for the Consistory as missionaries of emigrants or chaplains of sailors, will be sent by the Delegate to the mission or to the ship.

16. § 2. The Delegate will diligently assist these individuals with the help they need, either directly and immediately through himself, or indirectly through ecclesiastical officials, and especially through the Directors.

17. The Delegate will inform the local Ordinaries and Directors about the imminent arrival of emigrants.

18. The Delegate will strive to promote and oversee all that appears to



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contribute to the growth of the annual celebrations for emigrants.

[*Latin ed. p. 697*]

Acta Pii PP. XII 697 16. - At the end of each year, the Delegate shall prepare a report on the material and spiritual state of the missions, and on the observance of ecclesiastical discipline by the emigrant missionaries and the itinerant chaplains, and shall present it to the Sacred Congregation Consistorial. 17. - § 1. We therefore abolish and suppress, and declare abolished and suppressed by these Apostolic Letters, the Office of the Prelate for Italian emigrants. § 2. Likewise, we declare that the Visitators or Delegates of any language or nation, previously established for the spiritual good of the faithful who have emigrated or fled to regions of Europe or America, have entirely ceased from their duties. CHAPTER III Concerning the Directors, the Emigrant Missionaries, and the Itinerant Chaplains 18. - § 1. The emigrant missionaries and itinerant chaplains, and their Directors, perform their duties under the supervision of the Sacred Congregation Consistorial and its Delegate for the work of emigration. § 2. The duties of the emigrant missionaries and itinerant chaplains, and the office of the Director, do not entail any excardination, nor do they grant any exemption, either from their own Ordinary or from their regular Superior, or from the Ordinary of the place where the missionary and chaplain may happen to be. 19. - The Directors of emigrant missionaries and itinerant chaplains shall not exercise any jurisdiction, either territorial or personal, by virtue of their office, except for those things which are specified below. 20. - The right and duty of the Director are primarily: 1° To confer with the Bishops of the nation or jurisdiction in which the missionaries are permanently located, concerning all matters pertaining to the spiritual good of the emigrants of their nation or language. 2° To supervise the missionaries or chaplains, saving the right of the Ordinaries. 21. - § 1. The Director must therefore inquire: 1° Whether the missionaries or chaplains lead a life according to the sacred canons and diligently fulfill their duties; 2° Whether the decrees issued by the Sacred Congregation Consistorial and by the local Ordinary are duly observed; 3° Whether the decorum and beauty of the churches, chapels, or oratories are maintained.

[*Latin ed. p. 698*]

Acts of the Apostolic See - Official Commentary 698, and the sacred furnishings, especially those pertaining to the custody of the Most Holy Sacrament and the celebration of the Mass, must be carefully maintained; 4° Whether the sacred functions are celebrated according to the prescriptions of the liturgical laws and decrees of the Sacred Congregation of Rites; ecclesiastical goods must be diligently administered, and the obligations attached to them, especially those pertaining to the Mass, must be properly fulfilled; parish books must be correctly recorded and preserved, as men-



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tioned in sections 25, paragraph 3, and 35, paragraph 2, section 2. To ensure all of this, the Director must frequently visit the missions or ships. § 3. It also pertains to the Director, as soon as he learns that a missionary or chaplain is seriously ill, to provide spiritual and material assistance, and to ensure a proper funeral if anyone dies; and to ensure that, during the illness or death, no books, documents, sacred furnishings, or other items belonging to the mission are lost or stolen. 22. - The Director may, for just reasons approved by the Sacred Congregation Consistorial, convene all missionaries or chaplains, if possible, especially so that they may together dedicate themselves to spiritual exercises or attend discussions on the most suitable ways to carry out their ministry. 23. - At least once a year, the Director must faithfully submit a report to the Sacred Congregation Consistorial regarding the missionaries or chaplains, as well as the status of the missions; and he must explain not only what has gone well within the year, but also what problems have arisen, what remedies have been applied to correct them, and whatever else seems necessary to promote the growth of the missions. 24. - The missionaries among emigrants are responsible for the spiritual care of the faithful of their own language or nation, under the jurisdiction of the local Ordinary, according to the norms set forth below in Chapter IV. 25. - § 1. It is the duty of the chaplains on ships, during maritime voyages, to care for the souls of those who are on board, except for matters pertaining to marriage. § 2. Chaplains, in accordance with the firm prescription of canon 83 of the Code of Canon Law, will be instructed in the particular norms and faculties by the Sacred Congregation Consistorial. § 3. They are also required to keep records of baptisms, confirmations, and deaths, and to present a copy of these records, along with a report on the activities carried out, to their Director at the end of each maritime voyage. 26. - If a legitimate oratory exists on the ship, the chaplains on ships are equivalent to the pastors of churches, all things being equal. 27. - § 1. Chaplains may also perform divine services and celebrations on the ship's shore.

[*Latin ed. p. 699*]

Acta Pontificiae, Pars XII, p. 699: Ut oratoria in navibus, secundum leges canonicas et liturgicas, rite celebrarentur, et ut, cum navis navigat, opportunissime Missae celebrantur. § 2. Hi [cappellani] debent: 1° Navigantibus diebus festis, hoc denuntiare; 2° Institutionem catecheticam, praesertim ad adolescentes, et explanationem Evangelii praebere. 28. Cappellani navigantium diligent: 1° Ut in oratorio officia divina, secundum praecepta sacrorum canonum, ordine celebrentur, et cum sacerdos Missam celebrat, quolibet periculo effusionis sacrarum Specierum e calice remoto, si alius sacerdos praesens est, ille, superpelliceo induto, adiuvet; 2° Ut sacrae res conserventur, et ut oratorio decor sit; 3° Ut nihil fiat quod sanctitati loci, aut reverentiae domui Dei, aliquatenus repugnet, neque oratorium, aut altare, aut sacra paramenta, sectis inserviant. 29. § 1. Sine licentia cappellani, saltem



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praesumpta, nemo licet in oratorio navis Missam celebrare, sacramenta ministrare, conciones habere, aliasve functiones sacras peragere. § 2. Haec vero licentia dari vel negari debet, secundum normam iuris communis. 30. Ius erigendi et benedicendi oratorium in navi, spectat ad Ordinarium loci, cuius territorium adhaeret portus, in quo navis habitualiter consistit. 31. Missionariis et cappellanis permittitur, de consensu Directoris, et insuper Superioris, si agatur de religiosis, per unum mensem intra annum, ab missione aut a navi absenti esse, dummodo emigrantium aut navigantium necessitatibus sit provisum, per sacerdotem Sacrae Congregationis Consistorialis idoneo rescripto instructum; idem permittitur Directoribus, de licentia Sacrae Congregationis Consistorialis, necnon de consensu Superioris, si agatur de religiosis, dummodo sui loco reponere valeant substitutum ab eadem Sacra Congregatione approbatum. CAPUT IV. De cura animarum ab Ordinariis locorum in alienigenas exercenda. 32. Quod autem peculiariter spectat ad curam animarum pro alienigenis, quibuslibet, sive advenis, sive peregrinis, ab Ordinariis locorum gerendam, quotiescumque, ob unam alteramve causam, minime expe-

[*Latin ed. p. 700*]

Acts of the Apostolic See - Official Commentary 700, concerning the Sacred Congregation Consistorial, regarding appeals for the granting of permission for the erection of a parish for the sake of diversity of language or nation, We decree that in the future, the Ordinaries of each place diligently observe the following precepts.

33. Every Ordinary of a place should earnestly strive to entrust the spiritual care of foreigners or immigrants to priests, whether secular or regular, of the same language or nation, namely, missionaries of immigrants, with a special mandate from the Sacred Congregation Consistorial, as mentioned above.

34. Likewise, every Ordinary is encouraged to grant to these same missionaries of immigrants the power to exercise pastoral care over the faithful who are newcomers or pilgrims of the same language or nation, after consultation with the Sacred Congregation Consistorial, and with all other legal provisions observed.

35. § 1. A missionary of immigrants thus endowed with this power is considered equal to a parish priest; and therefore, he possesses the same faculties for the good of souls, and is subject to the same obligations, provided that they are applied appropriately, as parish priests enjoy and are bound by, according to common law.

36. § 2. Therefore, he shall, among other things, keep the books concerning which mention is made in can. 4-70 of the Code of Canon Law, and shall transmit an authentic copy of each at the end of each year to the parish priest of the place and to his Director.



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37. § 1. To each missionary of immigrants, as far as possible, a church, chapel, or public or semi-public oratory shall be assigned for the exercise of the sacred ministry.

38. § 2. The Ordinary of the place shall establish regulations by which it is permitted for these missionaries of immigrants to fully and freely fulfill their duties in another church, the parish church excepted.

39. Missionaries of immigrants, during their ministry, are fully subject to the jurisdiction of the Ordinary of the place, both with regard to the exercise of the sacred ministry and with regard to discipline, except for any privilege of exemption.

40. Every foreigner, whether newcomer or pilgrim, fully possesses the faculty of approaching a missionary of immigrants of his own language or the parish priest of the place, for the sake of the sacraments, marriage not excepted.

41. For the purpose of what is being discussed, the following are considered as newcomers or pilgrims:

[*Latin ed. p. 701*]

Acta Pii PP. XII I, p. 701:

1. Omnes peregrini – sine exceptione, etiam ii qui ex coloniis migrant – qui, quocumque tempore, et quocumque causa, etiam propter studia, in territorio alieno versantur;

2. Eorum descendentes in primo gradu linea rectae, etiamsi nationalitatis iura acquisierint.

CAPUT V: De spirituali assistance ab Episcopis Italiae praestanda emigrantibus.

41. Cum haec Apostolica Sedes prae aliis maxime consueverit vigilare pro Italis, quorum frequentior quam ceterorum migratio est, praesentibus Apostolicis Litteris confirmamus et, cupientes peculiares illas normas quas Decessores Nostri ediderunt de Italis ad externa peregre emigrantibus, Nobis Episcoporum Italorum novitatem ex corde commendatas, hancque nacti occasionem, praefatos Locorum Ordinarios vehementer hortamur ut vota Nostra adimplere conantur.

42. Prae oculis habeant, tanquam canonem suscipiendi ac perficiendi laboris, verba illa quibus Beatus Pius X comitatus et patronatus, sic commendabat: «...per Italiam comitatus, quos vocant, et patronatus, emigrantium causa, bene multi extiterunt, aliaque id genus ab Episcopis, aliisque de Clero, atque ab ipsis laicis, viris egregie munificis, christianaeque sapientiae perstudiosis».

43. Curent igitur Ordinarii instituta, ut, ipsis auctoribus ipsisque rectoribus, cooperantibus autem sodalibus Actionis Catholicae, ceterorumque catholicorum coetuum pro religiosa, morali et sociali artificibus et operariis assistance, comitatus de emigratione et subcomitatus instituantur, idque



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praesertim in dioecesibus unde frequentior habeatur emigrantium exodus.

44. Pariter vigilent, qua decet alacritate, ut sic instituta de emigratione consilia, demandata munera rite adimpleant, quodque expetitur, animarum nempe salutem, consequi contendant.

45. § 1. Ne omiserint Ordinarii locorum commendare parochis, ut has sui ministerii partes sua diligentiâ obeuntes, praecavendos curent fideles contra spiritualia pericula quae usque a primo de domo, de familia, de patria discessu, instare solent.

* B. Pius X, Motu proprio, De Italis ad externa emigrantibus, Iam pridem, 19 Martii 1914, A. A. S., VI, pp. 173-176.

* L. c. p. 174.

[*Latin ed. p. 702*]

Acta Apostolicae Sedis - Official Commentary 702 § 2. For this purpose, pastors should diligently impart to the faithful who are about to emigrate a suitable catechetical instruction. 46. - Ordinaries should likewise exhort pastors to continue to care for their emigrant faithful with pastoral solicitude. 47. - Those things which are prescribed by the Sacred Consistorial Congregation must be religiously observed: "In particular, Ordinaries of Italia should strive, through the efforts of parishes or institutions that care for emigrants, to ensure that pilgrims or emigrants are provided, before their departure, with an ecclesiastical card." 6 48. - They should strive, with all their might, and using whatever means seem most useful, to ensure that the days dedicated annually to Italian emigrants, and the collection for the spiritual assistance of emigrants, which must then be delivered to the Sacred Consistorial Congregation, are carried out successfully and fruitfully. 7 49. § 1. We congratulate the Ordinaries of those dioceses located outside the borders of Italia, whether in Europe or in overseas regions, who are engaged in national or diocesan works, councils, or committees, to provide spiritual and moral assistance to all foreigners, whom, although embraced as members of their flock, we expect to have the day for Italian emigrants celebrated annually, according to the regulations for Italian Ordinaries, no. 48, and to take care to remit the collected funds to the Sacred Consistorial Congregation for the support of works for Italian emigrants. 8 § 2. Similarly, with due regard for what is appropriate, this can also be done for emigrants of other nations or languages, so that, at the same time, namely on the First Sunday of Advent, the day for emigrants can be celebrated throughout the Catholic world. 50. - Finally, Ordinaries of Italia should urge their pastors to offer one Mass per year in intention for the emigrants, according to the mind of the Supreme Pontiff, rather than for the people; and they should exhort them to carry out this exchange diligently and willingly for the benefit of Italian emigrants. Communication, 2 6 January 1 9 2 3 , A. A. S., XV, pp. 1 1 2 - 1 1 3 . S. C. CONSISTORIALIS, Circular Letters to the Most Reverend Ordinaries of Italia, concerning the spiritual care of emigrants, 6



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December 1 9 1 4 , A. A. S., VI, p. 6 9 9 s. * S. C. CONSISTORIALIS, Letters to the Most Reverend Ordinaries of Americae, 2 2 February 1 9 1 5 . 8 7 S. O. CONSISTORIALIS,

[*Latin ed. p. 703*]

Acts of Pope Pius XII, CHAPTER 703 VI, Concerning the Pontifical College of Priests for Italians Emigrating Abroad.

51. We recognize and confirm the establishment of Our College of Priests for Italians Emigrating Abroad, instituted in the year 9.

52. § 1. We desire that this same College remain, nevertheless under the jurisdiction of the Cardinal Vicar in the City, and under the authority of the Sacred Congregation of the Consistory. § 2. The Sacred Congregation of the Consistory shall: 1° Govern and oversee the College, both with regard to the observance of discipline and with regard to family matters and the administration of temporal goods; 2° Establish laws for it; 3° Elect the Rector and other officials.

53. Since the particular purpose of the College, namely, to prepare young Italian priests from the secular clergy to properly and religiously instruct and assist Italians migrating to foreign regions, is entirely in accord with the purpose of the Pious Society of Missionaries founded by Saint Charles for Italians who have emigrated, we grant that the Rector, as well as other administrators and teachers, be chosen from among the priests of that same Pious Society, and therefore, We readily entrust the College itself to their care, always maintaining what is established in the preceding paragraph.

54. Furthermore, We decree that in the future, no priest shall be entrusted with the spiritual care of Italian emigrants unless he has been suitably instructed and recognized as possessing the virtues of mind and spirit, doctrine, skill in preaching, good health, and other qualities necessary for the proper performance of this office, within a suitable period of time in the aforementioned College.

55. Let the Bishops, especially those of the dioceses from which many emigrants depart, remember that it will greatly benefit the Church and will be pleasing to Us if they do not hesitate to send young priests, outstanding in virtue and zeal for souls, who desire to dedicate themselves entirely to the work of assisting emigrants, to the aforementioned College.

56. In other respects, in places or nations outside of Italy where it may happen that there is a lack of suitable assistance for Catholic emigrants of that nation, reference is made to: 9 B. Pius X, by Motu Proprio, Concerning Italians Emigrating Abroad, already published long ago, on March 19, 1914, A. A. S., VI, p. 173 ff.; Sacred Congregation of the Consistory, Concerning the Pontifical College of Priests for Italians Emigrating Abroad, Notification, College of Priests, May 26, 1921, A. A. S., XIII, p. 309 ff. " Sacred Congregation of the Consistory, Regulations for the College of Priests for



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Italian Emigrants, June 24, 1914.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - The official commentary will undoubtedly prove useful for Ordinaries, if, considering the particular circumstances of each place, they diligently follow the guidelines for dealing with Italian emigrants, which have been clearly set forth in the acts of the Roman Pontiffs and which We now approve. Therefore, after carefully considering the entire matter, and also moved by the examples of Our Predecessors, and with the prior opinion of Our venerable Brother Adeodatus Ioannes, Cardinal of the Holy Roman Church, Bishop of Sabina and Poggio Mirteto, Secretary of the Sacred Consistorial Congregation, We decree and prescribe the following, declaring that these present Letters and everything contained therein, even if anyone, whether having or claiming to have any right or interest in the matter, or not having been summoned or heard regarding these matters, or for any other reason, should attempt to challenge them in any way, shall in no way be able to invalidate them, but rather that these same shall always and perpetually remain firm, valid, and effective, and shall produce and obtain their full and complete effects, and shall be observed by those to whom they apply and will apply over time, respectively and inviolably, and shall be null and void if, contrary to this, anyone, with or without knowledge, should attempt to interfere with them. Notwithstanding this, in accordance with the Constitutions and Apostolic Ordinances issued by Our Predecessors, the Roman Pontiffs, as mentioned above, and with other individual and specially noteworthy exceptions and derogations, contrary provisions shall be nullified. Therefore, no human being shall be permitted to violate this page of Our Constitution, Ordinance, Abolition, Mandate, Declaration, Admonition, Prohibition, Precept, or Will, or to dare to contradict it with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul. Given from the Vatican, at Rome, in the year of Our Lord nineteen hundred and fifty-two, on the first day of the month of August, on the feast of Saint Peter the Apostle, in the fourteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 705*]

Year and Volume XXXIV, 6th of October, 1952 (Series II, Volume XIX) - N. 1 ACTA AP. SEDIS COMMENTARIUM OFFICIALE ACTA of Pope Pius XII. APOSTOLIC CONSTITUTION. I. BERBERATENSIS. The Apostolic Prefecture of Berbérati, in Africa, is erected into an Apostolic Vicariate. PIUS PP. XII, SERVUS SERVORUM DEI. For the perpetual memory of the matter, when, through the diligent work of the missions, the Christian cause in a certain Apostolic Prefecture, with God's favor, has so progressed that it seems worthy to be raised to a higher rank, the Roman Pontiffs are accus-



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tomed to erect it into an Apostolic Vicariate. Among these, we are pleased to include the Apostolic Prefecture of Berbérati, in Africa, entrusted to the care of missionaries of the Order of the Friars Minor Capuchin. Therefore, after deliberation with our Venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, and after the opinion of the Venerable Brother Marcellus Lefebvre, Archbishop with the titular see of Arcadiopolis in Europe, Apostolic Delegate of Dakar, and after freely admitting the prayers of the Holy See applied to this matter, after mature consideration and with certain knowledge, and with the consent of those whose presence is required, or who are presumed to have an interest, We, with Our supreme authority, erect and establish the aforementioned Apostolic Prefecture of Berbérati, with the same name and limits, into an Apostolic Vicariate.

[*Latin ed. p. 706*]

The Acts of the Apostolic See – Official Commentary 706. We entrust to the aforementioned minor capitulars, who are already diligently working there, and in the future, under Our guidance and that of the Apostolic See. Therefore, the rights and obligations pertaining to this new Berberat Vicariate will be those proper to other Vicariates; and for the time being, the prelates thereof will derive from this source their rights, privileges, and powers, as well as the duties and obligations that are legally incumbent upon such prelates. We wish and command that all of these things, as above established and decreed, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as these very documents themselves. To no one is it permitted to infringe upon or contradict this decree, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter's, on the thirteenth day of the month of March, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate. For His Holiness, The Cardinal Secretary of State, E. Card. TISSERANT. The Dean of the Sacred College, P. Card. PUMASONIBIONDI. Prefect of the Congregation for the Propagation of the Faith, Arthurus Mazzoni, Joseph Caprio, *Loco*. © Plumbi Reg. in Cane Ap., vol. LXXXHI, n. 69. Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 707*]

707 Acts of Pope Pius XII, II, section 6, concerning VIENTIANE and LUANG-PRABANG (VIENTIANENSIS). The Apostolic Prefecture of Vi-



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entiane and Luang-Prabang is raised to the rank and dignity of a Vicariate Apostolic, to be henceforth called "Vientianensis." PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, it is customary in the Holy See to raise those Prefectures in which the Christian name has made significant progress to the rank and dignity of a Vicariate Apostolic. We now deem it fitting to do so with regard to the Prefecture of Vientiane and Luang-Prabang, in Indochina, where, as we have learned with great joy, the work of the members of the Congregation of Oblates of the Most Blessed Virgin Immaculate, to whom this has been entrusted, has made considerable progress. Therefore, after mature deliberation, with the advice of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after the opinion of the Venerable Brother John Dooley, Archbishop with the titular see of Macra in Rhodope, and Apostolic Delegate in Indochina, and after obtaining the necessary consents, where required, or from those who might be presumed to have an interest, we, with our supreme authority, erect and establish the aforementioned Prefecture of Vientiane and Luang-Prabang as an Apostolic Vicariate, which, with a changed name, we decree shall henceforth be called the Vientianensis. We entrust this new Vicariate, even in the future, to the missionaries of the Congregation of Oblates of the Most Blessed Virgin Immaculate, always under our guidance and that of the Apostolic See. Therefore, all the rights and obligations pertaining to other Vicariates shall apply to this Vicariate. Furthermore, the prelates of this Vicariate shall, for the time being, possess the rights, privileges, and powers, and shall be subject to the duties and obligations, which are properly incumbent upon prelates of this kind by common law. We will and command that all of the above, as established and constituted, be considered valid and remain so, notwithstanding any contrary provisions. Furthermore, we strictly command that any copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be held to be entirely valid, just as if they were the original documents. To no one shall this page of elevation, change, or constitution be...

[*Latin ed. p. 708*]

Acts of the Apostolic See - Official Commentary 708, to infringe upon, or to act contrary to, Our mission and will. If anyone should presume, with reckless audacity, to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the thirteenth day of the month of March, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, Cardinal E. TISSERANT, Secretary of State. Prefect of the Sacred College, Cardinal FUMASONIBIONDI. Prefect of the Congregation for the Propagation



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of the Faith, Arthur Mazzoni, Apostolic Prothonotary. Albertus Serafini, Apostolic Prothonotary. In the Place © of Plumbi, Registered in the Archives of the Congregation, Volume LXXXHI, number 65. III. THE ARCHDIOCESE OF SAINT BONIFACE AND THE DIOCESE OF SAINT MARY OF ORMENSIS ARE SEPARATED, AND A NEW DIOCESE IS ESTABLISHED FROM THESE, NAMED "ARCIS GULIELMI," AND IT IS CONSTITUTED AS A SUFFRAGAN OF THE METROPOLITAN CHURCH OF TORONTO. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: It is well known that the Christian people can be cultivated and instructed in piety more diligently and completely if the individual parts do not exceed the limits of the individual pastors to whom they have been entrusted. Therefore, when the opportunity arises, whether by circumstances, places, or times, the Apostolic See is accustomed to delineate boundaries and to establish new dioceses from them. For this reason, with the advice of our Venerable Brothers, the Most Reverend Cardinals entrusted with Consistorial Affairs, who, gladly concurring with the prayers offered to this Holy See, which we know are intended for the good of souls, we have decided to decree the following. Having heard the opinion of the Venerable Brothers Hildebrand and Antoniutti, Archbishops with the titular see of Sinnaden, in...

[*Latin ed. p. 709*]

The Acts of Pope Pius XII, 709, concerning Phrygia and the Apostolic Delegates in the Canadian Territory, and concerning George Cabana, Archbishop with the title of Anchialus and Coadjutor, with the right of future succession, to the venerable Brother Arcturus Béliveau, the present Archbishop of St. Boniface, who is entirely unsuited for this most serious pastoral office, and Raphael Huberti Dignan, Bishop of St. Mary of Ormes, who will also serve as a substitute, so that the work may be carried out with the consent of others whose interests are involved or who presume to have an interest, we, with full knowledge and by the fullness of Our Apostolic authority, separate the entire territory of the Archdiocese of St. Boniface, which exists in the civil province commonly called Ontario, and we detach the entire territory of the Diocese of St. Mary of Ormes, which lies to the west of the 86th degree of longitude west of Greenwich. From these territories thus separated, we erect a new diocese, from the city commonly called Fort William, to be called "Arch" William. We establish the episcopal seat of this new diocese in the city of "Arch" William, and therefore we raise it to the rank of a city-episcopal see. We order that the episcopal chair be placed in the temple dedicated to God in honor of St. Patrick, which we elevate to the dignity of a cathedral, and to which we grant the rights and privileges, as well as the burdens and obligations, which are proper to other cathedral churches. Likewise, to the prelates for the time being in "Arch" William, we grant from this place the rights, insignia, privileges,



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and powers that are proper to such prelates, and from this place we impose the burdens and obligations that are commonly incumbent upon such prelates. We constitute the cathedral church of "Arch" William as a suffragan of the metropolitan church of Toronto, and we subject the bishops of "Arch" William, for the time being, to the metropolitan jurisdiction of the Archbishop of Toronto. Furthermore, until a Chapter of Canons can be established, we grant that, in the meantime, diocesan consultants be elected and appointed according to canon 423 of the Code of Canon Law. As for the election, institution, and duties of the Capitular Vicar or Administrator in the event of a vacancy, we command that the rights and obligations of the faithful and clergy, and all other matters pertaining to this, be observed according to what the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as these Letters of Ours are put into effect, the clergy of the Church shall be considered to be assigned to that territory in which they legitimately reside. We also wish that all documents and acts pertaining to the new diocese of "Arch" William be diligently preserved in the chancery of this place, and that they be first delivered to the archives of the Archdiocese of St. Boniface and the Diocese of St. Mary of Ormes. To all of the above, as has been established and decreed, we command execution, to the venerable Brother mentioned above in the Canadian Territory.

[*Latin ed. p. 710*]

Acts of the Apostolic See - Official Commentary 710. We appoint a Delegate Apostolic, or he who presides over the execution of that Delegation, and for this reason, we grant him all the necessary and appropriate powers, including the power to delegate to any man established in ecclesiastical dignity, for the purpose in question, and to transmit to the Sacred Congregation of the Consistory, after the execution has been faithfully completed, a copy of the acts of the execution, as soon as it is permissible. We declare these present Letters to be firm, valid, and efficacious, and to obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain; and if, contrary to this, anything should happen knowingly or unknowingly, we will and decree that it be utterly null and void. Contrary provisions notwithstanding, to all of which we derogate by these presents. We will that the copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a man established in ecclesiastical dignity or office, shall have the very same validity as these present Letters themselves. It is not permitted to anyone to contravene what has been established in these Letters. If anyone should presume to attempt this with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of April, in the year of Our Lord nineteen hundred and



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fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, Father A. I., Cardinal PIAZZA, Secretary of the Sacred Consistory, Cardinal TISSERANT, Dean of the Sacred College, Arthur Joseph Loco © Plumbi Reg. in Cane. Ap., vol. LXXXIV, n. 10. Mazzoni, Caprio, Proton. Proton. Apost. Apost.

[*Latin ed. p. 711*]

Acta Pii PP. XII 711 IV

## DE NOVA GUINEA (DE AITAPE)

A TERRITORIO VICARIATUS APOSTOLICI NOVAE GUINEAE CENTRALIS, PARS TOTA OCCIDENTALIS SEIUNGITUR ET NOVA EXINDE ERIGITUR PRAEFECTURA APOSTOLICA DE AITAPE.

**PIUS, EPISCOPUS, SERVUS SERVORUM DEI,**

**AD PERPETUAM REI MEMORIAM**

Ad latius prolatandam catholicam rem in Vicariatu Apostolico Novae Guineae centralis, opportune visum est ex eius territorio partem seiungere, in novam Praefecturam Apostolicam erigendam. Libenter itaque accipientes preces huic Sanctae Sedi adhibitas, de consilio venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationi de Propaganda Fide praepositorum, ac suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, omnibus mature perpensis ac certa scientia, de apostolicae Nostrae potestatis plenitudine, a vicariatus Apostolici Novae Guineae centralis territorio totam occidentalem partem, in qua Ordinis Fratrum Minorum Sodales, plures annos, tam impense allaborant cum laetis, Deo favente, sui apostolatus fructibus distrahimus eamque in novam erigimus et constituimus Praefecturam Apostolicam, de Aitape nomine appellandam. Cuius autem limites erunt: ad septentrionem: Oceanus Pacificus; ad occidentem: Nova Guinea Hollandica; ad meridiem: Vicariatus Apostolicus Portus; ad orientem (scilicet inter novam Praefecturam Apostolicam et Vicariatum Apostolicum Novae Guineae centralis territorio ut supra imminutum, deinceps appellandum Vicariatum Apostolicum de Wewak): linea meridiani circuli orientalis 142° 30′ usque ad flumen Sepik et ab hoc intersectionis puncto linea, quae ducit usque ad fines Vicariatus Apostolici ad fines, paribus tamen intervallis a linea, quae limitem constituit inter Vicariatum Apostolicum de Wewak et Vicariatum Apostolicum Novae Guineae orientalis, in posterum appellandum Vicariatum Apostolicum Portus Alexii.

Novae huius Praefecturae Apostolicae de Aitape curam committimus Patribus eiusdem Ordinis Fratrum Minorum, ad Nostrum tamen et Apostoli-



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cae Sedis beneplacitum; eique tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae Apostolicae earumque Praesules.

[*Latin ed. p. 712*]

The Acts of the Apostolic See – The officials enjoy the common law, and we bind them equally with the same burdens and obligations as the others. We will and decree that all of these things, as above stated and established, are and shall be valid, notwithstanding anything to the contrary. Furthermore, we will that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same validity as if they were the original Letters themselves. To no one is it permitted to infringe or contradict this decree, whether of separation, erection, constitution, commission, statute, or Our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the fifteenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate. For the Holy Roman Church: E. Cardinal TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith. P. Cardinal FUMASONIBIONDI. Dean of the Sacred College. Arthur Joseph Mazzoni, Caprio, Protonotary Apostolic. At Apostolic Palace, £8 Plumbi Reg. in Cane. Ap., vol. LXXXIV, n. S. APOSTOLIC LETTERS. I. APOSTOLIC INTERNUNCIATURE IN ((PAKISTAN)) IS ERECTED. PIUS PP. XII For the perpetual memory of the matter. — It is most pleasing to Us that peace and concord may be maintained among the Nations, and we have nothing more dear than that the public bonds of office between this Apostolic See and ((Pakistan)), which is now called, may be strengthened and made ever closer. Therefore, We have decreed to erect an Apostolic Internunciature in the aforementioned Nation, which has recently become independent, and in which, in the year 1950, We established a Delegation called "of Karachi." Thus, by Our own initiative, with certain knowledge and mature deliberation.

[*Latin ed. p. 713*]

Acta, Pontificii, Pius XII, p. 713, concerning the fullness of Our Apostolic power, by the force of these Letters, We establish an Apostolic Delegation in the nation of "Pakistan," whose seat We establish in the principal city of "Karachi." Therefore, We grant to this Delegation, thus established by Us, all and singular offices, privileges, and indulgences which are proper to such Legations. We decree that these present Letters shall remain firm, valid, and efficacious forever; that they shall produce and obtain their full and complete effects; and that We shall fully support this Delegation, thus



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constituted, now and in the future; and that it shall be duly judged and defined; and that whatever is contrary to these things, by anyone, whether knowingly or unknowingly, shall be declared null and void from this moment forward. All contrary things notwithstanding. Given from the Palace of Gandulphi, under the Fisherman's ring, on the ninth day of the month of October, in the year 1951, in the thirteenth year of Our Pontificate. Concerning the special mandate to the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, for the dispatch of ecclesiastical affairs: The village of "Pant-asaph," located within the diocese of Fismes, is declared a Patron Saint. PIUS PP. XII, for the perpetual memory of this matter. — From the discipline of Saint Kentigern, a student, Saint Asaph, who was very distinguished both by the nobility of his lineage and by the praise of his virtues, was a most illustrious light and support for the region of "Cambria." Having attained the office of master in the monastery, frequented by many monks, and having received the episcopal office, he presided over the Church of Elg with such sanctity and wisdom that the city itself received its name from him. The bishops of Elg, or "Assava," have long since adopted him as their Patron, and many places in "Cambria" are named after him. Among these places, the village commonly called "Pant-asaph" holds a certain prominence. There is located there a church, entrusted to the care of the Franciscan Capuchin Friars, which is the mother church of other ecclesiastical buildings in that region, and which is visited annually by many faithful pilgrims.

[*Latin ed. p. 714*]

Acts of the Apostolic See - Official Commentary "7 1 4. After having approached the matter, having completed the space of one hundred years from the time that this Temple had been erected, the Provincial Vicar of the same Order humbly supplicated us that we might deem it fitting to establish Saint Asaph of that place as its Heavenly Patron. With these prayers, supported by the commendation of the Venerable Brother John Edward Petit, Bishop of Menevia, we gladly received them, and after having heard our Venerable Brother Clement, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these Letters, and perpetually, we declare and proclaim Saint Asaph, of the place commonly called "Pantasaph," situated within the boundaries of the Diocese of Menevia, to be Heavenly Patron before God, with all the honors and liturgical privileges properly belonging to the principal Patrons of places, and also with the faculty of celebrating his feast day annually on the fifth day of May. Notwithstanding any contrary things. These things we decree, we establish, we determine; these present Letters shall remain firm, valid, and efficacious forever; they shall have and obtain their full and complete effect; and those to whom they pertain, or



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may pertain, shall fully support them now and in the future; and thus it shall be judged and defined; and any attempt to the contrary, knowingly or unknowingly, by any authority whatsoever, shall be considered null and void from this moment. Given from the Palace of Gandulf, under the Fisherman's ring, on the twenty-ninth day of the month of October, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal, to the Cardinal Gildo Prugnola, entrusted with the office of dispatching Pontifical Acts.

[*Latin ed. p. 715*]

Acta of Pope Pius XII, Volume 7, Page 1, Section 5: The Cathedral Church of Manizales, dedicated to the Most Blessed Virgin Mary of the Rosary, is raised to the dignity of a Minor Basilica.

PIUS PP. XII. For the perpetual memory of this event. – It is the wont of the Roman Pontiffs, according to ancient custom, to honor with special distinction those houses of God which are the principal seats of piety and religion, and which are distinguished by their artistic works, so that they may be worthy of admiration by the people. Among these, the principal church of Manizales, dedicated to the Most Blessed Virgin Mary of the Rosary in the Colombian territory, deserves to be mentioned, as it is counted among the larger churches of both Americas, and, as we have learned, is commended for its beauty and its worship. Furthermore, there, which we do not consider to be of little importance, a divine work flourishes, and the faithful people are accustomed to frequent the sacred rites and to strive to conform their lives to the precepts of the Christian religion. The number of those who, moved by a certain divine impulse, aspire to the priestly ministry is increasing, and many are diligently engaged in missionary work and in assisting the poor. Now, having completed the fiftieth year since the founding of the city of Manizales, and also having completed fifty years since the establishment of the diocese of the same name, and also having completed five years since the principal church of this city was begun to be rebuilt with great effort, the Venerable Brother Aloisius Concha, the Bishop of that See, acting in accordance with the will of the entire clergy, the Province of Caldas, and the Municipal authorities, and all the faithful of his diocese, made supplications to Us that We would deign to grant the Cathedral Church, although not yet fully completed in its ornamentation, but already worthy of so much praise, the name and title of a Minor Basilica. And We, firmly convinced that the Manizales faithful, and indeed all the faithful of that region, will receive great spiritual benefits from the granting of this honor, have readily decided to accede to such supplications. Therefore, having heard our Venerable Brother Clemente Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, by these letters,



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in perpetuity, raise the Cathedral Church of Manizales, dedicated to the honor of the Most Blessed Virgin Mary of the Rosary, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to that title. Contrary to anything to the contrary notwithstanding. These things We decree, We establish, We ordain, these present letters being firm, valid, and efficacious.

[*Latin ed. p. 716*]

The Acts of the Apostolic See – Official Commentary 716, shall steadfastly exist and remain in force; shall produce and obtain its full and complete effects; and shall fully benefit, now and in the future, those to whom it pertains, or may pertain; and thus it shall be rightly judged and defined; and shall be declared null and void from this moment and forever, if anything contrary to these things, concerning them, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the twenty-sixth day of the month of November, in the year 1951, in the thirteenth year of Our Pontificate. For the Lord Cardinal in charge of the public affairs of the Church, by special mandate of the Most Holy, GILD PRUGNOLA, Secretary for Apostolic Affairs, responsible for the dispatch of Diplomas. TO THE CHURCH OF SAINT PAUL THE GREATER, LOCATED IN THE CITY AND ARCHDIOCESE OF NAPLES, WHICH IS ELEVATED TO THE TITLE AND DIGNITY OF A BASILICA. PIUS PP. XII. For the perpetual memory of this event. – Wishing to add to the glory of the Christian religion, the Roman Pontiffs have been accustomed to adorn temples, after their translation, with a special mark of honor. Among these, the Church of Saint Paul the Greater deserves to be mentioned, which constitutes an outstanding ornament of the city of Naples. This edifice, built upon the remains of an ancient structure, was granted to the Regular Clerics in the year 1638. When, due to the excessive devotion of the Christian faithful, the original building proved too small, a larger temple was planned and built, according to the principles of art, in the year 1683. In particular, the central nave, the arches, and the chapels located on the sides shine with singular splendor, and the sacred representations, depicted with the utmost skill in color, are admired with great attention; and the main altar offers an exceptional appearance, with its bronze tabernacle, covered in gold, and the unusual variety of marbles. It is also important to mention the illustrious tomb, where the sacred remains of Saint Cajetan, founder of the Order of Regular Clerics, are kept. The Church is also rich in the relics of other Saints and precious furnishings; which, not long ago, were damaged by war, having been struck by bombs and fire from airplanes, but have now been restored



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to their former splendor. When, therefore, prayers were addressed to Us...

[*Latin ed. p. 717*]

The Acts of Pope Pius XII, 717, state that, so that we might deem it fitting to bestow upon the Temple, adorned with so much praise, the name and status of a Minor Basilica, we willingly resolved to grant our approval to such requests. Wherefore, having heard the Venerable Brother Clement, Cardinal of the Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, and having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, we elevate the Church of Saint Paul Major, situated in the city and Archdiocese of Naples, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. These things we decree, we establish, we ordain, and these present Letters shall forever remain valid and effective; they shall have and shall obtain their full and complete effect; and those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and thus they shall be rightly judged and defined; and they shall be declared void from this moment and null, if anything contrary to these things should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of December, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, Pontifical Secretary, dispatched this document to: The Most Reverend Gertam Krabbel, President of the Federation of Catholic Women of Germany, on the occasion of the General Assembly of her Federation, held in the city of Bonn. The Catholic German Women's League, which you have guided with selfless dedication, quiet determination, and wise adaptation during the long years of your presidency, always keeping its gaze fixed on God, His holy will, and His helpful grace, will hold its 13th General Assembly in Bonn at the end of this month, and has requested a message from Us regarding the importance of the assembly.

[*Latin ed. p. 718*]

Acts of the Apostolic See • Official Commentary 718 Gathered and having requested Our blessing. We gladly accede to the desire expressed by you. You have chosen as the theme of your General Assembly "The Catholic Women's Movement in a Changing World." Your Association stands on the threshold of completing its first fifty years. During this period, much has truly changed, both in the women's movement in general and in the Catholic women's movement. To speak of the latter, the goals that it set for itself at the beginning of the century, which then sounded new and surprising, and which seemed to many to be too daring and ambitious,



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have been achieved and are now firmly established, even becoming a tradition, simply because the inevitable introduction of women into all professions and into all areas of public life has proceeded more rapidly than the adaptation of the Catholic women's movement to the new situation. Nevertheless, the tasks undertaken and the rights acquired must be further developed, with the content that, according to Catholic belief, is given to them by nature and revelation, while maintaining the proper balance between freedom and responsibility, between one's own rights and duties towards one's fellow human beings, between equality and subordination. Therefore, women's education, social training, and social action will continue on their path as before. But also, with regard to the personal aspect, the purpose of your Association has hardly changed: the strata of the female world that the Catholic German Women's League sought to gather primarily in the past are, even today, perhaps more than ever, dependent on its leadership, its protection, and its help. It may, however, be said that the goal of the Catholic women's movement has, in the meantime, shifted somewhat imperceptibly. While fifty years ago it concerned itself with introducing the Catholic woman into the professions and public positions into which the circumstances of the time called her and to which she could no longer close herself off, today perhaps the most urgent task is to protect and strengthen the woman, so that in the new conditions she does not lose her dignity as a woman and as a Christian. Certainly, the Catholic women's movement has always aimed to form the woman into a complete person and a true Christian. But today, it seems to Us, this goal has been brought to the very forefront. It has become so urgent that it is...

[*Latin ed. p. 719*]

The Acts of Pope Pius XII, 719, while not entirely displacing other aims, certainly places them in a secondary position. It is as if everything has conspired to make it difficult, indeed impossible, for individuals and Christians to preserve their personal integrity. The technology and activity of advertising and propaganda, of broadcasting and film, scarcely allow the senses any rest, and thus, from the outset, block access to inner contemplation. A type of person is being created who cannot tolerate even an hour alone with himself and with God. Industrialization, which subjects the individual to work and enterprise, is on the verge of imposing its nature even on agriculture. Social life is characterized by the complex dependence of the individual and the individual family on the public authority, on technical, economic, and social controls, central organizations, and institutions. Urban life increasingly determines the form of human existence; the individual is inevitably absorbed by the mass. The profound tragedy of this development lies in the fact that it occurs precisely at the moment when worldviews of a purely materialistic nature deliberately seek to break the human personality and to make the individual an element of the mass,



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exploiting, without scruple, that technical and socio-economic situation for their purposes. We need not explain to you the devastating effect that the development towards mass existence has, especially on women and the feminine soul. The past twenty years have given you disturbing experiences. And what lies behind you may perhaps be only the dress rehearsal for an even more serious confrontation. It concerns the dignity of the Christian woman, of the young girl and the unmarried woman, as well as the wife and mother; it concerns the Christian marriage and family, marital fidelity, the child, and its upbringing. All these sacred areas have already suffered hostile attacks and incursions to a degree that the Church has not previously known. What is required at this moment: to dedicate everything to forming individuals, both men and women, into Christian personalities who, even when alone, will remain faithful to God and to the order of the world, both in the natural and supernatural realms—this also applies to your organization. We firmly hope that you will, even in the internal political debates concerning marriage, parental rights, and education...

[*Latin ed. p. 720*]

Acts of the Apostolic See - Official Commentary 720, keeping before them this call, and striving and sacrificing for its fulfillment. So much is spoken of European culture, that culture which must be preserved from the past, or created for the united Europe of the future. But let us be clear about one thing: this European culture will either be authentically Christian and Catholic, or it will be consumed by the wildfire of that other materialistic [culture], which values only the masses and pure physical force. The Christian, the Catholic, is not timid. His faith always makes him confident. And you too, beloved daughter, should be so. You have sound human nature and the grace of God on your side. Relying on these, you may set to work, indeed with the dedication of all your strength, to give to Christ and to the Church faithful and strong women, open to the world and suited to the times, but also capable of swimming against the current, ready for sacrifice, and with God's command and a clear conscience, leaving no room for doubt. As a pledge of the fulfillment of your hopes and aspirations, We commend to the leadership and members of your association, all of you, to the love and protection of Mary, the strong Virgin and purest Mother, and with paternal benevolence, We impart the Apostolic Blessing. From the Vatican, July 17, 1952. PIUS PP. XII

To the Reverend Father Nivard, Abbot of the Congregation of Casamari, President: On the eighth centenary of the founding of the Abbey of Casamari.

**PIUS PP. XII**

Beloved Son, greetings and the Apostolic Blessing.



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Eight centuries ago, to the Monastery of Casamari, which had already been inhabited by members of the Benedictine Order, and which had shone with the splendor of virtue, divine wisdom, and human wisdom, Our predecessor, the immortal Pope Benedict XI, as tradition tells us, ordered the most learned monk of the Cistercian order to be sent there, so that he might introduce and establish their own institute and way of life. You desire to commemorate this happy event; and you will not only do so worthily, as We and you hope, but also with salutary results.

[*Latin ed. p. 721*]

Acta of Pope Pius XII, 721. If indeed the illustrious history of this Monastery is recounted to you, many glorious and praiseworthy events will come to mind; many saints and learned monks who flourished there will be brought to your attention; many bishops or archbishops who have gone forth from it, so that they might properly govern their flocks and lead them to the pastures of salvation. But you know well that no one, with a sincere and active mind, can meditate on the best examples given by the ancients, without feeling impelled to imitate their virtues as far as their abilities allow. You will be especially encouraged to embrace monastic discipline, to be more eager to pursue sacred and profane studies, to undertake the apostolic labors, which, especially in our times, it is fitting to combine with a contemplative life, and above all, to strive for the perfection of the evangelical life, according to your institute, without which whatever is done externally easily becomes vain and empty. In this regard, you have wisely decided to celebrate the Eucharistic Congress during these solemnities, to which, as you wrote in your letters, many faithful from neighboring dioceses will come. Therefore, if you, approaching the source of all graces, which is Christ, through the celebration of the Eucharist, will come together with reverence; and if you will supplicate Him, so that the most excellent examples of wisdom that have flourished within your monastic walls throughout the course of centuries, may flourish again and again; and that they may be to the neighboring peoples a clear encouragement given by you, so that all may be effectively moved to either enter into it, or to persevere more eagerly in the path, by which, with a generous spirit, they may turn to the Divine Redeemer, embrace His doctrine without hesitation, acquire His grace, which renews morals, and attain His virtue, which alone can make men better and happier. These things We, with paternal affection, desire for you and implore from God through our prayers; as a pledge of heavenly blessings and a witness of Our special benevolence, We gladly impart the Apostolic Blessing to you, beloved Son, and to the other monks and their students, and to all those who will celebrate the Eucharistic Congress with you, in the Lord. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of July, in the fourteenth year of Our pontificate. PIUS PP. XII 47 - Acta, volume XIX,



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number U - 6-10-1952.

[*Latin ed. p. 722*]

Acta Apostolicae Sedis - Official Commentary 722 I I I AT) TO THE MOST REVEREND FATHER EMMANUEL, PRIEST, CARDINAL TITULARI OF ARTEAGA AND SANCTI LAURENTII BETANCOURT, ARCHBISHOP OF g. R. E. SANCTI CHRISTOPHORI DE HABANA, WHOM WE APPOINT AS LEGATE TO BESTOW A CROWN UPON THE IMAGE OF OUR LADY OF COROMOTO.

**PIUS PP. XII**

To Our Beloved Son, greetings and the Apostolic Blessing.

Within the boundaries of the diocese of Barquisimetensis, located in the Republic of Venezuela, there exists a very famous sanctuary of the Blessed Virgin Mary, under the popular title of "de Ooromoto," in the place commonly called "Guanare de los Oospes." For ten years now, all the sacred ministers of Venezuela, gathered in a quinquennial assembly, have, with the aim of increasing the people's piety and devotion to the Mother of God, chosen and declared the same Virgin Mary "de Coromoto" as the principal Patroness of the entire nation. This choice, We, through Apostolic Letters dated July 7th of the year 1944, approved and confirmed with great pleasure.

Furthermore, three years ago, fulfilling the fervent wishes of the pastors and their flocks of Venezuela, We desired to adorn the sanctuary of Guanare, where the prodigious image of Our Lady "de Ooromoto" is religiously venerated, and to which so many faithful from all parts of the Republic devoutly make pilgrimages, with the title and dignity of a Minor Basilica.

Now, at the close of the third millennium, after the Virgin Mary, as tradition holds, revealed herself in that very place where the temple of Guanare was subsequently built, and after the prayers of that same episcopate have been graciously heard, We have decided that that most sacred image should be solemnly crowned next September by Our Legate.

Therefore, Our Beloved Son, who, endowed with the dignity of archbishop, shines with the splendor of the Roman purple, We choose and appoint as Our Legate, so that, as if by Our own hands, you may hallow and adorn with a crown the venerated image of Our Lady of Coromoto in the sanctuary of Guanare.

We also grant you the faculty, after the Sacred pontifical rite has been duly performed on the appointed day, in the presence of the faithful, to bless them in Our name and with Our authority, offering them a plenary indulgence, to be obtained according to the usual conditions of the Church.



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It will certainly be your duty to encourage all those who have gathered for the celebration with Our words, and to inspire them to cultivate piety towards the Virgin of Guanare and the virtues of Christianity, so that they may seek her patronage.

[*Latin ed. p. 723*]

Acts of Pope Pius XII, 723, daily demonstrate greater virtues and accomplishments. Meanwhile, as a sign of heavenly gifts, and as a pledge of Our special charity, We impart the Apostolic Blessing to you, Our beloved Son, and to the clergy, people, and diocese of Quarten, most dear in the Lord. Given in Rome, at St. Peter's, on the thirtieth day of the month of July, in the fourteenth year of Our pontificate.

**PIUS PP. XII**

TO THE FAITHFUL OF GERMANY, GATHERED FOR THE CONVENTION CALLED "KATHOLIKENTAG," IN BERLIN.

Beloved sons and daughters of Catholic Germany! With a feeling of participation and love, We respond to the request of Our venerable brother, the shepherd of the Berlin diocese, to offer Our greeting and blessing to this year's gathering of Catholics in Germany.

You have chosen Berlin as the place for your assembly: Berlin, which We cannot forget, because it was for years the home of Our joyful and fruitful work in the service of the Church and for the benefit of your people; Berlin, at the height of its glory, a city of world renown through the power of its industrial and intellectual achievements; today, an object of world attention because of the devastating fate that war and its consequences have brought upon it, a fate that your sons and daughters have overcome with steadfast courage.

You have chosen Berlin as the place of your assembly, and you have come together from east and west, to openly declare: "We belong together," and the years of tribulation, far from separating or alienating us, have only sharpened our awareness that we are brothers and sisters, and have only strengthened the will to remain so. And if, for a hundred years, the Bonifatiusverein (Boniface Association) has called upon Catholics in Germany to unite and to offer help wherever they find fellow believers in need, then the power of this holy alliance, and above all, the idea that governs it, must be as alive in you all today as it has been since the moment of its founding: that one should stand up for the other, and that no one should feel abandoned or forgotten; that each should know: "The others are thinking of me, praying for me, and helping me."

[*Latin ed. p. 724*]

7 2 4 Acta Apostolicae Sedis - Commentarium Officiale. Ihr habt eure



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Tagung unter das Leitwort gestellt: "Gott lebt." Ja, Gott lebt, und seine Macht erstreckt sich von einem Ende zum anderen und durchdringt vollkommen das All. Auch die Großstädte, die kaum mehr das Zeichen des Glaubens an Gott tragen, auch die Schichten von Menschen, die Gott an den Rand der Dinge geschoben und vergessen haben, auch jene, die bewusst sein Dasein leugnen und für die Gottlosigkeit werben, sie, wie alles Leben, bewegen sich in ihm und sind in ihm. Und wenn die Mächtigen der Erde zu Beratung und Beschlussfassung versammelt sind, so ist Gott mitten unter ihnen, Gott, dessen Vorsehung sich in ihren Anordnungen nicht täuscht. "Die ganze Erde ist voll seiner Herrlichkeit." Wenn von einem eures Volkes das furchtbare Wort geprägt wurde: "Gott ist tot", so soll eure Tagung eine flammende Warnung dagegen sein und ausklingen in den über ganz Deutschland vernehmbaren Ruf: "Gott lebt!" Wir beugen unsere Knie vor ihm, bereit, in allem seinen Willen zu erfüllen. Eure Tagung, geliebte Söhne und Töchter, in Berlin, an diesem neuralgischen Punkt entgegengesetzter Interessen und Welten, ist ein Ausdruck dafür, wie sehr euer christliches Dasein sich zu vollziehen hat unter Hochspannungen ohnegleichen, die das geistige und das gesamte öffentliche Leben durchziehen. Bei solcher Lage der Dinge möchten Wir euch in dieser Stunde einen zweifachen Hinweis geben: Zum ersten: Lebt im Bewusstsein der unbedingten und überzeitlichen Wahrheit eures Glaubens! Ihr seid stolz auf ihn, weil er der Glaube eurer Väter ist, weil er im Lauf der Jahrhunderte hohe Kulturwerte schuf, weil er ein religiöses Brauchtum ausbildete, das der harten Arbeit des Alltags heilige Weihe gab und Herz, Heim und Familie mit dem Frieden des christlichen Sonntags und den Freuden der katholischen Hochfeste erfüllte, Friede und Freuden, die durch keinen Taumel des Vergnügens ersetzt werden können. Dies alles ist richtig, aber soweit jene vom Glauben geschaffenen Werte diesseitig bleiben, sind sie immer noch nicht das Letzte. Sie können ausfallen; sie können gewaltsam unterdrückt und verhindert werden. Gerade ihr müsst dafür Verständnis haben, ihr, denen in den zurückliegenden Jahrzehnten Kräfte zerbrochen sind, die unzerstörbar schienen; ihr, die ihr historische Größen habt untergehen sehen, die aus fernen Jahrhunderten kamen und denen menschliche Einsicht in ihrer Begrenzt...

[*Latin ed. p. 725*]

Acta Pii PP. XII 72Ö, perhaps, would have promised for centuries. No, earthly values are never the ultimate. Not even the age of the Christian faith should be such. The ultimate are its truth and its grace. Faith is a gift of God, which you should receive each day with humble gratitude; it is a grace which you can only maintain through persevering prayer; it is a heavenly happiness which you must not allow to be taken from you in these joyless times; but above all, it is truth, absolute, essential truth, the foundation of which you can clearly recognize and deeply impress upon



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your consciousness. Then it will work blessings and grace, happiness and strength – even in the hopelessness of captivity, even in the arduous and scarcely interrupted daily work. With this, we have arrived at the second point we wished to impart to you: Live with an awareness of the immeasurable wealth that your faith bestows upon you! You, beloved sons and daughters, come into contact day by day with the worldview of materialism; you are in close combat with it. For it, matter is the only and the ultimate. Faith opposes matter with the spirit, which transcends it in its essence and fundamentally dominates it. The advancing industrialization and mechanization of all existence threatens to crush the individual, his independence and his freedom. Materialism crowns this by declaring this unnatural state as the world order and reducing the individual to a number in the collective. Faith rises up against this. It will defend the value of the individual to the very last. Personality means self-awareness and freedom, self-determination and responsibility, the soul of the mind and immortality. As long as there are still believers, and even if they are in chains, materialism cannot speak of victory. Materialism can only recognize power and force as the highest; faith places right above power, especially human rights, certain rights of the individual and the family. They are original and inalienable. They exist before any earthly power, even before the power of the state. The state is called upon to recognize and protect them. They can never be sacrificed for the common good, because they are precisely an essential part of it. This is the Catholic worldview! The materialism of the present day, according to its own...

[*Latin ed. p. 726*]

Acta Apostolicae Sedis - Official Commentary 726: Confession from the struggle, faith into love. "God is love," and also for man, the highest good is love. 6 5 He who says this, unites the love of God and of neighbor: where there is true love of God, there is also love of neighbor; where there is true love of neighbor, there is also love of God. Therefore, faith is also the salvation of social life. Community and social life inevitably decline into a power-dominated collective within materialism. True social life can only flourish on the basis of respect and reverence for man as a person. This respect and reverence are only possible where belief in God, the soul, and immortality prevails. Materialism knows only time destined for death. Faith guarantees us resurrection and eternity. Materialism is, in the end, spiritual homelessness. Millions of you have had to experience the bitterness of the loss of earthly homeland, that spot on earth where the parental home stood, where fathers and ancestors lived as free people. Materialism makes homelessness a principle again and adds spiritual homelessness to the earthly. For man is to it only a handful of matter. But matter can be transformed and exchanged, as and where one wills. How many of you have had to experience the practice of this principle in a shocking way.



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Faith is homeland. In faith, and as children of the Church, you are not strangers to yourselves, nor to others. They are your brothers and sisters, all united in the same innermost and highest convictions, in mutual respect and love, for the sake of God and Jesus Christ, who has pitched his tent among you in the Holy Eucharist. Where you find the Church, you find a piece of homeland. And even where access to the Church is denied, you still have spiritual homeland in personal faith, even in foreign lands and exile, each for himself, as well as in association with fellow sufferers who share his faith, or at least are convinced of the existence of a personal God and of his own immortality. For in faith, the living reality always resonates that our true homeland is heaven, and that we are already there * I John 4, 16. • I Corinthians 13, 13.

[*Latin ed. p. 727*]

Acts of the Holy See, Pope Pius XII, 727, 7. Civic rights measured. But this is the fulfillment of all longing for homeland, peace, and love. This is what We wished to say to you at your Catholic Congress. You have included in its program an hour of prayer, which all the faithful of your nation are to observe. We can only hope that this plan, so fitting to the weighty responsibilities of the present time, may be guiding for the future. Be a people of prayer, with the priests at the forefront, and then you need not fear the things to come, however obscured they may presently lie before you. Invoke and beseech the Almighty and merciful God, that He, in His infinite wisdom, kindness, and goodness, may exercise His providence and grace over the entire world. Then, each day, approach the noble task with renewed good will, living according to your faith. Be of one mind, and that mind which the Holy Spirit inspires in you through the guidance of those whom He has appointed to govern the Church of God, under the leadership of the Successor of Peter. Live in such a way that your word and your conduct may be the call of God to the conscience and the heart of those who are far from Him. This is the most glorious apostolate to which you are called. May God grant that your will and endeavors may be accomplished. As a pledge of this, We impart to you all: to your shepherds, Our venerable brothers the priests, to the faithful people, We commend you with all fervor to the maternal love and the grace-bestowing intercession of the purest Virgin and Mother of God, Mary, and bestow upon you the Apostolic Blessing, filled with the heart. From the Vatican, August 10, 1952. PIUS PP. XII. 7 Cf. Phil. 3, 20. 8 Cf. Acts 20, 28. from.

[*Latin ed. p. 728*]

To the most beloved sons, ROGERIUM MILLOT and ROSARIUM BEAULE, Presidents of the Association called "PAX ROMANA," concerning the International Convention, the twenty-second, held in Canada.

What a source of joy and hope for Our paternal heart is your worldwide



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assembly of Catholic students and intellectuals on Canadian soil, which is so dear to Us, especially in the province of Québec, which is preparing to celebrate the centenary of its first University. How can one not see in this a guarantee of a new flourishing of Christian culture in North America and of a wider influence of your international movement? We are also pleased that several cities, located in both linguistic regions of the country, have been associated with your work, and We have no doubt that you will receive a warm welcome from religious, civil, and academic authorities. Therefore, We desire that, at the very moment when, under the presidency of Our Venerable Brother, the Archbishop of Montréal, the 22nd Congress of PaxRomana will open, you know that We are present in spirit among you, invoking a great outpouring of divine graces upon your deliberations. From the Congress of Amsterdam to that of Montréal, the same apostolic ideal animates your work; and for this reason, We wish first of all to reaffirm, as always, the directives that We addressed to you concerning the role of intellectuals in the Church. The theme of this Congress, "The Mission of the University," encourages Us to clarify today a point that is particularly dear to Us, in memory of the decisive action of the Roman Pontiffs in the origins of the first Universities and throughout their illustrious history. If the vicissitudes of time have sometimes loosened these age-old bonds between the Church and the University, the current distress of a humanity yearning for concord and unity, the anguish of so many good-hearted people, invite you to strengthen them anew. With this in mind, Catholic students and intellectuals, you will strive to study the mission—traditional yet always new—of the University: your duty is to know it well in order to serve it well. And first of all, it is undeniable, for anyone who considers a University as a community of teachers and students devoted to the labors of the mind, that its mission is to be a beacon of intellectual life for the benefit of the national community, in this atmosphere...

[*Latin ed. p. 729*]

Acts of Pope Pius XII, 72: The sphere of healthy freedom proper to all culture. A permanent task, to which Our sons have never ceased to contribute. However, if the University wishes to make the centuries-old treasure entrusted to it bear fruit for new generations, it must be attentive to the particular conditions of contemporary life. Is it not a time, indeed, when, in many countries, large segments of the population aspire to participate in an authentic culture? When the economic and social difficulties of student life and of professions pose serious problems for those responsible for the city? And finally, a time when modern means of information constantly increase their influence, sometimes to the detriment of true education of personal thought? If We broaden our perspective, we see that a similar task is offered to the great family of Universities, heir to the cultural heritage of humanity. To free oneself from harmful particularisms, it is necessary to multi-



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ply contacts between teachers and students from different countries, to develop, through the study of languages and through useful collaborations, an appreciation for the riches proper to each: in this way, peoples, far from competing with and opposing each other, will come to appreciate complementing each other. We can only commend the Pax Romana movements for their patient efforts in this regard, and We also appreciate that a methodical action is developing on an international level, in service of science and culture. But this mission of the University, which brings men and peoples together in a peaceful collaboration of minds, would be disappointing if it did not culminate in a progressive coordination of knowledge among themselves. Can the communion of minds be achieved usefully outside the unity of truth? "University," We observed not long ago, "does not simply mean a juxtaposition of faculties foreign to one another, but a synthesis of all objects of knowledge... And modern progress, increasingly specialized fields, make this synthesis more necessary than ever." - 1 In truth, they also make it more difficult and more fragile, and the University must preserve it from two opposing pitfalls. The first would be undue interference by the State, which, exceeding its powers, would seek to impose on teaching, for political or ideological purposes, the artificial unity of an arbitrary philosophy. But, conversely, the University would serve its mission poorly by abandoning itself to pluralism or a superficial syncretism; even on the level of natural knowledge alone, it... 1 Discourse to the Catholic Institute of Paris, September 21, 1950.

[*Latin ed. p. 730*]

The Acts of the Apostolic See - Official Commentary 730 seeks to surpass the diversity of disciplines, to promote wisdom, and to form the intellectual personality of the student: let it therefore be careful not to fail in its highest mission, which is to instill in young minds a respect for truth, and to guide them towards the free pursuits essential to their intellectual maturity. This is a delicate mission, requiring firmness and discretion, to which We especially invite Our Catholic universities, illuminated in their task by the splendor of the faith; they alone can pursue the effort of synthesis to the very keystone of the edifice, for "this unity will tend towards its perfection only to the extent that it seeks God, in charity enlightened by science, according to the unique truth of the Gospel, under the guidance of the one and holy Church."

In the service of the student youth, such Universities, crowned by the teaching of Christian philosophy and theology, will be schools of truth; they will also be mistresses of life, Christian, moral, civic, and social. May this World Congress therefore be, for the members of Pax Romana, an opportunity for a more vivid awareness of the common responsibilities at a grave hour in history; may it be, for all academic circles, the starting point for a more fraternal collaboration, for more enriching exchanges, allowing



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the University to better fulfill in the world its eminently human and peace-promoting mission, to which the Church attaches so much value. We sincerely desire this, and as a pledge of these sentiments, We grant you, as well as to all the students and intellectuals of your two Movements, Our paternal Apostolic Blessing.

From the Vatican, August 12, 1952.

**PIUS PP. XII**

2 Discourse to the International Committee for the Unity and Universality of Culture, November 14, 1951.

[*Latin ed. p. 731*]

From the Acts of Pope Pius XII, 731, VI, addressed to the Most Reverend Peter, Titular Archbishop of the Holy Cross in Jerusalem, Prefect of the Sacred Congregation for the Propagation of the Faith, on the occasion of the completion of sixteen years since his birth.

PIUS PP. XII: To Our Beloved Son, greetings and the Apostolic Blessing.

Those who admire you, and especially those who share in your labors, desire to express in unison their fervent sentiments of veneration and joy, as sixteen years have happily elapsed since your birth. From your very youth until this advanced age, you have diligently and zealously devoted yourself to the salvation of souls and to the benefit of the Apostolic See. From your tender years, having been liberally instructed in the liberal arts, and having been educated in sacred doctrine and jurisprudence, inflamed with solid piety, you diligently practiced the first exercises of the sacred military order in the pontifical College of Urban, at Rome, in the Council of Propaganda Fide. Subsequently, having been raised to the dignity of archbishop, you actively exercised your industry and solicitude for the Church in a wider field and in the most remote regions of the world, serving as Apostolic Delegate in the East Indies, and then in Lapland. Then, having been recalled to Rome, after having served for a year in the office of Secretary in this Sacred Council of Propaganda Fide, you diligently and usefully governed the Apostolic Delegation to the United States of North America, a position of such great importance and magnitude, for ten years. Therefore, considering these so many and so excellent merits, Our Venerable Predecessor, Pope Pius XI, with benevolent intention, adorned you with the Roman purple and appointed you to the Sacred Council for the propagation of the Christian name, which you have now diligently and prudently directed for nineteen years. During this time, the sacred missions, which are subject to this Council, and the works pertaining to them, have experienced great growth. Also, the seat of the Sacred Congregation and other buildings administered by it have been restored and strengthened. Exhibitions of various and important matters concerning the sacred missions have been held, and the Basilica of



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Saint Alexander, together with the cemetery annexed to it, on the Nomentana road, have been rebuilt and embellished. Therefore, recalling these principal merits of yours towards the Church, we congratulate you, Our Beloved Son, with a joyful heart, for having so nobly and diligently spent so many years of your life, and we earnestly desire that, with divine favor.

[*Latin ed. p. 732*]

Acts of the Apostolic See - Official Commentary 732, may you enjoy, for a very long time, the benefits of this light, in good health. May the heavenly gifts, and especially the pledge of Our love, be the Apostolic Blessing, which We impart to you, Our beloved Son, to your collaborators and friends in your studies and works, and to the administrators, students, and all of the Urban College, with all Our heart in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of the month of August, in the year 1952, in the fourteenth year of Our Pontificate. PIUS PP. XII

ADDRESSES

To those who attended the Universal Congress on Astronomy, held in Rome.

I - The Panorama of the Cosmos

The presence of so numerous an assembly of distinguished astronomers from all countries evokes in Our mind, Gentlemen, the image of the panorama of the cosmos to which modern astronomy has arrived, and which you have brought to its present perfection through your incessant observations and your ingenious studies. We are grateful to you for both, but especially because the scientific exploration of the cosmos and its exhilarating contemplation arouse, in Our mind as in yours, philosophical considerations of a more universal value, and always elevate us further towards the knowledge, in its supreme truth, of that Word which surpasses all knowledge and seals all being: "(The Love that moves the sun and the other stars)."

Although We are aware that We are speaking before an elite of representatives of science, more versed in the matter than Ourselves, We cannot refrain from recalling, at least in broad outline, the admirable progress of astronomy and astrophysics during the last fifty years, and from indicating the milestones that will also serve as the foundation for these higher considerations. What was for astronomers of the past an enigma and a dream, and which, for our contemporaries, has instead become an evident reality, surpassing all prediction, can perhaps be expressed with justice by these words: the conquest of cosmic space.

*Tintelli, September 7, 1952.



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1 DANTE, Paradise, 33, 145.

[*Latin ed. p. 733*]

Acta Pii PP. XII 733: "La perspicacité, et les nouveaux instruments techniques, ont, pour ainsi dire, mis entre les mains de la science astronomique un compas gigantesque, qu'elle a chaque jour ouvert davantage sur l'univers, jusqu'à pouvoir embrasser présentement des dimensions dépassant toute attente. Combien de barrières, élevées surtout par les énormes distances, sont tombées, au cours de ces dernières décades, sous la poussée incoercible de l'esprit investigateur et jamais satisfait qui est celui du savant! Le siècle passé fut témoin des premières et laborieuses tentatives d'exploration dans les profondeurs de l'espace, quand Bessel, Struve et Henderson mesurèrent les premières parallaxes trigonométriques; si bien qu'on pouvait, avec une satisfaction légitime, au déclin du siècle, enregistrer avec certitude les distances d'environ 58 étoiles fixes, éloignées de notre soleil par des espaces allant jusqu'à 30 et 40 années-lumière. Mais dès 1912, une nouvelle méthode, autrement efficace pour la mesure des distances cosmiques, allait porter le regard de l'homme bien plus loin encore. Dans un type déterminé d'étoiles variables, les Céphéïdes, Miss Leavitt découvrit une relation entre la période de leur variation lumineuse et leur éclat ou magnitude. Ainsi, partout dans le ciel où l'on découvrait une Céphéïde, on pouvait, de la période de sa variation lumineuse, déduire son éclat absolu et, en comparant celui-ci à l'éclat apparent, calculer facilement sa distance. En même temps, les observations étaient favorisées par l'accroissement de la sensibilité des émulsions photographiques et par les progrès dans la construction de télescopes toujours plus puissants, qui permirent d'augmenter le rayon de pénétration de l'œil humain plusieurs millions de fois, jusqu'à atteindre dans l'espace des profondeurs insoupçonnées. Le premier grand pas au-delà des plus proches étoiles fut accompli par l'astronome Shapley avec ses recherches devenues classiques sur la distribution des amas globulaires dans l'espace; recherches qui entraînaient une transformation complète dans la conception de la structure du système galactique. Entre temps, d'autres investigations, celles par exemple qui avaient trait aux mouvements stellaires ou à la diminution de la lumière quand elle traverse la matière obscure dans l'espace interstellaire, perfectionnèrent cette nouvelle conception. On acquit ainsi la certitude que la Voie Lactée des anciens, inspiratrice de tant de mythes naïfs, est une immense accumulation d'environ cent milliards d'étoiles – les unes plus grandes, d'autres plus petites que notre soleil – à travers laquelle s'étendent de vastes nuages de gaz et de poussière cosmique. Le système entier, soumis,



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lui aussi, à la loi générale de la gravitation, se maintient."

[*Latin ed. p. 734*]

Acts of the Apostolic See - Official Commentary 734, concerning the rotation of gigantic orbits around a center located within the great stellar clouds of Sagittarius. Resembling, in its entirety, an immense biconvex lens that moves itself, this system has a diameter of approximately 100,000 light-years and a thickness, at its center, of about 10,000. As for us, with our solar system, we are not, as was once believed, at the center of this immeasurable accumulation of stars; rather, we are actually about 30,000 light-years distant from it. And although we revolve around it at a dizzying speed of approximately 250 kilometers per second, it requires 225 million of our solar years to complete a single full revolution! With legitimate pride, the astronomical science of our century has claimed the merit of conquering the galactic system. This first and fortunate leap forward was soon to be followed by another, which would carry human knowledge beyond the Milky Way, into the immensity of space. It was primarily thanks to the gigantic telescopes of Lick, Yerkes, and Mount Wilson that this decisive step could be taken. When Ritchey, in the years 1917-19, discovered some *novae* in the Andromeda nebula, the hypothesis that these were stars located in an extragalactic nebula, at a distance of hundreds of thousands of light-years, initially met with little acceptance among scholars. It was only when Hubble, using the large 2.50-meter diameter mirror of Mount Wilson, succeeded in resolving the outer parts of the Andromeda nebula into individual stars and globular clusters, and in identifying some Cepheids, that the resistance of the opponents yielded. It was then that certainty arose that these spiral nebulae are, in reality, large stellar systems, similar to our galactic system in their composition and size, but so distant that they give the eye only the impression of a small patch of luminous haze. The distance of the nebula closest to us, that of Andromeda, proved to be 750,000 light-years, and that of the Triangle, approximately 780,000. Tirelessly probing the heavens, astronomers then came to consider also nebulae that appeared to be much smaller than these galaxies, and to calculate their respective distances, by measuring their apparent diameters and their luminosity, and by comparing these data with the known characteristics of the nebulae closest to us. Finally, the spectroscopic research of Humason led to the discovery of an unsuspected law: the displacement of spectral lines towards the red increases proportionally to the distance of the nebula.

[*Latin ed. p. 735*]

Acta Pii PP. XII 735, so that the measure of this displacement allows for the evaluation of the distance itself, despite the weakness of the light that reaches us, provided that it is sufficient to produce a measurable spectrum. During these investigations, it was observed that – considering vast and



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deep regions of the sky – these extragalactic nebulae appear to be approximately equally distributed in cosmic space, and so far, no decrease in their density has been observed. Within the space reached by the telescope of Mount Wilson, approximately 100 million of these galaxies are estimated, distributed in a sphere with an approximate diameter of one billion light-years, each of them containing approximately 100 billion stars similar to our sun. After this rapid journey in spirit through the immensity of the cosmos, let us return to our small planet, which, with the mass of its mountain ranges, with the limitless expanses of its oceans and deserts, with the violence of its hurricanes, its volcanic eruptions, and its seismic movements, sometimes appears so vast and so powerful. And yet, a ray of light would travel around our equator more than 7 times in the space of one second; in a little more than one second – truly, a blink of an eye – it would reach our neighbor, the moon; in a little more than eight minutes, the sun; and in five and a half hours, it would reach the most distant planet in our system, Pluto. As for the fixed stars closest to us, which, on serene nights, seem almost within reach on the peaks of the mountains, a luminous message would take more than four light-years to reach them, and 30,000 years to reach the center of our Milky Way. The light that reaches us from the Andromeda nebula left its source approximately 750,000 years ago, while some very distant nebulae, which only the most powerful instruments of modern optics barely record on the photographic plate, after a very long exposure, as tiny stars, are 500 to 1000 million light-years away. What figures, what dimensions, what distances in space and in time! And yet, it is to be believed that the science of astronomy is far from being considered to have reached the end of its wonderful adventure. Who can say what further advancements will give us in the near future, with the 5-meter mirror of Mount Palomar and the rapid development of radio astronomy? How small does man appear within this prodigiously enlarged framework of space and time: a minuscule speck of dust in the immensity of the universe. And yet!

[*Latin ed. p. 736*]

736 Acta Apostolicae Sedis - Commentarium Officiale II - The Work of the Investigating Mind. What most strikes one, when contemplating the panorama of the cosmos, scarcely sketched above – and which is the fruit of long and laborious investigations, not of a single man, but of entire generations of researchers belonging to the most diverse nations – is not merely the gigantic mass of the whole and its parts, or the harmony of their movements; but rather, the behavior of the human investigating mind in the discovery of such a vast panorama. Bound by nature to physical conditions of minimal dimensions, the human mind has managed to grasp the immense universe, surpassing all the perspectives that the limited power of the senses seemed, at first glance, capable of offering. Truly enormous



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work, if one considers the starting point of its admirable ascent to the heavens, since the senses, from which it necessarily begins, possess a very limited power of knowledge, generally confined to the sphere of space and time immediately surrounding them. Therefore, the first merit of the mind was to break down the narrow confines imposed on the senses by the conditions of their own nature, by inventing means and constructing ingenious instruments to increase, beyond all limits, the scope and precision of their perceptions: the telescope, which almost eliminates the enormous distances between the eye and distant stars, making them present and almost tangible; the photographic plate, which collects and fixes the faintest lights from the most distant nebulae. As the mind thus strengthens the power of the senses, it uses this increased power to deepen its investigations in the realm of nature, inventing a thousand ingenious methods to reveal the most subtle and most "acute" phenomena. Thus, for example, it adds together the smallest effects, whose repetition is continuous, to obtain a perceptible integral effect, and, on the other hand, it invents instruments, such as the photocell and the Wilson chamber, to explore the most tenuous atomic processes of radioactive matter and cosmic rays. Constantly scrutinizing, it discovers the laws that govern energetic processes and thus manages to transform forms of energy that are outside the sphere of sensory perception – such as electric waves and infrared and ultraviolet rays – into others that fall within the field of direct and precise observation by the senses. The mind questions nature in the experiments of the laboratory, and...

[*Latin ed. p. 737*]

Acta Pii Pp. XII 737 deduces laws provisionally valid for the restricted conditions of his investigations. Not yet satisfied, he experiments, and then extends the scope of their application through astrophysical observations. His practical and theoretical knowledge of molecular spectra enables him to venture into the dense atmospheres of the superior planets and to verify their composition, temperature, and density. Utilizing the facts and theories of spectroscopic science, he directs his discerning gaze towards the fixed stars, gathering precise knowledge of the composition, temperature, density, and ionization of their mysterious atmospheres. With the aid of modern quantum theory, the inquisitive mind reads within the spectral lines, even before it is possible to obtain them in the laboratory, and explains their characteristics and origin. Even the depths of the solar globe itself do not escape the penetration of his gaze, armed with astrophysical theories; he observes the dissociation of matter and, one might say, witnesses the nuclear processes that occur at the center of the sun, which serve to compensate for the losses due to its radiation over billions of years. In its boldness and intrepidity, the human mind does not stop before the most formidable cataclysms of a nova or supernova; it measures the enormous



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velocities of the emitted gases and seeks to discover their causes. It pursues the traces of galaxies fleeing through space, retracing the path they have followed over billions of years of time, and thus becomes a witness to the cosmic processes that unfolded in the first dawn of creation. What, then, is the mind of this minuscule being that is man, lost in the ocean of the material universe, to have dared to ask his senses, from an infinitesimally small point, to discover the face and history of the immense cosmos, and to have revealed both? Only one answer is possible, with a blinding clarity: the mind of man belongs to a category of being essentially different from matter and superior to it, even if it were of unlimited dimensions.

III. The Eternal Creative Mind

Finally, a question spontaneously arises in the mind: will the path that the human mind has thus embarked upon—a path that, until now, is undoubtedly to its honor—be indefinitely open before it? Will it traverse it without interruption, until it unveils the last of the enigmas that the universe holds in reserve? Or, on the contrary, will the mystery of...

[*Latin ed. p. 738*]

Acta Apostolicae Sedis - Official Commentary 738: Is the nature so vast and so hidden that the human mind, due to its inherent smallness and disproportion, will never fully comprehend it? The answer given by astute minds, which have delved most deeply into the secrets of the cosmos, is quite modest and reserved: they believe that we are only at the beginning; much remains to be done, and will be diligently pursued; however, there is no probability that even the most brilliant researcher will ever come to know, and much less to resolve, all the enigmas contained within the physical universe. These things therefore postulate and indicate the existence of an infinitely superior Mind, the Divine Mind, which creates, preserves, governs, and therefore knows and scrutinizes, with supreme intuition, everything that exists: "And the Spirit of God moved upon the face of the waters." Happy and sublime encounter, through the contemplation of the cosmos, that of the human mind with the creative Mind! Truly divine Mind, and not a certain kind of world-soul, confused with it, as pantheism dreams. The universe of our experience itself rebels against this error: it acknowledges itself to be a composite whole, despite its dynamic unity, and it shows, alongside its undeniable beauties and harmonies, evident imperfections, which are incompatible with the divine fullness of Being. Divine Mind, distinct and different from the world; not outside the world, as if withdrawn into a disdainful solitude and abandoning its work to its fate, as deistic theories claim; but rather present in the world, as an all-powerful creator, preserver, and orderer, to which the world is bound, by an essential dependence, in the very depths of its being and action. Divine Mind, which, to the scholar eager to find meaning in the totality of existing reality, reveals itself to be very different from the cold cosmos: a Mind



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animated by a breath of goodness and love that permeates and explains everything, which focuses and reveals itself in a particular way in the human creature, made in His image and likeness, which He does not, for that reason, disdain to surround with continual and ineffable operations of love, such as the Redemption accomplished through His mysterious Incarnation. Thus, the vastness taken on by the cosmic conception, which has rightfully dethroned the ancient geocentric and anthropocentric idea, can be said to have diminished our planet to the dimensions of a grain of stardust, and reduced man to that of an atom on that stardust, relegating both to a corner of the universe, does not constitute an obstacle...

[*Latin ed. p. 739*]

Acts, Pius PP. XII 739 stacle — as some have affirmed when discussing the mystery of the Incarnation — for the love or for the omnipotence of He who, being pure spirit, possesses an infinite superiority over matter, whatever the cosmic dimensions of that matter may be in space, time, mass, and energy. Thus, Gentlemen, besides the deep esteem that We hold for all sciences, and for yours in particular, a further reason, based on higher and more universal horizons, impels Us to express this wish. May the modern conception of astronomical science, which has been the ideal of so many great men in the past, such as Copernicus, Galileo, Kepler, and Newton, continue to be fruitful in wonderful progress for modern astrophysics, and may, thanks to the cordial collaboration of which the "International Astronomical Union" is an exemplary promoter, the astronomical image of the Universe acquire ever deeper perfection. And that the eternal light of God may guide and illuminate you in your work, the purpose of which is to reveal the traces of His perfections and to gather the echoes of His harmonies, We invoke the heavenly favors upon all those present here, as a pledge of which We bestow upon you Our Apostolic Blessing.

*MESSAGE BROADCAST BY RADIO TO THE FAITHFUL OF VENEZUELA, DURING THE CELEBRATIONS IN HONOR OF BLESSED MARY VIRGIN OF COROMOTO.*

Venerable Brothers and beloved children, Venezuelans, who in Lindesberg are present, moved by the solemn coronation of your Most Excellent Patroness, Our Lady of Coromoto:

If it has always been a highly attractive and moving sight to see a mother surrounded by the love and devotion of her children; how much more so when, as in the present circumstances, it concerns an entire great people who, not content with having placed themselves ten years ago under the powerful patronage of their Mother of Heaven, now desire to express their fervent piety and their genuine submission to her, by placing a precious crown upon her head and proclaiming her as their Queen and natural Lady?



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*Given on the 12th day of September in the year 1952.*

[*Latin ed. p. 740*]

Acta Apostolicae Sedis - Commentarium Officiale 740. And it is true that this people has understood what the Most Holy Virgin means in the history of nations! It would be impossible, even to conceive, without mentioning her most sweet Name, the vastness of your continent, whose path was discovered with bold determination by the sturdy prow of a ship called precisely "Santa Maria," on a day consecrated to the Virgin of the Pillar; and whose first name, in the pious and innocent language of its discoverers, was "Archipelago of the Sea of Our Lady"; and whose shores were first trod by those valiant champions, who, beneath the iron of their weapons, concealed a most tender heart, devoted to their celestial Mother, as was your Alonso de Hojeda, the man who always carried with him an image of the Queen of the Angels, and who left his memory – as he brought them into the world – in the names of towns and cities, of the peaks of mountains, and of the ports of your nation, a nation eminently Marian. For this, indeed, Venezuelans, most beloved, is one of your most brilliant glories. Some may sing of the beauty of your giant peaks, from which abundant and powerful rivers flow, traversing either the endless plains of soft and savory pastures, or the dense forests rich in all kinds of precious woods, and flowing into the fertile lands of the prosperous coast, or mingling their waters with those of the imposing Orinoco; others may celebrate the perpetual mildness of your sky, the temperate nature of your climate, or the good and amiable character of your people; let it be justly considered the wealth that the Lord has hidden in your soil, or the high ingenuity of your children, who have given such illustrious names – a Mariano de Talavera, an Andrés Bello – to the Church and to the culture of all of Hispanic America; for Us, especially in these moments, Venezuela will always be the land of the Virgin, and as We traverse it in imagination, what will come to Our mind is Maracaibo of Our Lady of Ohiquirá, further south, Tariba of Our Lady of Consolation, towards the center, Valencia of the Virgin of Succor, even further, Nueva Barcelona with its Virgin of Tucumo, and as the capital, Caracas with its sanctuaries of La Merced, La Altagracia, and La Soledad, to mention only the first that come to Our mind. And still, if from the continent We were to leap to the islands, the towers of the temple of Our Lady of the Valley would await Us on the island of Margarita. But there is a chosen place, on the edge of the Llanos and in the shadow of the imposing Sierra de Mérida, which the Mother of God preferred above all others. We are in the early chapters of colonization, the second half of the.

[*Latin ed. p. 741*]

From the Acts of Pope Pius XII, in the sixteenth century. Juan Fernández de León – a man of strong character – where once again the expansive and



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apostolic aspirations of Spain and Portugal are united – founded the "City of the Holy Spirit of the Valley of St. John of Guaguanare." The Gospel seems to penetrate with good prospects into new and vast territories; but there is a rebellious soul, and it is precisely that soul which is most important to conquer. It is now the middle of the seventeenth century when, in order to overcome all obstacles, a miracle occurs. According to tradition, upon the tranquil waters that flow into the depths of the ravine, a beautiful Lady repeatedly invites submission and baptism. And when, after the rebellion, violence erupts from the angry hands of one who refused to surrender to grace, that image remains – victorious at last – of She who always knows how to triumph for her own glory and for our benefit. The rest of the history, up to the great National Shrine at the beginning of the last century, and up to that precious reliquary of today, you know perfectly well, perhaps learned in the lap of the one who gave you life, and preserved among the most cherished memories of a distant childhood, when you were scarcely able to retain more than the central idea, the same idea that this precious jewel symbolizes: a Venezuela steeped in idolatry, transformed into a Christian nation through the maternal intervention of the Most Holy Virgin; a thing, as your Episcopacy has very well said, "which is a glory that elevates and encourages your piety, and a pledge of maternal love that inspires national gratitude." Acclaim her, yes, acclaim her, most beloved Venezuelans, as the principal means by which divine providence brought you the inestimable benefit of faith! But those of you who already possess her, those of you who call yourselves children of a Catholic nation, hasten to her throne of love and grace, and ask her to preserve her and to strengthen her within you, free from the harmful influences that seek to endanger her. Ask that the Church, founded by her Divine Son for the salvation of your souls, may bring the inestimable benefits of Christian education to all places, without any hindrance whatsoever; that the family, the fundamental cell of all society, may be saved from the corruption that gnaws at it, maintaining its sanctity and unity intact; that the charity of Christ may triumph in social relations, bringing to all the benefits of just progress and reasonable well-being; that strange doctrines may never take root in the fertile Venezuelan soil, especially those that offend her and her precious Son, denying them their most excellent prerogatives; and that, recognizing all her true motherhood, all may feel themselves brothers in Jesus Christ, children of the same Father who is in Heaven, that He may –

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Commentarium Officiale. Quorum est vivere in pace, ut mundo, qui turbatur odio et violentia, exemplum nationis praeberaent, quae gaudebit beneficiis fraternitatis christianae. Hoc facias, Mater amorosissima Ooromoto, Regina populi Venezuelae, quae dignata es praesentia tua illos honorare, invicta tutela fidei eorum! Et eos audi



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quando tibi canunt: "Ne sinas ut succumbat – patria nostra in tempestate; – fides maiorum nostrorum – in amplis renovetur." His sententiis et his desideriis, vos commendantes Matri et Reginae vestrae, benediximus vos, carissimi filii: Dignissimo nostro Legato, fratribus nostris in Episcopatu, totumque populum Venezuelae, et quantos, alio modo, vocem nostram audiunt, quae semper esse desiderat praeconem amoris nostri patris et testimonium devotio nostrae filiae ad augustam Reginam caelorum.

[*Latin ed. p. 743*]

Sacred Congregational Acts 743. SACRED CONGREGATION CONSISTORIAL. DECREE OF THE ERECTION OF THE MILITARY VICARIATE OF CASTRENSIS IN THE REPUBLIC OF THE PHILIPPINES, FOR THE SPIRITUAL CARE OF THE SOLDIERS OF THE REPUBLIC OF THE PHILIPPINES.

Most Holy Father, Our Lord Pius, by Divine Providence, Pope XI, with the advice of the undersigned Cardinal, Secretary of the Sacred Congregation Consistorial, by the present Consistorial Decree, which shall have the same force as if it were issued by an Apostolic Letter sealed with the leaden seal, erects and establishes the Military Vicariate of Castrensis in the aforementioned Republic of the Philippines.

The Military Vicariate of Castrensis, thus erected, shall consist of: a Military Vicar, a Major Chaplain, and Chaplains of the military.

The Military Vicar possesses ordinary jurisdiction, both personal, pertaining to the internal forum and the external forum. The Major Chaplain has the office and function of serving as the General Vicar. The Chaplains of the military must exercise the care of the souls entrusted to them under the authority of the Military Vicar.

The jurisdiction of the Military Vicar extends to all Chaplains of the military, to all land, sea, and air forces, those who receive stipends, and to the guardians of public safety, as well as to all the faithful, of both sexes, whether lay or belonging to a religious order, who habitually reside or serve in military establishments or hospitals.

The Military Vicar appoints the Major Chaplain and the Chaplains of the military, presented or recommended by their respective Ordinaries.

With regard to the marriages of the aforementioned subjects, the prescription of canon 1097, § 2 of the Code of Canon Law must be strictly observed, according to which "it is to be held as a rule that marriage should be celebrated before the parish priest of the bride, unless a just cause excuses it"; and all acts which, according to the law, must precede and follow the celebration of marriage must be diligently performed.

[*Latin ed. p. 744*]

Acts of the Apostolic See - Official records of baptisms, confirmations, marriages, and the deceased shall be diligently prepared and preserved.



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The jurisdiction of the Vicar of Castrum, when exercised within the territories of local Ordinaries, is cumulative with their jurisdiction. Therefore, chaplains of the military are subject to the authority of the local Ordinary regarding ecclesiastical discipline, in the place where they may be present; and in urgent cases, and whenever the Vicar of Castrum is unable to provide, it will be permissible for them to impose penalties, even canonical sanctions, after promptly notifying the Vicar of Castrum. In stations, or places specifically designated for or assigned to military personnel, the Vicar of Castrum primarily exercises jurisdiction; secondarily, and whenever the Vicar of Castrum and his chaplains are absent or unavailable, the local Ordinary and parish priest, after due consultation with the Vicar of Castrum and the military commanders, will act. If, for any reason, the Vicar of Castrum is lacking, the Senior Chaplain will temporarily assume the administration of the Vicarate of Castrum. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Consistory, on the 8th of December, in the year of the Conception of the Immaculate Virgin Mary, 1958, by F. A. Piazza, Bishop of Sabina and Manten, and Secretary. L. S. Joseph Ferretto, Assistant. DECREE CONCERNING THE ERECTION OF THE VICARIATE OF CASTUM IN GUGLIA. The piety of the Church, desiring to increase the glory of God and to better serve the salvation of souls, readily seeks to fulfill the wishes expressed. Whereas the Most Reverend Father Mauritius Feltin, Archbishop of Paris and Vicar of the Military of France, has requested that the Apostolic See deign to establish a Vicarate of Castrum for the faithful who serve in the land, air, and sea forces of the Republic, or who are otherwise connected with them, the Most Holy Pope Pius XII, with the favorable recommendation of the Most Reverend Father Angel Joseph Roncalli, titular Archbishop of Mesembria and Apostolic Nuncio in France, and after consultation with the undersigned Cardinal Secretary of the Sacred Congregation of the Consistory, has decided that such an institution should be established.

[*Latin ed. p. 745*]

Sacred Consistorial Congregation, 745. Wherefore, having obtained the consent of those who have an interest in the matter, or are presumed to have such an interest, and by the fullness of Apostolic power, the Vicariate of Castres is established in the Republic of France. The Vicariate of Castres shall consist of: a Vicar of Castres, three Director Chaplains for the respective land, air, and naval forces, and Chaplains to the military. The seat of the Vicariate of Castres and its Curia shall be in Paris. The office of Vicar of Castres of France shall be held by the Archbishop of Paris for the time being, who shall therefore combine both jurisdictions. The Vicar of Castres has ordinary jurisdiction, both personal, pertaining to the internal forum and the external forum. To the Director Chaplains are assigned the duties which the Code of Canon Law attaches to the office of a General



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Vicar, to be performed for the specifically entrusted forces. The Vicar of Castres entrusts the care of souls to the Chaplains of the military. The Vicar of Castres nominates all chaplains, observing the regulations. The following are subject to the jurisdiction of the Vicar of Castres: 1. Priests, secular and regular, who, whether habitually or not, are called to exercise the office of chaplain to the military for the spiritual assistance of the forces. 2. All, whether soldiers or instructed in a military manner, who belong to the land, air, and naval forces, and who are subject to the laws enacted for those forces. 3. The families of those mentioned in number 2, that is, wives, children, relatives, and necessary servants, who live with them in military stations, either in the homeland or in colonial territory, or who accompany them outside of the aforementioned territories. 4. All the faithful of both sexes who reside within military stations. 5. All the faithful of both sexes, whether belonging to a religious order or lay people, who are attached to military hospitals or schools, provided that they reside there. 6. Persons attached to the civil forces, when they are called to arms. 7. Members of the public security forces. The jurisdiction of the Vicar of Castres is cumulative with the jurisdiction of the local Ordinaries. Therefore, the military chaplains are also subject, with regard to ecclesiastical discipline, to the authority of the Ordinary of the place in which they happen to be present, to whom, in urgent cases and whenever the Vicar of Castres is unable to provide, it is permitted to admonish them, even with canonical sanctions, after promptly notifying the Vicar of Castres. In military stations or garrisons reserved for the first...

[*Latin ed. p. 746*]

Acts of the Apostolic See - Official Commentary 746. Primarily, the Vicar of Castrum exercises jurisdiction; secondarily, and whenever the Vicar of Castrum and his chaplains are absent or lacking, always by his own right, the Ordinary of the place and the parish priest, after having obtained suitable consultations with the Vicar of Castrum and the military commanders. Regarding marriage, within the jurisdiction of the Vicariate of Castrum, the prescription of canon 1097, § 2, of the Code of Canon Law, must be strictly observed, according to which: "for the rule, it is to be held that marriage should be celebrated before the parish priest of the bride, unless a just cause excuses it," and all acts must be accurately completed which, according to the law, must precede and follow the celebration of marriage. The military chaplains can validly and lawfully hear the confessions of any who approach them in the reserved military areas. In the absence of the Vicar of Castrum, each Director Chaplain will continue in his office with his own proper faculties until the new Archbishop of Paris takes possession of the seat. Furthermore, His Holiness has graciously deigned to appoint the Most Reverend Father Mauritius Feltin, Archbishop of Paris and Vicar of Castrum for all the French forces, granting him the necessary and ap-



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propriate faculties for the purpose in question, and having transmitted to him the charge, he is to immediately forward to this Sacred Congregation a certified copy of the executed act. Concerning these matters, Our Most Holy Lord has ordered that this Consistory Decree be considered valid as if it had been given with the Apostolic seal. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 26th of July, in the feast of Saint Anne, Mother of the Blessed Virgin Mary, in the year 1952. [Signatures: Cardinal Piazza, Bishop of Sabina and Macerata; and L. S. Iosephus Ferretto, Secretary].

PROVISIONS FOR CHURCHES. His Most Holy Lord, Our Pope Pius XII, by the divine providence, has provided for the following churches with new pastors, through successive decrees of the Sacred Congregation of the Consistory, namely: on July 20, 1952. — To the titular episcopal Church of Bassiana, he appointed the Reverend Quarterius Kampe, from the diocese of Limburg, whom he appointed as Auxiliary to the Most Reverend William Kempf, Bishop of Limburg.

[*Latin ed. p. 747*]

The Sacred Congregation, in its 747th Consistorial meeting, on July 29, 1952:

To the titular bishop of the Church of Ombitana, the Reverend James J. Navagh, Director of Missions attached to the diocese of Buffalo, who was appointed as an Auxiliary to His Excellency Peter Stanislaus Waters, Bishop of Raleigh, on July 31, 1952.

To the cathedral church of Bruges, His Excellency Aemilius De Smedt, formerly the titular Bishop of Elusa, on August 7, 1952.

To the titular archbishop of the Church of Laodicea in Syria, the Reverend Paul Bernier, appointed Apostolic Nuncio to the Republics of Costa Rica and Panama, on August 8, 1952.

To the cathedral church of Sion, the Reverend Nestor Adam, formerly Superior Abbot of the Congregation of the Most Holy Nicholas and Bernard of Mount Jupiter, on August 8, 1952.

To the titular bishop of the Church of Rusadita, the Reverend John Howard Hodges, Director of Missions attached to the diocese of Richmond, who was appointed as an Auxiliary to His Excellency Peter Leo Ireton, Bishop of Richmond, on August 9, 1952.

To the metropolitan church of Munich and Freising, His Excellency Joseph Wendel, formerly Bishop of Spires, on August 10, 1952.

To the cathedral church of Valence (-Die-Saint-Paul-Trois-Châteaux), the Reverend Joseph Urtasun, Urban Dean and General Vicar of the diocese of Périgueux and Sarlat, on August 11, 1952.

To the titular archbishop of the Church of Anchialus, His Excellency James Vilanova et Meléndez, formerly Bishop of Santa Ana, on August 15,



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1952.

To the titular bishop of the Church of Gerita, the Reverend Hyacinth Argaya et Goicoechea, General Vicar and Archpriest Canon of the Metropolitan Chapter of Valencia, who was appointed as an Auxiliary to His Excellency Marcellinus Olaechea et Loizaga, Archbishop of Valencia, on August 15, 1952.

To the titular bishop of the Church of Caeciritana, the Reverend Raymond Masnou et Boixeda, Canon of the Cathedral Chapter of Vich, who was appointed as an Auxiliary to His Excellency John Perelló et Pou, Bishop of Uzes, on August 27, 1952.

To the cathedral church of Kamloops, the Reverend Michael Alphonsus Harrington, Urban Dean and parish priest of the church of St. Basil in the town commonly called "Lethbridge" in the diocese of Calgary, on August 27, 1952.

[*Latin ed. p. 748*]

Acts of the Apostolic See - Commentary 748. Official. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. REGARDING THE SHIRENSIS (BLANTYRENSIS) VICARIATE: DECREE CONCERNING A CHANGE OF NAME. Since within the territory of Nyasaland, in British East Africa, the Apostolic Vicariate of Zombaènsis was established, encompassing the northern part of the territory separated from the Apostolic Vicariate of Shirensis, and since, after the division of the Vicariate of Shirensis was completed, the name of that Vicariate no longer corresponded to the actual circumstances, at the plenary meetings held on May 5th of this year, during which that establishment was deliberated, it was deemed necessary to proceed with a change of name for the Apostolic Vicariate of Shirensis. Therefore, the Most Eminent and Most Reverend Fathers Cardinals, presiding over the governance of this Sacred Congregation for the Propagation of the Faith, having received the favorable opinion of the Most Reverend and Most Reverend Lord David Mathew, titular Archbishop of Apamea in Bithynia and Delegate of the Apostolic Vicariates of British East and West Africa, judged that the Apostolic Vicariate of Shirensis, reduced to the northern part of the territory, should henceforth be called the Apostolic Vicariate of Blantyre, from the name of the principal city of that region, where the Ordinary will have his seat. This decision of the Venerable Fathers, having been presented to the Most Holy Lord Pope Pius XII, by divine Providence, on the 15th day of the same month and year, by the undersigned Cardinal Prefect of this Sacred Congregation, the Supreme Pontiff, graciously accepting it, declared it valid and confirmed it, and ordered the present Decree to be drawn up concerning the matter. Given from the offices of the Sacred Congregation for the Propagation of the Faith, on the 15th day of May in the year of Our Lord 1952. P. Card. FUMASONI BIONDI, Prefect. L. f$ S. t C. Costantini, Archbishop titular of



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Theodos, Secretary.

[*Latin ed. p. 749*]

The Sacred Congregation for the Propagation of the Faith, 749 II, SENDAI. – DECREE CONCERNING THE ALTERATION OF BOUNDARIES OF SAPPORO. In order that the work of the Gospel might be more effectively promoted in the northern island of Japan, which is now called Hokkaido, petitions were presented to the Sacred Congregation for the Propagation of the Faith, requesting that the civil district, which they call Oshima, together with the city of Hakodate, which is the capital of that same district, be separated from the Diocese of Sendai and attached to the Apostolic Vicariate of Sapporo. This proposal, having been presented by the undersigned Cardinal Prefect in a meeting on the 19th of June of the current year, was approved and confirmed by Our Most Holy Father, Pope Pius XII, and accordingly, the aforementioned civil district of Oshima, together with the city of Hakodate, is separated from the Diocese of Sendai and attached to the Apostolic Vicariate of Sapporo; and this matter is hereby regulated by the present Decree. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th of June, in the year of Our Lord 1952. [Signed] P. Card. FUMASONI BIONDI, Prefect. L. © S. t C. Costantini, Archbishop titular of Theodosius, Secretary III. CONCERNING BANGWEOLO (KASAMAËNSIS): DECREE REGARDING THE APOSTOLIC VICARIATE OF BANGWEOLO, NOW (KASAMAËNSIS). Since, in Northern Rhodesia, the name of the Vicariate of Bangweolo, entrusted to the Fathers of the Society of African Missionaries ("commonly known as the 'White Fathers'"), is being changed due to the erection of the new Apostolic Prefecture of Rosebery, which has also been entrusted to the aforementioned Fathers, and which includes the entire western part of the territory of the aforementioned Vicariate,

[*Latin ed. p. 750*]

Acts of the Apostolic See - Official Commentary 750, no longer corresponded, in the same plenary assemblies, held on July 7th of this year, in which said establishment was deliberated. The Most Reverend Fathers, entrusted with the administration of this Sacred Council for the Propagation of the Christian Faith, also considered the name by which the Apostolic Vicariate of Bangweolo, thus diminished after the division of its territory, should be called. Therefore, after mature deliberation, the Most Reverend Fathers judged that the Apostolic Vicariate of Kasamaënsem, holding the title of Archbishop of Apameni in Bithynia and of the East and West of Africa, should be called from the name Komma, which is the principal city of that region and not far from where the Ordinary has his seat. This opinion of the Most Reverend Fathers, reported to the Most Holy Lord Pope Pius XII, Divine Providence, on the audience of the 10th day of the same



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month and year, by the undersigned Secretary of this Sacred Congregation, was received with benevolence by the Supreme Pontiff, who approved and confirmed it, and ordered the present Decree to be drawn up for the matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 10th day of the month of July, in the year of Our Lord 1952. 83 P. Card. FUMASONI BIONDI, Prefect. I. Chiavoni, L. © S. Undersecretary.

SACRED CONGREGATION FOR RITES, FOR THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, RAPHAEL AS. JOSEPH, IN THE WORLD JOSEPH KALTNOWSKI, PRIEST, OF THE PROFESSION OF THE ORDER OF CARMELITE CALCEATED FRIARS.

ON THE MATTER TO BE SIGNED: A commission should be appointed to introduce the cause and to effect what is being discussed. God is wonderful in His saints, whom He uses, in order to lead them to Christian perfection, employing means which, although they may seem unsuitable to human prudence at first glance, nevertheless, by divine counsel, perfectly achieve this end and demonstrate divine wisdom. This divine economy is wonderfully manifested in the Servant of God, whose cause for beatification is now being considered before this Sacred Congregation.

[*Latin ed. p. 751*]

The Sacred Congregation of Rites, 751. Indeed, the Servant of God, Raphael, born of Saint Joseph, in the secular name Joseph Kalinowski, on September 1st of the year 1835, in the city of Vilna, had as parents Andrew, who was the director of the Vilna Institute of Nobility and a professor of mathematics, and Joseph Potonska. The young man, under his father's instruction, progressed so much that he distinguished himself among his classmates in piety, letters, and knowledge. He entered military service, and in the year 1863, when the Poles, oppressed by Russian tyranny, rebelled against this regime, Joseph, although not fully persuaded of the happy outcome of the rebellion, moved by paternal love, and attentive to the persecution of Catholics, freed himself from the bonds of Russian military service, and joined the ranks of the rebels; but he was captured and condemned to death, a punishment which was commuted to forced labor, which he endured with admirable patience for ten years in Siberia, and he encouraged the spirits of his companions with pious exhortations, recalling the eternal rewards promised to those who persevere in justice. Freed, he went to Paris, where, in the year 1874, he became an instructor at the school of the Servant of God, Augustus Czartoryski, whom he cultivated not only in human knowledge but also in piety, so that later he was accepted by Saint John Bosco himself into the Salesian Society, and his life shone with such sanctity that he deserved to have his cause introduced before this Sacred Congregation for beatification. In the year 1877, Joseph took the name Raphael of Saint Joseph, and entered the Order



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of Discalced Carmelites in the city of Gratz, where he made his solemn vows in the year 1881, and the following year he was ordained to the Holy Priesthood by Cardinal Dunajewski, Bishop of Cracow, in Czerna. In Poland, he devoted himself to all, everywhere, doing everything for everyone, sparing nothing in the care of souls, because his heart burned with the most ardent charity for God; as Saint Teresa teaches: "The more progress you see yourselves making in the love of your neighbors, so much the more certain you may be that you are making progress in the love of God" (Moradas V, 3, 8). Moved by this divine love, Brother Raphael brought many heretics back to the fold of Peter, consoled many who were burdened by sin, and led many to the path of perfection. He was entrusted with more and more important offices by the Superiors of his Order, which he fulfilled until death with holiness. On November 15th of the year 1907, afflicted by a disease of the lungs, in the town of Wadowice, strengthened by the sacraments of the Church, he peacefully departed this life. His body was transferred to Czerna in Silesia. Due to the fame of his sanctity and the graces obtained through his intercession, canonical inquiries were conducted by the Ordinary authority of the Archiepiscopal Curia of Cracow, during the years 1934-1938.

[*Latin ed. p. 752*]

Acts of the Apostolic See - Official Commentary: 752 have been completed. Eight canonical processes: those of Vilna, Gran, Lviv, Secov, Raab, Premisl, Warsaw, and Lodz, are to be added. In these, besides the reputation for holiness, consideration was also given to his writings and the cult not duly rendered. The writings were examined by five Censors, who found nothing in them to be reprehended concerning faith and morals, etc. Therefore, the Eminent Cardinals gave a favorable vote, which was confirmed by the Supreme Pontiff, as evidenced by the decree issued on April 4, 1943. Meanwhile, several letters requesting the introduction of the cause were offered to His Holiness. Therefore, at the Ordinary Congregation of the Sacred Roman Congregation held on February 26 of this year, with the Reverend Father John of Jesus Mary, O.C.D., General Postulator, present, the Eminent and Reverend Cardinal Adeodatus John Piazza, Bishop of Sabina, and Mandelen, raised the question: Should a commission for the introduction of the cause be appointed in this case, and to what effect? The Eminent Fathers, after hearing this report, and also the votes of the official Prelates, and especially of the Reverend Father Salvatore Natucci, General Promoter of the Faith, responded: The commission should be appointed, if it pleases the Most Holy [Pope]. The same Promoter, on the date mentioned above, presented a report to the Supreme Pontiff, and His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Raphael of St. Joseph, with his own hand. Given in Rome, on March 2,



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1952. [Signatures: Cardinal E.B. C. and MICARA, Archbishop of Velletri, Pro-Prefect; A. Carinci, Archbishop of Seleucia, Secretary]

ERRATA CORRIGE: In the Decree "Of the City and the World" concerning the insertion of new entries into the Roman Martyrology, made public on May 9, 1952, and reported in the Acts of the Apostolic See (cf. p. 492, vol. XXXIV, July 1, 1952, no. 9), where it reads: "Septimo Kalendas Octobris (September 25)," it should read: "Kalendis Januarii (January 1)." Where it reads: "Tertiodecimo loco," it should read: "Tertiodecimo loco." Rome, on the Nativity of Saint Vincent of Maria Strambi, etc. From the Secretariat of the Congregation for Sacred Rites, July 25, 1952. [Signatures: A. Carinci, Archbishop of Seleucia, Secretary]

[*Latin ed. p. 753*]

Year and Volume XXXIV, October 16, 1952 (Series I, Volume XIX) - No. 15. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE XII. APOSTOLIC CONSTITUTION CONCERNING THE VICARIATE OF SHIRE (ZOMBA), FROM THE APOSTOLIC VICARIATE OF SHIRE, WITHIN THE TERRITORIES OF BRITISH AFRICA, PIUS HAS ERECTED THE VICARIATE OF ZOMBA, IN THE REGION OF EASTERN AFRICA. THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. Those of us who, fulfilling the duties of the Divine Redeemer on earth, are often troubled by the most serious disturbances of times and events, are greatly rejoiced when certain Churches, strengthened by the grace of God, produce such abundant fruits of virtue and religion, that it seems fitting to provide for their proper governance and administration. This is what We now deem necessary to do with regard to the Apostolic Vicariate of Shire, located in Nyassaland, within the territories of British East Africa, which, through the industry of the Montfortan Society, has grown in number and in the fruitfulness of its works, so that, as it seems most opportune, a new Apostolic Vicariate should be established for the greater benefit of souls. Therefore, after consultation with our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after hearing the Most Reverend Father David Mathew, Archbishop with the title of Apamea in Bithynia, and Apostolic Delegate in British East and West Africa, having carefully considered the matter...

[*Latin ed. p. 754*]

Acts of the Apostolic See - Official Commentary 754, considered and supplemented, so that the work may be complete, with the consent of those concerned, or of those who presume to be concerned, with certain knowledge and the fullness of Our supreme authority, We have decreed the following: 1) We separate and detach from the Apostolic Vicariate of Shire the



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entire northern part, which includes the civil regions of Zomba, Liwonde, Southern Nyassa (commonly called Fort Johnston), and Ncheu. 2) From these territories, We establish a new Apostolic Vicariate, with its seat in the principal city of the territory, which shall henceforth be called Zomba. This Vicariate, for Our and the Apostolic See's benefit, We entrust to the members of the Society of Montfort, founded by Saint Mary, who have hitherto labored there diligently, having been entirely made known to Us, with great hope for the benefit of those regions, which they will rightly promote. To this new Vicariate, the rights and obligations will pertain that are proper to other Vicariates. Furthermore, for the time being, the prelates of this Vicariate shall possess the rights, privileges, and powers that are proper to prelates of that kind by common law, and shall bear the burdens and obligations that are legally incumbent upon such prelates. All of these things, which We now dispose and establish, We command to be considered valid and effective, notwithstanding any contrary provisions. We decree that the copies or extracts of these documents, even if printed, shall have the same full force and effect as these very documents, provided that they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to deny Our commands, which We have described in these documents. But if anyone should have dared to do so rashly, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near Saint Peter, on the fifteenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate. [Signature] Tro S. R. E. Cancellario P. Card. FIJMASONIBIONDI S. Congr. de Prop. Fide Praefectus E. Card. TISSERANT Sacri Collegii Decanus Alfonsus Carinci, Archbishop titular of Seleuc, Dean Proton. Apost. Bernardus De Felicis, Proton. Apost. Loco & Plumbi Reg. in Cane. Ap., vol. LXXXIV, n. 15.

[*Latin ed. p. 755*]

Acta Pii PP. XII 755 II D E KORHOGO (DE KATIOLA) The Apostolic Prefecture of Korhogo, within the same established boundaries, is erected into an Apostolic Vicariate, to be called (DE KATIOLA)!

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event:

Amidst the adversities, which not infrequently afflict our apostolic office, Our spirit finds considerable solace whenever We see the harvest of the Christian religion, fostered by the labors of Catholic missionaries, flourishing in the lands of the pagans, to such an extent that those lands now require a more fitting order to accommodate such growth. Therefore, gladly acquiescing to the prayers addressed to this Holy See, and after consultation with Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having heard



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the opinion of the venerable Brother Marcel Lefebvre, Archbishop with the title of Arcadiopolis in Europe, Apostolic Delegate of Dakar, and after mature deliberation and certain knowledge, and with the consent of those whose interests are involved, or who are presumed to have an interest, We, with the fullness of Our supreme authority, elevate the Apostolic Prefecture of Korhogo, where the number of Christ's faithful has happily increased, to the rank of an Apostolic Vicariate, to be called "de Katiola."

We entrust this new Vicariate to those who are already laboring so diligently in that region, the members of the Society of Missions to the Africans, but under Our guidance and that of the Apostolic See. To it shall pertain the rights and obligations proper to other Vicariates. Its Prelate, for the time being, shall possess from this place the rights, privileges, and powers that are proper to such a Prelate, and shall also bear the burdens and obligations that commonly belong to such a Prelate.

We will and command that all of these things, as above established and decreed, be and remain valid, notwithstanding any contrary provisions. Furthermore, We wish that copies or excerpts of these documents, even if printed, shall have the same force and effect when signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 756*]

Acts of the Apostolic See - Official Commentary 756, demonstrating the faith held by these individuals. It is not permitted for anyone to oppose those things which We have decreed in these Letters. But if anyone should have dared to do so rashly, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the fifteenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, The Cardinal Secretary of State, E. Card. TISSERANT. The Dean of the Sacred College, P. Card. FUMASONIBIONDI. Prefect of the Sacred Congregation for the Propagation of the Faith, Franciscus Albertus Hannibal Serafini.

III. The Apostolic Prefecture of INDORENSIS, located in INDIA, is erected as a diocese, retaining the same name and boundaries, and is constituted as a suffragan of the Metropolitan Church of AGRA.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the fact that the Christian name has increased in the Apostolic Prefecture of INDORENSIS, for which the greatest thanks are due, above all, to God, the giver of all good things, and praise should be given to the members of the Society of the Divine Word, to whom that province has been entrusted, We encourage them to bring it to a fuller state of governance. Therefore, with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent



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of those who are present, or who are presumed to have an interest in the matter, after mature deliberation and with full knowledge of Our Apostolic authority, We elevate and erect the Apostolic Prefecture of INDORENSIS, located within the boundaries of the Republic of INDIA, into a diocese, retaining the same name and boundaries. This new diocese of INDORENSIS is constituted as a suffragan.

[*Latin ed. p. 757*]

The acts of Pope Pius XII, 757: Since the territory was already established, we constitute it as the Metropolitan Church of Agra, to which we subject the Bishops of Indore to the metropolitan jurisdiction. We entrust the care of this diocese to the Society of the Divine Word, which has already been working so diligently there, and we establish its episcopal seat in the city of Indore, where the Apostolic Prefect had previously resided; therefore, we elevate that city to the rank of a diocesan city. We order that the episcopal chair be placed in the temple dedicated to Saint Francis of Assisi in that same city, which we therefore raise to the dignity of a cathedral church, with all the rights and privileges, and with all the burdens and obligations that are proper to other cathedral churches. From now on, the inhabitants of Indore may petition for the rights, privileges, and jurisdictions that are appropriate. We also grant that, until a college of canons can be established in the cathedral church of Indore, for the time being, consultants for the diocese shall be chosen and appointed according to the law, to serve as a senatorial body for the Bishop. We establish the episcopal endowment of this new diocese, consisting of revenues and goods that previously belonged to the Apostolic Prefecture, and of the emoluments and offerings that the Pontifical Mission for the Propagation of the Faith and the faithful, for whose benefit this diocese has been established, are accustomed to provide. Furthermore, with regard to the governance and administration of the diocese of Indore, the election of a Capitular Vicar or Administrator in the event of a vacancy, the institution of those who are called by the Lord to this office, the rights and obligations of the clergy and the faithful, and other matters of this kind, we order that those things be observed which are prescribed by the sacred canons and synodal decrees in force in the State of India. For all of these things, as above established and constituted, we command that they be carried out, and we choose Aloysius Raimondi, the esteemed son, Administrator of the Apostolic Nunciature in the Republic of India, or whoever presides over the execution of the Nunciature's affairs, to carry this out, and we grant him the necessary and appropriate powers, including the power to delegate to any man constituted in an ecclesiastical office, the burden of transmitting to the Sacred Congregation for the Propagation of the Faith, as soon as possible, an authentic copy of the acts of the execution carried out. These letters are to be firm, valid, and effective, and are to have their full and complete effect, and are to be inviolably



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observed by all to whom they pertain, and if, contrary to this, anything should happen to be attempted by anyone, knowingly or unknowingly, with any authority, we declare that it shall be entirely void and of no effect; notwithstanding, as may be necessary, the regulations in synodal, provincial, and universal assemblies.

[*Latin ed. p. 758*]

Acts of the Apostolic See – "Official Commentary, 758 books, and all general or special constitutions and ordinances issued by the Apostolic See, and all other contrary matters, even those of special note, are hereby repealed, without exception. However, we wish that the same faith be given to copies of these documents, even printed ones, which are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as is given to these very documents themselves. No one shall be permitted to contradict what is established by these present documents. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the fifteenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church: The Cardinal Secretary of State, Ernest Tissierant. Prefect of the Sacred Congregation for the Propagation of the Faith, Arthur Joseph Mazzoni. Dean of the Sacred College, Cardinal Fumasoni Biondi. From the Vicariate Apostolic of Medan, in the territory of Par Seiüngitub, from which a new Apostolic Prefecture is erected: (De Padang). To the Pious Society of St. Francis Xavier for Foreign Missions. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the missions, in which, through the study of the heralds of the Gospel, the number of the faithful has grown so much, with the help of God, that it can no longer be governed properly by a single Prelate, especially if the territory is extensive; therefore, the Apostolic See is accustomed to separate a part from which a new ecclesiastical circumscription is formed, to be entrusted to the care of another Prelate. This is the method we are following with regard to the Apostolic Vicariate of Medan on the island of Sumatra, due to the extent of the territory and the number of the faithful, as we are pleased to note.

[*Latin ed. p. 759*]

Having learned, with evident pleasure, of the prayers addressed to this Holy See by the Prelate of that Vicariate, after having heard the Apostolic Delegate in Indonesia and the Superior General of the Order of the Friars Minor Capuchin, to whom that mission has been entrusted, and after mature deliberation with our beloved son, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, and with the understanding that it is necessary, and in the interest of those



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involved, or of those who presume to have an interest, we decree, with full knowledge and by the fullness of our supreme power, that we separate the entire territory of the Apostolic Vicariate of Medan, which comprises a part of the civil province of Central Sumatra and which hitherto belonged to that Vicariate. Therefore, from this separated territory, we erect and establish a new Apostolic Prefecture, with the same civil boundaries, which we wish to be called "de Padang," after the city in that territory where the Ordinary will have his seat, and we entrust it to the members of the Society of Saint Francis Xavier for foreign missions, subject to our guidance and that of the Apostolic See. To this new Prefecture, the rights and obligations pertaining to other Prefectures will apply. Therefore, for the time being, the Prelates of this Prefecture will receive from here the rights, privileges, and powers that are proper to such Prelates, and from here the burdens and obligations that commonly belong to such Prelates. We will and order that all of these things, as above established and decreed, be considered valid and remain so, notwithstanding any contrary provisions. Furthermore, we wish that copies or extracts of these documents, even if printed, should have the same full validity as these very documents, provided they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to contradict what has been established by these our documents. If anyone should presume, with reckless audacity, to attempt to do so, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, on the nineteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate.

For the Holy Roman Church:

P. Card. Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith.

A. Carinci, Archpriest, titular of Seleucia in Isauria.

Albertus Serafini, Protonotary Apostolic.

£B Plumbi Rea, in Cane. Ap., vol. LXXXIV, n. 138.

[*Latin ed. p. 760*]

760 Acta Apostolicae Sedis - Official Commentary V CONCERNING PALEMBANG. (CONCERNING TANDJUNG-KARANG) Within the territory of the Apostolic Vicariate of Palembang, in Indonesia, a portion is separated to establish a new Apostolic Prefecture, to be called (C of) Tandjung-Karang. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event, for the good of souls and for the easier spread of the religion of Christ, We decree and determine to divide this vast territory of the Apostolic Vicariate of Palembang, and from it to erect a new Apostolic Prefecture. Therefore, readily accepting the petitions presented to this Holy



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See by the venerable Apostolic Vicar of Palembang; having also heard the venerable Father George de Jonghe d'Ardoye, Archbishop in the title of Misthia and Apostolic Delegate in Indonesia; and with the approval of the Superior General of the Congregation of Priests of the Sacred Heart of Jesus, to whom that mission has been entrusted; and supplementing, as necessary, the opinions of those present or of those who are presumed to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our apostolic power, We separate from the vast territory of the Apostolic Vicariate of Palembang, in Indonesia, that portion which includes the civil residence of Teluk-Betung and the civil district of Kroë, belonging to the residence of Benkulu, and We erect and establish it as a new Apostolic Prefecture, to be called Tandjung-Karang, named after the principal city within that territory, where the Ordinary will have his seat, and We define its boundaries as those which limit the aforementioned residence and district. We entrust this new Apostolic Prefecture to the care of members of the aforementioned Congregation of Priests of the Sacred Heart of Jesus, who have already diligently labored in that mission for the advancement of the Kingdom of Christ, under Our guidance and that of the Apostolic See. Furthermore, We grant to the Apostolic Prefecture of Tandjung-Karang and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers with which other Apostolic Prefectures throughout the world and their superiors are commonly endowed, and We subject them equally to the same obligations and duties. All of these things, as above arranged and established, We wish and declare to be ratified and valid, and to remain so.

[*Latin ed. p. 761*]

In the Acts of Pope Pius XII, number 761, we see this, notwithstanding any contrary opinions. We decree that these Letters, whether copied or extracted, and even if printed, shall have the same full force and effect, provided they are signed by a public notary and sealed with the authority of a person holding ecclesiastical dignity or office, as if they were the original Letters themselves. No one shall be permitted to infringe upon or contradict this decree, whether it concerns a separation, an erection, a constitution, a commission, a statute, or the will of Our Holy See. If anyone should presume to attempt such a bold act, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the nineteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary of State, [illegible signature], Prefect of the Congregation for the Propagation of the Faith, A. Carinci, Archpriest, titular of [illegible], Albert Serafini, Protonotary Select of the Holy See, Dean of the Protonotaries Apostolic, at the Apostolic Palace, [illegible]. *Letters Apostolic Concerning the Cathe-



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dral Temple of the City of Agrigento, Granted with the Title and Privileges of a Minor Basilica.* PIUS PP. XII For the perpetual memory of this event. — As a "You are the light of the world. A city seated on a mountain cannot be hid," overlooking the African Sea and the valley of the illustrious ruins of the Greeks, stands the principal Temple of Agrigento, which, according to tradition, was constructed by Saint Gerland, the first Bishop of that See after the expulsion of the Arabs, towards the end of the eleventh century, and consecrated to God in honor of the most holy Virgin Mary, who was taken up into heaven, and is commended for its size, the nature of its structure, and its worship. It possesses "Arab-Norman" arches, bent in the manner of "Gothic" architecture, the elegance of its doorways, and images executed according to the style of Byzantine art. Furthermore, this edifice is praised for the ministry of Canons and other priests, and for the frequent attendance of the people. The sacred furnishings and the relics of the saints...

[*Latin ed. p. 762*]

Acts of the Apostolic See - Official Commentary, 762, so that nothing may seem to be lacking which pertains to the adornment and dignity of the houses of God. When the Venerable Brother John Baptist Peruzzo, Bishop of Agrigento, also offering the prayers of the Canons of the College, the Clergy, and the Christian faithful entrusted to him, requested that We grant the aforementioned Church the title and status of a Minor Basilica, We, with a willing heart, decided to accede to such prayers. Therefore, after having conferred with Our Venerable Brother Clement, Cardinal of the Holy Roman Church, Micara, Bishop of Velletri, and the Pro-Prefect of the Sacred Congregation for Rites, and after carefully considering all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these Letters and perpetually, We elevate the Cathedral Church of Agrigento, dedicated to the Blessed Virgin Mary, assumed into Heaven, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing this title. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully benefit from them, and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of the month of December, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal from public affairs, Gildo Prunola, Official, entrusted with the dispatch of Pontifical documents. II. SAINT JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY, IS ESTABLISHED



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AS THE HEAVENLY PATRON OF THE ENTIRE APOSTOLIC VICARIATE OF HANOI. PIUS PP. XII For the perpetual memory of this event. — The Immaculate Mother of God, and also the Nourisher of the Savior, has been a constant source of encouragement for the missionary men, as they began to spread the light of the Gospel in the region of "Vietnam" in the North, which is now called, in the year 1725.

[*Latin ed. p. 763*]

The Acts of Pope Pius XII, 763, state that he was the President and Guardian in this matter. Consequently, the faithful, as if through a pious inspiration of souls, were accustomed to venerate Saint Joseph with special devotions and to entrust themselves to his protection. Furthermore, in the name of Heaven, the principal temple of the Vicariate Apostolic of Hanoi was dedicated to Saint Joseph towards the end of the 19th century. Moved by these things, the Venerable Brother Joseph Maria Trinh-nhu-Khuê, Bishop in the title of Synaus and Apostolic Vicar of Hanoi, having considered the desires of the clergy and the people, humbly requested us to deign to confirm Saint Joseph as the principal Patron of that same Apostolic Vicariate. These requests, gladly received, and after having heard the Venerable Brother Clement, Cardinal of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of these letters and perpetually, We confirm and establish, and declare, Saint Joseph, Spouse of the Blessed Virgin Mary, as the principal Patron of the entire Apostolic Vicariate of Hanoi before God in Heaven, with all the honors and liturgical privileges that rightly belong to the principal Patrons of regions. Notwithstanding any contrary things. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of January, in the year 1952, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal, Gildo Brugnola, Regent of the Pontifical Office for the Dispatch of Affairs of the Church, delivered to the diplomats.

[*Latin ed. p. 764*]

Acta Apostolicae Sedis - Official Commentary 764 III. SAINT JOSEPH OF LEONISSA, C.M., PATRON OF THE CAPUCHIN FRATRES SACRAMENTALES MISSIONARIES IN THE TURKISH REPUBLIC, IS DE-



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CLARED HEAVENLY PATRON. PIUS PP. XII. For the perpetual memory of the matter. — A Seraphic Father Francis, who had gone to the eastern parts to bring the Gospel of salvation, and from whom the members of that institute were always led, so that they might zealously spread the boundaries of religion, especially calling the Mahometans to the dogmas of Christ and the doctrine. Among these, it is fitting to honor Saint Joseph of Leonissa, a member of the Order of the Capuchin Brothers, who, pierced by the love of Jesus and of souls, fearlessly proclaimed the truth in the Turkish Empire. Indeed, he did not hesitate to enter even the prince's court itself to impart Christian precepts. He relieved the faithful who were miserably oppressed by servitude, raised up the fallen, and brought back those who had strayed. Therefore, he was captured and subjected to torture, being suspended by the feet from a beam, and tormented by fire and smoke. The Capuchin Brothers, who, in the Turkish Republic, diligently strive to promote the cause of the Catholic religion, wishing to adopt a Heavenly Patron, humbly made their prayers to Us, so that We might, through Our paternal kindness, deign to grant him this name and honor. These prayers, gladly received, and after hearing the Venerable Brother, Our Eugenio, Cardinal of the Holy Roman Church, Bishop of Ostia and of Porto, and of Santa Rufina, Secretary of the Sacred Congregation for the Orient, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We hereby establish and declare Saint Joseph of Leonissa, Confessor, as the Heavenly Patron among God of the Capuchin Brothers' Sacramental Missionaries in the Turkish Republic, with all the honors and liturgical privileges that rightly belong to the principal patrons of regions. Notwithstanding anything to the contrary. These things We decree, establish, and ordain, so that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, now and in the future; and shall be rightly judged and defined; and shall be declared void from this time forward, if anything contrary should occur.

[*Latin ed. p. 765*]

The Acts of Pope Pius XII, 765, concerning these matters, should be heeded by all, whether knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eleventh day of the month of January, in the year 1952, in the thirteenth year of Our Pontificate. Concerning a special mandate given to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of the Church, regarding the dispatch of Pontifical Diplomats: SANCTUS FRANCISCUS ASISINAS IS CHOSEN AS THE HEAVENLY PATRON OF ALL ITALIAN MERCHANTS. PIUS PP. XII For the perpetual remembrance of this matter. — It has always been the ancient concern of Our Predecessors and



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of Ourselves, due to the magnitude of the pastoral office, to ensure that in this age, in which many, departing from the precepts of the Gospel in their actions, either serve only their own gain or, stirred by the envy of the poor towards the wealthy, devise new schemes, the order of citizens be called to Christian institutions. Because of the circumstances of the times, merchants often find themselves in a precarious and difficult situation. Their profession, while it can greatly contribute to increasing the hardships of others and to sowing discord due to excessive greed for gain, can nevertheless, if practiced with a righteous mind and with moderation, be of great benefit to the state, especially in times of scarcity. Therefore, that this endeavor and industry might proceed from the best of intentions, the Italian Society of Merchants, which seeks to protect the rights of its members and to contribute to the benefit of the Republic, presented to Us petitions for the appointment of a Heavenly Patron for those of Italian nationality who buy and sell goods. Gladly hearing these supplications, We have decided to entrust the protection of merchants to Saint Francis of Assisi, so that, under His protection, who devoted Himself to commerce before rejecting all the allurements of this life, they might always conform themselves to the laws of the Church and also direct their minds towards heavenly rewards. Therefore, after consulting with Our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, —

[*Latin ed. p. 766*]

Acts of the Apostolic See - Official Commentary 766, after careful consideration, with certain knowledge and mature deliberation, by the fullness of our Apostolic authority, we declare and proclaim, in a perpetual and solemn manner, Saint Francis of Assisi, Confessor, to be the principal Patron of all the faithful of Italy before God, granting him all the liturgical honors and privileges that rightly belong to the principal Patrons of congregations. Notwithstanding any contrary provisions. These things we decree, we establish, we determine, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully apply to those to whom they apply, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these things should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of the month of February, in the year 1952, in the thirteenth year of Our Pontificate. From a special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Pontifical Diplomatic Office, to the Reverend Monsignor and Most Reverend Theodor Innitzer, Titular Archbishop of Saint Chrysogonus, Archbishop of Vienna, whom We appoint as Our legate to celebrate the "Catholic Day" of the faithful of



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Austria. PIUS PP. XII, Beloved Son, greetings and Apostolic Benediction. — Having already endured, for a long time, the most intense and recent war, although the Austrian Republic has not yet been fully restored to peace, the most noble representatives of this sacred nation have wisely decided that, next September, on the day dedicated to the Virgin Mary, they will hold in the principal city of Vienna that assembly of the faithful in Christ, which, according to established custom, is called the "Catholic Day" with its proper meaning. For after the cruel blows and calamities of recent years, this assembly is being restored.

[*Latin ed. p. 767*]

Following the example of the Most Holy Fathers, the procession will be a public and splendid profession of your Catholic faith, a notable declaration of your union with the Church of Rome and the Roman Pontiff, and simultaneously a shining sign of renewed Christian life before the nation and the Catholic world. How much benefit, what weight is there in those arguments which are to be discussed in the assemblies, concerning the dignity and freedom of man, who, after the fall of the first parent, has been redeemed by the precious blood of Christ, and made a new creature and a new creation! Indeed, what can be more salutary, amidst so many and such grave difficulties of a moral, social, and economic nature, than that, without cupidity and excessive eagerness, it be carefully considered and properly understood, concerning the precepts of the Church, by which marriage is to be kept chaste, by what means the minds of children are to be nurtured, by what norms civil and political society is to be guarded and governed? Therefore, we are dealing with questions of the gravest importance, which certainly pertain to justice, to peace, to the genuine freedom of Christian citizens, namely, to the very foundations of religious and civil concord. Therefore, we, who have nothing more to desire than that the Catholic religion may be fostered as much as possible in beloved Austria, and that Christian morals may be restored with all diligence, and the rights of Catholics may be safely secured, not only approve and praise the endeavors and the diligent preparations of the Bishops, but also desire in some way to be present at and preside over this celebration. Therefore, you, our beloved Son, who, adorned with the Roman purple, exercise your pastoral office in the distinguished city of Austria, we choose and appoint as our Legate, so that you may preside over the Catholic Congress, to be held this month of September, and, bearing our person in the sacred rites and ceremonies, may represent us. Moreover, that such solemnities may bring more abundant fruits of salvation to the Christian people, we freely grant you the faculty, that, on a designated day, after the Sacred pontifical rite has been performed, in the presence of the faithful, you may, in our name and with our authority, bestow a plenary indulgence upon them, to be obtained according to the usual conditions of the Church. May the Divine



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proclamation of these matters, and the witness of our special charity, be the Apostolic Blessing, which we bestow with the greatest love in the Lord upon you, our beloved Son, and upon the other sacred dignitaries, and upon all those who participate in the Congress. Given at Rome, at Saint Peter's, on the twentieth day of the month of July, in the year one thousand eight hundred and thirty-seven, in the fourteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 768*]

Acta Apostolicae Sedis - Official Commentary 768 II TO THE MOST REVEREND FATHER, MAURITIUS ROY, ARCHBISHOP OF QUEBEC, COMPLETING A CENTURY FROM THE FOUNDATION OF THE CATHOLIC UNIVERSITY (LAVAL). The Centenary of the University of Laval is, in the Province of Quebec, a date so rich in memories that it cannot fail to be celebrated with particular splendor. Numerous personalities, both Canadian and foreign, will grace the upcoming commemorative festivities, and We ourselves have wished to send, in the person of Our beloved son, Pierre Parente, Apostolic Notary *ad instar*, a representative of the Holy See, chosen from among the masters of Our Pontifical Athenaeums of the Propaganda and the Lateran. Our paternal affection also incites Us to express to you, through this Letter, Our satisfaction and Our wishes. One hundred years ago, on the feast of the Immaculate Conception of the Virgin Mary, of whom she invokes the patronage, the University of Quebec was instituted by a royal charter granted to the Seminary of that city. But, to understand the affection that your populations hold for it, one must go back to the origins of "New France." Does not the centenary University benefit from the educational work of the sons of St. Ignatius, who, in the 17th and 18th centuries, laid the foundations of French culture in the young land of the shores of the Saint Lawrence? And is it not especially connected to the foundation of the Seminary of Quebec by that great servant of God, François de Laval de Montmorency, the first Bishop of Canada? In his person – still surrounded today by faithful veneration – We like to salute the long line of these apostles who, on your soil, were educators as well as evangelizers, and who prepared from afar the birth of your University. From its beginnings and under the impetus of a priest of great merit, Louis Jacques Casault, the new foundation crystallized around it the generous efforts of an elite, both ecclesiastical and lay, eager to establish the development of Canadian thought on the foundations of the faith. Thanks to these dedications, the cultural heritage of antiquity and the centuries of Christendom was embraced by Our sons of Canada and marked, once again, the imprint of a young and promising people. After a century of labor, one can appreciate the providential opportunity of this coordinated and persevering action, which, to this day, makes it



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possible to ensure the solid preparation of the new generations.

[*Latin ed. p. 769*]

Acts of Pope Pius XII, 769, concerning the responsibilities incumbent upon them in the economic, social, and political life of the country. Is this not a remarkable example of the role of the University, of which We recently spoke to the World Congress of Pax Romana? Without presuming to recount here the entire, already rich, history of the University, We shall mention only two dates: 1876, which saw the recognition by the Holy See of the blessed initiative of the Canadian episcopate; and 1920, the year of the founding of the University of Montreal, a branch of yours, but also a decisive step for the development of your own University. A few decades suffice for the creation of six new faculties, the opening of various annexed schools or institutes, the publication of numerous literary or scientific journals; and, this very year, the construction of a vast University City opens up the most encouraging prospects for the future. Therefore, in the service of the entire nation, continue with confidence the task undertaken. Maintain faithfully the higher education within the radiance of the faith, and, in return, honor it by the intellectual and technical quality of your work. May the young people of today preserve the fruitful enthusiasm of the first generations of students, joining to the zeal of intellectual labors the piety and charity of a soul vivified by grace! Thus, according to its own motto, the University of Laval will accomplish its noble mission among Our Canadian sons of French language and throughout the country: "Deo favente, haud pluribus impar" (With God's help, no more than a few). As a pledge of this divine favor, which We invoke abundantly upon the University, upon Our beloved son Ferdinand Vandry, its worthy Rector, upon its professors, students, and benefactors, We grant to you, and to all those who will participate in the upcoming anniversary celebrations, Our paternal Apostolic Blessing. From the Vatican, August 28, 1952.

**PIUS PP. XII**

TO THE MOST REVEREND FATHER, DOM CLEMENT, BISHOP OF VELITERNE, SECRETARY OF THE SACRED CONGREGATION, AND ALSO GENERAL VICAR OF THE SUPREME PONTIFF IN THE CITY, JOYFULLY COMPLETING TEN YEARS OF PRIESTHOOD,

Venerable Brother, greetings and Apostolic Blessing.

It is most pleasing to Us that these Letters should increase the just joy with which your soul is filled upon the completion of your fiftieth year of priesthood.

[*Latin ed. p. 770*]

The Acts of the Apostolic See – Official Commentary – are thoroughly



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imbued with merit. For, from that divine grace, which you received upon the reception of the order of the priesthood, a certain ardor of piety blossomed, whereby you have nobly adorned the entire course of your life. In the very beginnings of your priesthood, nourished by human disciplines, sacred learning, and the science of law, and distinguished by the gentleness of manners and the affability of speech, you diligently fulfilled the duties entrusted to you by the Apostolic See in Strasbourg, in Belgium, and Luxembourg, in Austria, and you already gave clear examples of prudence and sagacity. In Belgium, in particular, a nation oppressed by hostile occupation, during the aforementioned European war, you behaved with such charity and dignity, that both citizens rendered you due gratitude, and the enemies themselves respected your merits. After the war, you were elevated with the honor of the archiepiscopal rank, and you were appointed the first Apostolic Nuncio to the newly formed Czechoslovakia, where, among other praises, you presided over the first assembly of Catholic athletes from the entire nation, and you consecrated the first three bishops of the restored hierarchy. After a period of three years, you were transferred as Apostolic Nuncio to the Kingdom of Belgium, where you had previously diligently performed the duties of an auditor. It is certainly worthy of remembrance the particular care with which you promoted the Catholic Action, especially by fostering Catholic youth organizations; indeed, you yourself led groups of these pilgrims to the presence of the Apostolic See and the Roman Pontiff. After another devastating war, when Belgium was again engulfed in flames, you immediately exerted your authority to preserve the integrity of the capital city, and you began to alleviate and relieve the suffering and distress of the people. Forced, however, by hostile force to leave your legation, you returned to the beloved City, where, in the very buildings of the Vatican, We have made useful use of your faithful work and your experience. Finally, when national forces were restored in Belgium, you returned among the Belgians with abundant joy, who certainly had seen and understood the constant solicitude which you had endeavored to bring to bear upon their condition, even in your absence, in such a difficult situation. Therefore, considering so many excellent merits rendered to the Church, We adorned you with the Roman purple six years ago, and We appointed you to the suburban diocese of Velletri and to the Roman Sacred Rites Council, and, at the beginning of the past year, We entrusted you with the most distinguished and important office of our Vicar in the Roman diocese. The citizens themselves in the City are witnesses to the zeal with which, with what industry and diligence, you faithfully fulfill the prescribed and desired tasks.

[*Latin ed. p. 771*]

The Acts of Pope Pius XII, 771, state: "Indeed, your principal concerns



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have been directed towards discovering and fostering ecclesiastical vocations, promoting the Catholic Action with all your strength, and establishing new churches and parish seats. Furthermore, as we have recently, on the tenth day of February, made a special appeal to the Roman people, to incite a renewal of the Christian life throughout the entire world, you have gathered all the Catholic forces of Rome together, so that all, both clergy and lay faithful, with their pastors leading the way, may readily and joyfully fulfill our wishes, and may become, as it were, standard-bearers and heralds of a better human race. Nor can the plans and endeavors with which you diligently attend to the diocese of Velletri entrusted to you, and the Sacred Congregation for the Preservation of the Rites, be passed over in silence. Therefore, having seized this opportune moment, we warmly congratulate you, Venerable Brother, for your long and active service in the sacred and pastoral ministry, and we earnestly implore God, that He may favor your pious works and undertakings with the abundance of His grace and enrich them with abundant fruits. Meanwhile, as a pledge of heavenly gifts and of Our singular charity, We impart to you, Venerable Brother, and to the entire clergy and people of Rome, who are so dear to Us, Our Apostolic Blessing in the Lord. Given at Rome, near Saint Peter's, on the first day of September, in the fourteenth year of Our Pontificate, 1952. PIUS PP. XII To the Reverend Father Casimir Fornabi, Moderator of the Carmelite Fathers in the Carthusian Monastery of Cattolica, for the solemnities celebrating the sixth centenary from the birth of the founder of that monastery. PIUS PP. XII, Beloved Son, greetings and Apostolic Blessing. — In the sixth century after the birth of John Galeatius Visconti, Duke of Milan, Count of this city, and founder of your monastery, whose death this present year marks the quinquagenary eleventh, I..."

[*Latin ed. p. 772*]

From the Acts of the Apostolic See - Official Commentary 772: We have learned, among many things that should be remembered concerning this man, and which this double occasion presents, of your intention to hold a solemn commemoration of this monastery. If such an undertaking brings joy to all those for whom the increase of the glory of the homeland is dear, We believe that it is not only opportune, but also, with regard to the honor of religion, certain to bring abundant and salutary fruits. Indeed, it is known to Us that the founder, in establishing this house, especially sought that it be a dwelling of evangelical perfection, in which a distinguished company of monks, dedicated to prayer and contemplation of heavenly things, might duly offer praise to God and the Virgin Mother. And truly, this monastic foundation, because of the beautiful examples of Christian sanctity that have flourished there over time, has shone not only with the splendor of exquisite art, but also with the decorum of religious discipline. And its vast size, conspicuous for its wonderful craftsmanship, is raised



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high to heaven, not merely as a marble monument that inspires idle admiration in the eyes of those who behold it, but, as if breathing a heavenly virtue, it draws minds away from pleasant and fleeting things, and inspires a desire to contemplate divine beauty. Therefore, it pleases Us greatly that you, having been given this opportunity, will strive to celebrate the history of this illustrious monastery, which members of the Carthusian Order have inhabited until very recent times, illuminating it with so much virtue, so much divine and human wisdom, and We are confident that the most excellent examples of sanctity that have flourished within your monastic walls throughout the course of the centuries will, through you, who have recently succeeded the sons of Saint Bruno in this place, flourish again as much as possible. May the solemnities that you are about to celebrate be a fitting encouragement for you to more eagerly pursue evangelical perfection, according to your institute, and to more devoutly carry out divine matters in this house of religion, which is worthy of piety and observance. May it be so that, through your efforts, the praise of this most celebrated monastery may increase daily among all; and may the faithful, tossed about by the storms of this age, continue to come to it, as to a most secure haven of peace and a refuge of salvation; and may those who experience divine rest here, also reflect on the vanity of earthly things and become accustomed to considering the weighty importance of heavenly things. With these wishes and this hope, We support your endeavors, and We pray with paternal affection for the most abundant assistance of divine grace from God.

[*Latin ed. p. 773*]

Acts of Pope Pius XII, 773, we implore, with prayers; while the witness of their favor and the particular benevolence of Our own, We gladly impart to you and to all your companions the Apostolic Benediction in the Lord. Given in Rome, near St. Peter, on the 1st day of September, in the year 1952, in the fourteenth year of Our Pontificate. PIUS PP. XII.

ADDRESSES

I. To the Priests dedicated to the spiritual care of Italian migrants in Europe.

We most heartily welcome you, beloved sons, and We are pleased to address you with words of praise and gratitude for your pastoral work, encouraging you to persevere in it with that patience and generosity which every apostolate, but especially yours, requires.

Your work encompasses Italian emigrants in Europe, whose spiritual assistance is perhaps often more arduous than that for emigrants overseas. With this, We do not in any way intend to deny or diminish the difficulties of the latter. However, it often happens that emigrants overseas settle in their new home as united groups. Then the priest has the attractive duty of restoring and perhaps even better consolidating the form and customs of Christian life, the duties of marriage, the Christian education of children,



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prayer in the family, respect for the law of God, the sanctification of feasts, all of which, in a word, they observed in their former homeland. How much good has been done in this regard in recent fifty years, especially in the colonies of Africa and from north to south of the American continent!

You, beloved sons, are more rarely given—we believe—the joy of founding compact Catholic communities in the missions entrusted to you. Ordinarily, you must assist faithful who, alone or in small groups, have been removed from the conditions of life and customs in which they grew up, and are scattered in a foreign land: from the sweet native tongue, into a foreign language; from the countryside, into large cities or industrial districts with a completely different standard of living, and not infrequently corrupt.

Given on the 6th of August, in the year 1952.

[*Latin ed. p. 774*]

774 Acta Apostolicae Sedis - Official Commentary from a Catholic country, perhaps one where Catholics are but a minority and where the dominant culture does not easily allow the inner sentiments of Catholics to come to public light. Now, experience teaches that a man, uprooted from his land and transplanted into foreign soil, loses much of his self-assurance and, it would almost seem, of his dignity as a man. This upheaval affects and weakens, at least on the emotional level, even the most intimate spiritual sentiments, and even religious life itself. It requires time and persevering effort for a man to establish and almost root his Catholic faith in these new and so different conditions, and to bring it to a normal flourishing. This intermediate stage becomes for many an occasion for dangerous crises. It repeats, in various forms, not so much the history of the prodigal son, but that of the lost sheep, which no longer knows how to find the right path. And then it needs all the more the support, the help, the enlightening and admonishing word, the spiritual assistance of the priest. You all know this very well from your own experience. Even in these days, you have exchanged your knowledge about the most effective ways to be better fathers and helpers to the souls entrusted to you. Now, we will limit ourselves to drawing your attention to three brief points:

1. Do not be bothered, but rather accept with cheerful patience, that a considerable part of your activity must be consumed in works of corporal mercy, in interventions, in recommendations, and perhaps even in legal assistance. Consider with what care, tact, and delicacy St. Paul treated the case of the slave Onesimus in the Letter to Philemon. It is all a work of charity, always precious before God and men. Each of those assistances brings those to whom they are destined, gently closer to God, and confirms them in the faith. In this way, they become more disposed and more open to receiving your spiritual care properly so called.

2. Make it understood to the Italian immigrants that your assistance is



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a special spiritual assistance, which must offer them, among other things, the opportunity to confess in their mother tongue, when this is not possible with the indigenous priests, but that meanwhile, they must endeavor on feast days to attend the divine services together with the faithful of the country. Encourage them to become accustomed to the religious life of the place, and especially to come into contact with the Catholic organizations, especially those of workers and young people.

3. In the past few days, you have also dedicated yourselves to the study of the problems...

[*Latin ed. p. 775*]

From the Acts of Pope Pius XII, social section: Tell your faithful that the Church has always had, and will always have, maternal concern for workers. The labor question, at least in the nations in which your ministry is exercised, has long since surpassed its initial stages. What, sixty or seventy years ago, was still a goal to be achieved for the worker, has now become a natural right and a secure possession, not without the most valuable cooperation of the Church. However, the purpose of the labor question cannot be, for the Church, class struggle, but rather the overcoming and resolution of social conflicts. Her action extends to all classes and all conditions of the people. Therefore, while we commend your priestly zeal to the intercession and protection of the Most Blessed Mother of God, we impart, with all our heart, to you, our beloved sons, and to all the faithful entrusted to your care, Our Apostolic Blessing.

To the "Cooperators" of the international Society of Saint Francis de Sales, who attended the meeting in Rome, at San Francisco. The visit that we receive today from such a large representation of the great Salesian Family – the Cooperator men and women of the valiant militia of Saint John Bosco – is one of those delicate events arranged by divine Providence to bring us once again before one of the most important and beloved duties of Our heart, namely, the daily cares, the constant demands, of Our apostolic ministry. This duty, to which Our spirit is constantly directed, but to which you today call us even more vividly with your presence, concerns that provident Action Catholic, of which the Salesian Cooperator men and women are most effective helpers. You know, beloved sons, that your pious Union, grafted onto the prolific stock of the religious family of Saint John Bosco, and a participant in its manifold activity and its spiritual goods, does not, however, have as its immediate purpose to assist the Congregation from which you take your name, but rather, as your Holy Founder declared, "to lend aid to the Church, to the Bishops, to the Parish Priests, under the high..." * September 12, 1952. 2 Corinthians 11:28.

[*Latin ed. p. 776*]

776 Acta Apostolicae Sedis - Official Commentary, directed by the Sale-



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sians; and this, in works of charity, such as catechisms, the education of poor children, and the like." Born an Apostle and a creator of Apostles, Don Bosco foresaw, now a century ago, with the intuition of genius and holiness, what would later be in the Catholic world, the mobilization of the laity against the action of the world hostile to the Church. Thus, one day in the distant year 1876, this man of God, speaking of his Cooperators, could express such bold thoughts: "So far, it seems like a small thing; but I hope that through this means, a good portion of the Italian population will become Salesian, and it will open the way for many things for us." This far-sighted zeal foretold, under the banner of the Salesian institution, a new, providential movement of the Catholic laity, which, spurred by the overwhelming forces of evil and guided by the enlightening Spirit, was preparing to enter the field, organized in its ranks, trained for action, prayer, and sacrifice, standing alongside the front lines, to whom, by divine mandate, belongs the direction and the primary role in the holy battle. Deeply imbued with the Salesian spirit, you, dear children, understand well the close relationship that exists between you and the complex of those works that are supported and promoted by the Catholic laity in aid of the Hierarchy, according to the times, places, and circumstances; and what assessment we can make of your cooperation. The Catholic Action has the right to expect much from you in the fields of charity, philanthropy, good publications, vocations, catechisms, festive oratories, missions, and the education of poor and vulnerable youth. This is the primary goal that the ardent soul of Don Bosco pointed out to your activity; and to excel in this field must be, as it always has been, your glory. Today, this duty and this pride are, as you see, of an urgency that surpasses even the expectations of your Founder. The Catholic world is, as never before, the target of all the forces of evil, and youth, that is, the future of the world, is the prize sought by these united forces, which guarantees victory. If, in the present difficulties, it is our imperative duty to constantly renew the cry of awakening, to gather together, to awaken the sleeping and the unconcerned, to encourage the willing, "to preach the word, to insist in season and out of season, to reprove, to entreat, to exhort," 2 it is equally the duty of all our children not to desert the arena, but to honor with deeds the Christian militia solemnly professed.

2 Cf. 2 Timothy 4:2.

[*Latin ed. p. 777*]

The events are witnessed by the members of the Catholic Action, who, with renewed and explicit commitment, pledge their support; and you, who bear the name "cooperation," are, under the auspices of the Salesian Family, the light infantry, the "activists" of the cause of good, who, dispersed in all classes and exposed to the most varied circumstances, work with their lives, with their words, and with their actions, to repair the ruins, to prevent evil, and to sow in hearts the seeds of truth, virtue, faith, religion,



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and piety.

First and foremost, we say to you, beloved children, you must conduct the good spiritual combat, alongside the Institute of which you are the blessed offspring. For in this type of activity, it is not so much the doing, the overdoing, the striving in all directions, that matters, but rather the exemplary Christian conduct, which, within your families and the society of which you are members, will give witness to the facts of your multifaceted apostolate.

For in every way, the opinions, the logic, and the customs of the world oppose the message entrusted by the Divine Master to this apostolate, so that its adherents cannot hope to exercise it effectively simply through their outward actions. The pagan or semi-pagan society that receives it, whether in the collective or in individual persons, even if convinced and admired, cannot but be perplexed if the apostle says one thing and does another; and even if the effect of such an apostolate is more beneficial than ruinous, the world will continue to consider the actual ordering of life according to Christian faith and morals as utopian or suitable only for a few elect.

Therefore, your lives must be exemplary in every way, beloved children, so that the cooperation to which you are dedicated is not merely a show, but yields good fruit, whatever the field in which it is called to be applied.

The irresistible force of every kind of Christian apostolate is piety, of which Saint Paul said, "It is useful for all things, and has the promise of this life and of the life to come." The piety itself is the first, the great apostolate in the Church of Jesus Christ; and whoever, in deference to outward activity, would diminish its importance or give it less consideration, would show little or no understanding of the essence of Christianity, of its substantial core, which is the union of the soul with God in active and obedient love.

We insist on this important matter, dear Cooperators and Cooperatrices, so that it may not escape you, but rather be constantly present in your minds: the key to the happy success in your activity as valuable allies.

[*Latin ed. p. 778*]

Acts of the Apostolic See - Official Commentary 778, within the ranks of the Catholic Hierarchy. You have been called – and are in truth – the Third Order of the Salesians, in the same way that other Institutes and religious Orders have their Tertiaries, with the difference that in these, the element of piety is emphasized more, while in you, the element of charity is emphasized. Now, the danger for the former is that, alongside the principal element, prayer, they do not leave sufficient room for action; your danger, on the contrary, is that action may extinguish the flame of prayer, and without this, action without soul is exposed to the whims of passions and to the process of dissolution. Therefore, beloved children, consider how



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the very urgency of your manifold work, which today, we would almost say, is anxiously demanded by the Church, obliges you to the most careful attention to your inner life; that is, to that life to which the wisdom of the Saint of Action so wisely provided, dictating to you, no less than to his twofold family of Salesian Priests and the Daughters of Mary Help of Christians, a Rule of spiritual life, ordered to form you, even without common life, into the internal and external religiosity of those who seriously make their own, in their family and social world, the work that is, of all, the most excellent, of Christian perfection. At this point, let our paternal spirit, aware of its tremendous vicarious mission, rise, with hope that does not deceive, to contemplate a society – spread throughout all its classes, professions, occupations, trades – of men and women who fully embody the Salesian ideal, with faith, constancy, and love, in the midst of a world of the distracted, the superficial, the weak, and the scandalously immoral of every kind. "Salt of the earth" that penetrates with the ardor of lived faith into all the corners of the family and of civil society – this ideal, affirmed with the strength of evangelical meekness, which seeks nothing, fears nothing from men and things, of what magnificent, albeit slow, transformation of hearts will it, in the long run, be capable! And you, Cooperators and Cooperatrices of this great and complex Salesian work, who, on the jubilee date of your foundation, recall the origins and the history of this so fruitful movement, you, more than others, while blessing the Lord for the great good accomplished through your means, must above all remember your responsibilities and the commitment that binds you before God and men to collaborate in the establishment and spread of the Kingdom of God on earth. Grateful ourselves and delighted with the good that you sow and the fruits that you gather, all our wishes on this auspicious occasion are for the greater increase of your pious union in number and in fervor.

[*Latin ed. p. 779*]

Acta PH Pp. XII 779, for this purpose, we implore the most abundant outpouring of divine Grace upon it. And while we ask the Lord that the active zeal of the Cooperators and Cooperatrices never lose any of its vigor, and that your institution, under the patronage of Mary, Help of Christians, and Saint John Bosco, may flourish in every age with works and with spirit, we impart, with all our heart, the Apostolic Blessing to its leaders, to its members, and to all its holy endeavors.

III. To those who attended the Systematis Conventui nervorum, the first international congress of Histopathology, held at Rome. This "First International Congress of Histopathology of the Nervous System" succeeded in addressing a truly vast subject. Through a thorough exposition and demonstration, it was necessary to place the causes and the initial stages of diseases of the nervous system itself, and of those diseases which are called psychic, in a precise perspective. Therefore, a report was presented, and an



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exchange of views was organized, regarding recent knowledge and discoveries concerning lesions of the brain and other organs, lesions which are the origin and the cause of nervous diseases as well as psychopathies. In fact, these were discoveries acquired, in part, by entirely new means and by new methods. The number and origin of the participants, and in particular of the speakers, show that scholars from the most diverse countries and nations have exchanged their experiences for their mutual enrichment, and to serve the interests of science, the interests of the individual patient, and the interests of the community.

You will not expect us to address the medical questions that occupy you. This is your domain. During these days, you have gained an overview of your vast field of research and work. We would now – in response to the wish that you yourselves have expressed – draw your attention to the limits of this field, not the limits of medical possibilities, of theoretical and practical medical knowledge, but the limits of moral rights and duties. We would also like to be the interpreter of the moral conscience of the researcher, of the scholar, and of the practitioner, of the moral conscience of man as of the Christian, who, moreover, follow the same path here. In your reports and discussions, you have glimpsed much. *Habita die 15 Septembris mensis anno 1952.*

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis •- Commentarium Officiale new paths; but there remain a number of questions that are not yet resolved. The spirit of inquiry, its determined boldness, encourages one to embark on newly discovered paths, to push them further, to create other routes, to renew methods. The serious and competent physician will often, with a kind of spontaneous intuition, see the moral licitness of the action he proposes and will act according to his conscience. But he also encounters possibilities of action, where he does not have this certainty, where perhaps he sees or believes he sees the contrary with certainty; where he doubts and wavers between Yes and No. The man in the physician, in what is most serious and profound in him, does not merely examine from a medical point of view what he can attempt and succeed in; he also wants to understand the question of moral possibilities and obligations. We would like, in a few points, to present the essential principles that allow one to answer this question. The application to particular cases, you will do yourselves as physicians, because often only the physician penetrates deeply the medical data, in themselves and in their effects, and because without an exact knowledge of the medical fact, it is impossible to determine which moral principle applies to the treatments in question. The physician therefore considers the medical aspect of the case; the moralist, the moral norms. Ordinarily, by explaining and complementing each other, these data will make possible a sure judgment on the moral licitness of the case in its entirely concrete



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situation. To justify, in morals, new procedures, new attempts and methods of medical research and treatment, three principles are invoked above all: 1) the interest of medical science, 2) the individual interest of the patient to be treated, 3) the interest of the community, the "common good." We pose the question: do these three interests—considered each for itself or at least all three together—have absolute value in motivating and justifying medical treatment, or are they only valid within certain limits? In the latter case, what are these limits? We will attempt to give a brief answer to this. I. The interest of science as justification for research and the use of new methods. Scientific knowledge has its own value in the field of medical science—no less than in other scientific fields, such as, for example, physics, chemistry, cosmology, psychology—, goes...

[*Latin ed. p. 781*]

Acts of the Pontifical Secretariate, Pius XII, 781, which must certainly not be minimized, and which is entirely independent of the utility and application of acquired knowledge. Therefore, knowledge itself, and the fullness of knowledge of all truth, raise no moral objection. In accordance with the same principle, the pursuit and acquisition of truth, in order to arrive at new, broader, and deeper knowledge of that very truth, is in itself in accordance with the moral order. But this does not mean that every method, or even a single, well-defined method of scientific and technical research, offers any moral guarantee, or, even more, that any method becomes licit simply by the fact that it increases and deepens our knowledge. Sometimes it happens that a method cannot be implemented without infringing on the rights of others or without violating a moral rule of absolute value. In such a case, even though one rightly envisions and pursues the increase of knowledge, this method is not morally admissible. Why? Because science is not the highest value, to which all other values—or, within the same order of values, all particular values—would be subject. Therefore, science itself, as well as its research and acquisition, must be integrated into the order of values. Here are clearly defined boundaries that even medical science cannot transgress without violating higher moral rules. The relationships of trust between doctor and patient, the patient's personal right to life, physical and spiritual, in his psychic or moral integrity, are, among many others, values that outweigh scientific interest. This observation will become even more evident later. Although one must recognize in the "interest of science" an authentic value, which moral law does not forbid man to preserve, increase, and deepen, one cannot concede the following assertion: "Assuming, of course, that the intervention of the doctor is determined by a scientific interest and that he observes professional rules—there are no limits to the methods of increasing and deepening medical science." Even under this condition, this principle cannot simply be conceded. The patient's interest as justification for new medical methods of research and treatment.



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The basic considerations can be formulated here as follows: "The medical treatment of the patient requires such and such a specific measure. By that very fact, its moral licitness is proven." Or: "Such a method—"

[*Latin ed. p. 782*]

Acta Apostolicae Sedis - Commentarium Officiale 782: "Une nouvelle méthode, jusqu'ici négligée ou peu utilisée, donnera des résultats possibles, probables ou certains. Par conséquent, toutes les considérations éthiques sur la licéité de cette méthode sont dépassées et doivent être considérées comme sans objet." Comment ne pas voir que le vrai et le faux sont ici mêlés? "L'intérêt du patient" fournit, dans de très nombreux cas, la justification morale de la conduite du médecin. La question porte, ici encore, sur la valeur absolue de ce principe; prouve-t-il par lui-même, fait-il en sorte que l'intervention envisagée par la médecine soit conforme à la loi morale?

D'abord, il faut supposer que le médecin, en tant que personne privée, ne peut prendre aucune mesure, tenter aucune intervention sans le consentement du patient. Le médecin n'a sur le patient que le pouvoir et les droits que celui-ci lui donne, soit explicitement, soit implicitement et tacitement. Le patient, de son côté, ne peut conférer plus de droits qu'il n'en possède lui-même.

Le point décisif, dans ce débat, est la licéité morale du droit que le patient a de disposer de lui-même. Ici se dresse la frontière morale de l'action du médecin, qui agit avec le consentement de son patient.

En ce qui concerne le patient, il n'est pas maître absolu de lui-même, de son corps, de son esprit. Il ne peut donc disposer librement de lui-même comme il lui plaît. Le motif même, pour lequel il agit, n'est à lui seul, ni suffisant, ni déterminant. Le patient est lié à la téléologie immanente fixée par la nature. Il possède le droit d'usage, limité par la finalité naturelle, des facultés et des forces de sa nature humaine. Parce qu'il est usufruitier et non propriétaire, il n'a pas un pouvoir illimité de poser des actes de destruction ou de mutilation de caractère anatomique ou fonctionnel.

Mais, en vertu du principe de totalité, de son droit d'utiliser les services de l'organisme comme un tout, il peut disposer des parties individuelles pour les détruire ou les mutiler, lorsque et dans la mesure où c'est nécessaire pour le bien de l'être dans son ensemble, pour assurer son existence, ou pour éviter, et naturellement, pour réparer des dommages graves et durables, qui ne pourraient être autrement ni écartés ni réparés.

Le patient n'a donc pas le droit d'engager son intégrité physique et psychique dans des expériences ou recherches médicales, quand ces interventions entraînent avec elles ou après elles des destructions, mutilations, blessures ou périls sérieux.

En outre, dans la mise en œuvre de son droit à disposer de lui-même, de ses facultés et de ses organes, l'individu doit observer la hiérarchie des



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ordres de valeurs – et à l'intérieur d'un même ordre de valeurs, la...

[*Latin ed. p. 783*]

Acta Pii Pp. XII 783: Hierarchia bonorum particularum, prout moralis lex requirit. Sic, exempli gratia, homo non potest suscipere in se, neque pati, actus medicos – physicos vel somaticos – qui, sine dubio, remittunt graves vitia vel infirmitates physicas vel psychicas, sed eodem tempore abolunt permanentem abolitionem, vel diminutionem considerabilem et duraturam, libertatis, id est, personalitatis humanae in sua functione typica et characteristica. Sic homo degradatur ad gradum creaturae puramente sensitivae, reflexibus acquisitis, vel automaton vivens. Haec conversio valorum, lex moralis non sustinet; ideo, hic, terminos et fines "interetis medicinalis patientis" statuit. Hic est alius exemplum: ut se liberet a repressionibus, inhibitionibus, complexibus psychicis, homo non est liber ad in se, ad fines therapeuticos, excitare omnia et singula appetitus ex sphera sexuali, quae agitantur, vel agitae sunt, in suo esse, et flumina sua impura in suo inconscio vel subconscio volvunt. Ille non potest hoc fieri obiectum representationum et desideriorum pleniter consciarum, cum omnibus perturbationibus et repercussionibus quae talis processus affert. Pro homine et Christiano, lex integritatis et puritatis personalis, aestimationis personalis sui, existit, quae prohibet se totaliter immergere in mundum representationum et tendentiarum sexualium. Hic, "interes medicinalis et psychotheraputicus patientis" terminum moralem invenit. Non probatur, et quidem, est inexactum, quod methodus pansexualis quaedam schola psychologiae pars integra indispensabilis sit omni psychotherapiae seriae et dignae nomine; quod factum praeteriti huius methodi neglectum graves damna psychica, errores in doctrina et applicationibus in educatione, psychotherapia, et non minus in pastoralis causa, causavit; quod urgente sit hanc lacunam implere, et omnes qui de rebus psychicis agunt, ad ideas directivas, et, si necesse est, ad usum practicum huius technicae sexualitatis, inducere. Sic loquemur, quia hodie hae assertiones saepe praesentantur cum fiducia apodictica. Melius esset, in campo vitae instinctivae, plus attentionis tribuere curis indirectis, et actioni psychismi conscius in totam activitatem imaginativam et affectivam. Haec technica vitat deviationes dictas. Tendit ad illuminandum, sanandum et dirigendum; etiam influit in dynamica sexualitatis, super quam tam insititur, quae se invenit.

[*Latin ed. p. 784*]

Acta Apostolicae Sedis - Official Commentary 784, or even truly resides in the unconscious or subconscious. Thus far, We have spoken directly of the patient, not of the physician, and We have explained to what extent the personal right of the patient to dispose of himself, of his mind, of his body, of his faculties, organs, and functions, encounters a moral limit. But at the same time, We have answered the question: where lies the moral



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boundary for the physician in the research and application of new methods and procedures "in the interest of the patient"? The boundary is the same as for the patient; it is that which is established by the judgment of sound reason, which is traced by the requirements of natural moral law, which is deduced from the natural teleology inscribed in beings and from the scale of values expressed by the nature of things. The boundary is the same for the physician and for the patient, because, as We have already said, the physician, as a private person, possesses only the rights granted by the patient, and because the patient can give no more than what he himself possesses. What We say here must extend to the legal representative of one who is incapable of disposing of himself and his affairs: children before the age of reason, and then the mentally weak, the insane. These legal representatives, established by a private decision or by public authority, have over the body and life of their dependents no right other than that which they themselves would have, if they were capable, and that with the same extent. Therefore, they cannot give the physician permission to dispose of them outside of these limits.

III. The interest of the community as a justification for new medical methods of research and treatment. A third interest is invoked to morally justify the right of medicine to new attempts and interventions, to new methods and procedures: the interest of the community, of human society, the "bonum commune," the common good, as the philosopher and the sociologist say. It is beyond doubt that such a common good exists: nor can it be denied that it calls for and justifies further research. The two interests already mentioned, that of science and that of the patient, are closely linked to the general interest. However, for the third time, the question arises: is the "medical interest of the community," in its content and its extent,

[*Latin ed. p. 785*]

The Acts of the Pontifical Academy, dated July 7, 1985, raise the question: Are there no moral boundaries? Does each serious medical experiment on a living human being possess "full powers"? Does it override the barriers that still hold true for the sake of science or the individual? Or, to put it another way: Can the public authority – to whom, precisely, the concern for the common good belongs – grant the physician the power to conduct experiments on the individual for the sake of science and the community, in order to invent and test new methods and procedures, even when these experiments exceed the individual's right to dispose of himself? Can the public authority truly, in the interest of the community, limit or even suppress the individual's right over his own body and life, his physical and psychological integrity? To anticipate an objection: It is always assumed that these are serious research endeavors, honest efforts to promote theoretical and practical medicine; not some maneuver that serves as a scientific pretext to cover other aims and to achieve them with impunity. Regarding



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the questions posed, many have believed, and still believe today, that they must be answered in the affirmative. To support their view, they invoke the fact that the individual is subordinate to the community, that the good of the individual must give way to the common good and be sacrificed to it. They add that the sacrifice of an individual for the purposes of research and scientific exploration ultimately benefits the individual. The great trials after the war revealed a terrifying amount of documentation attesting to the sacrifice of the individual to the "medical interest of the community." In the records, there are testimonies and reports that show how, with the consent and even sometimes at the formal order of the public authority, certain research centers systematically demanded that they be provided with individuals from the concentration camps for their medical experiments, and how these individuals were delivered to these centers: so many men, so many women, so many for one experiment, so many for another. There are reports on the course and results of the experiments, on the objective and subjective symptoms observed in those involved during the various phases of the experimentation. One cannot read these notes without being deeply moved by compassion for these victims, many of whom went to their deaths, and without being horrified by such a perversion of the human mind and heart. But we can also add: those responsible for these atrocious acts did nothing more than answer "yes" to the questions we have posed, and draw the practical consequences from that affirmation.

51 - ACTA, vol. XIX, no. 15. - October 16, 1952.

[*Latin ed. p. 786*]

786 Acta Apostolicae Sedis - Commentarium Officiale. Est-ce que l'intérêt de l'individu est ici subordonné au bien commun médical, ou transgresse-t-on, peut-être de bonne foi, les exigences les plus élémentaires du droit naturel, transgression que ne peut se permettre aucune recherche médicale? Il faudrait fermer les yeux à la réalité pour croire que, à l'heure actuelle, il n'y a plus personne dans le monde de la médecine qui défende les idées qui sont à l'origine des faits que nous avons cités. Il suffit de suivre pendant quelque temps les rapports sur les essais et les expériences médicales pour se convaincre du contraire. On se demande involontairement ce qui a autorisé tel médecin à oser telle intervention, et ce qui pourrait jamais l'y autoriser. Avec une objectivité tranquille, l'expérience est décrite dans son déroulement et dans ses effets; on note ce qui se vérifie et ce qui ne vérifie pas. Sur la question de la licéité morale, pas un mot. Cette question existe cependant, et on ne peut la supprimer en la passant sous silence. Dans les cas mentionnés, si la justification morale de l'intervention se tire du mandat de l'autorité publique, et donc de la subordination de l'individu à la communauté, du bien individuel au bien social, elle repose sur une explication erronée de ce principe. Il faut remarquer que l'homme, dans son être personnel, n'est pas ordonné en fin



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de compte à l'utilité de la société, mais, au contraire, la communauté est là pour l'homme. La communauté est le grand moyen voulu par la nature et par Dieu pour régler les échanges où se complètent les besoins réciproques, pour aider chacun à développer complètement sa personnalité selon ses aptitudes individuelles et sociales. La communauté, considérée comme un tout, n'est pas une unité physique qui subsiste en soi, et ses membres individuels n'en sont pas des parties intégrantes. L'organisme physique des êtres vivants, des plantes, des animaux ou de l'homme possède, en tant que tout, une unité qui subsiste en soi: chacun des membres, par exemple, la main, le pied, le cœur, l'œil, est une partie intégrante, destinée par tout son être à s'insérer dans l'ensemble de l'organisme. Hors de l'organisme, il n'a, par sa nature propre, aucun sens, aucune finalité; il est entièrement absorbé par la totalité de l'organisme, auquel il se relie. Il en va tout autrement dans la communauté morale et dans chaque organisme de caractère purement moral. Le tout n'a pas ici d'unité qui subsiste en soi, mais une simple unité de finalité et d'action. Dans la communauté, les individus ne sont que collaborateurs et instruments pour la réalisation du but communautaire. Que s'ensuit-il pour l'organisme physique? Le maître et l'usufruitier.

[*Latin ed. p. 787*]

Acta Pii Pp. XII 787 concerning this organism, which possesses a subsistent unity, can directly and immediately dispose of its integral parts, its members, and its organs, within the framework of their natural purpose; it can also intervene, as often and to the extent that the good of the whole demands it, to paralyze, destroy, mutilate, or separate these members. However, when the whole possesses only a unity of purpose and action, its head, that is, in the present case, the public authority, undoubtedly holds a direct authority and the right to impose requirements on the activity of the parts, but in no case can it directly dispose of its physical being. Therefore, any direct interference with its essence constitutes an abuse of authority. Now, medical interventions, of which we are speaking here, immediately and directly affect the physical being, either of the whole organism or of particular organs within the human body. But, in virtue of the aforementioned principle, the public authority has no right in this area; therefore, it cannot grant this right to researchers and physicians. Nevertheless, it is from the State that the physician must receive authorization when he intervenes in the organism of an individual "for the benefit of the community." For he is then not acting as a private individual, but as an agent of the public authority. However, this authority cannot transmit a right that it does not itself possess, except in the case already mentioned above, where it acts as a substitute, as a legal representative in place of a minor, as long as he is not capable of making decisions for himself, or of a person of unsound mind or an alienate. Even when it comes to the execution of a condemned



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person to death, the State does not dispose of the individual's right to life. It is reserved to the public authority to deprive the condemned person of the good of life, as an expiation for his fault, after he has, by his crime, already deprived himself of his right to life. We cannot help but once again illuminate the question treated in this third part, in the light of the principle to which one usually appeals in similar cases: We mean the principle of totality. It affirms that the part exists for the whole, and that, consequently, the good of the part remains subordinate to the good of the whole; that the whole is determinative for the part and can dispose of it in its own interest. This principle derives from the essence of notions and things and must therefore have absolute value. Respect for the principle of totality! However, in order to apply it correctly, it is always necessary to first explain certain presuppositions. The fundamental presupposition is to clarify the quae-

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Official Commentary: Regarding the question of fact, the objects to which the principle is applied: are they in a relationship of whole to part? A second presupposition: to clarify the nature, extent, and limitations of this relationship. Does it apply on the level of essence, or only on the level of action, or on both? Does it apply to the part under a specific aspect, or in all respects? And within the field to which it applies, does it completely absorb the part, or does it still leave it with a limited purpose, a limited independence? The answer to these questions can never be inferred from the principle of totality itself; this would be a vicious circle. It must be drawn from other facts and other knowledge. The principle of totality itself affirms nothing more than this: where a relationship of whole to part is verified, and to the exact extent that it is verified, the part is subordinate to the whole, and the whole can dispose of the part in its own interest. Too often, alas, when the principle of totality is invoked, these considerations are overlooked: not only in the realm of theoretical study and the application of law, sociology, physics, biology, and medicine, but also in logic, psychology, and metaphysics. Our purpose was to draw your attention to some principles of deontology, which define the boundaries and limits in the research and experimentation of new medical methods applied directly to living human beings. In the field of your science, it is an obvious law that the application of new methods to living human beings must be preceded by research on the deceased or a study model, and by experimentation on animals. Sometimes, however, this procedure proves impossible, insufficient, or practically unfeasible. Then, medical research will attempt to practice on its immediate object, the living human being, for the sake of science, for the sake of the patient, for the sake of the community. This is not to be rejected outright; but one must stop at the limits traced by the moral principles that We have explained. Certainly, before morally



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authorizing the use of new methods, it cannot be required that all danger and all risk be eliminated. This exceeds human capabilities, would paralyze all serious scientific research, and would very often be to the detriment of the patient. The assessment of danger must, in these cases, be left to the judgment of the experienced and competent physician. However, as Our explanations have shown, there is a degree of danger that morality cannot permit. It can happen, in doubtful cases, when already existing means fail.

[*Latin ed. p. 789*]

The Acts of Pope Pius XII, number 789, mention that a new method, still insufficiently tested, offers, alongside very dangerous elements, appreciable chances of success. If the patient consents, the application of this method is licit. However, this procedure cannot be established as a standard course of action for normal cases. It may be objected that the ideas developed here constitute a serious obstacle to research and scientific work. Nevertheless, the limits that We have set are not, in the final analysis, an obstacle to progress. In the field of medicine, as in other areas of research and human activity, great moral demands force the impetuous flow of human thought and will to flow, like mountain water, within a defined channel; they contain it to increase its effectiveness and usefulness; they dam it so that it does not overflow and cause devastation, which could never be compensated for by the considerable good that it pursues. Apparently, moral demands are a hindrance. In reality, they contribute to the production of the best and most beautiful things for science, for the individual, and for the community. May the Almighty God, in His benevolent Providence, grant you His blessing and grace for this purpose.

MESSAGE FROM THE HOLY FATHER TO THE FAITHFUL OF AUSTRIA, ON THE OCCASION OF THE CATHOLIC CONGRESS HELD IN VINDOBONA.

Beloved sons and daughters of Catholic Austria! With joy, We respond to the desire of your pastors, Our venerable brothers, to address a word to you on this, your annual Catholic Congress, the first since the year 1933, and to bestow Our blessing upon it. The years that have passed since that gathering have witnessed the unfolding of a series of momentous events, which began with the First World War and have profoundly shaken your existence as a people and a state, continuing in unimaginable upheavals and catastrophes, and bringing your land to a state of the most dangerous political, economic, and cultural...

*Dated September 14th, 1952.*

[*Latin ed. p. 790*]

Acts of the Apostolic See - Official Commentary 790, tensions remain unresolved. Their outcome, a blessed resolution, is not yet foreseen and can, for the present, only be entrusted to the humble acceptance of the



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merciful disposition of divine Providence. Having placed your Catholic assembly in this situation, you have set a clear goal: it should be a signal for the reawakening and renewal of religious life among the Austrian people. You have planned wisely. For, while your freedom of action, contrary to the dignity and rights of your people, is still widely restricted in other areas, here, in the field of religious renewal, you can always develop your strength, and by achieving that renewal, you bestow upon your country values that it needs under all circumstances, no matter how the future may unfold. Your beautiful Austrian homeland, beloved sons and daughters, is like a tapestry woven with precious expressions: buildings, artistic representations, the richest traditions of the Catholic religion and culture, expressions that have been accumulated by the faith of many centuries and which hold a place of honor in the temple of history and art. But what is now, above all and almost exclusively, of the utmost importance: ensure that these forms preserve their inner meaning, that they do not one day become a death mask, but remain the face and form of a living organism, full of inner warmth and overflowing with power. Therefore, we call upon you, and especially upon your youth: seek to grasp your Catholic faith with new clarity, deeply and with full conviction! Strive to make it a reality ever more fully in prayer and intimate union with Christ, the source of all grace, in your innermost thoughts and will, in your personal actions, in your family life, in your public endeavors and activities. What we say to you applies—mark this—not only to the large industrial centers and the people who work there; it applies equally to the countryside and its people, all the way to the last mountain village. In your concern for your faith, it is essential that the Catholic school be secured and preserved for your children. What is the use of Christian education in the home if the school were to dismantle what it has carefully built! From the most serious experiences that the Church constantly and repeatedly encounters, it is essential that—

[*Latin ed. p. 791*]

Acta Pii PP. XII 791: "Considerate, prosequentibus, numerum fidelium vestrorum, et monemini, vos quoque, usque ad extremum, iura vestra vindicare. In cura fidei vestrae, matrimonium sanctificate! Sanctum sit vobis procreatio. Catholici, solum in sacramento religioso, non solum in iure civili, verum matrimonium contrahere possunt. Si in vita civili "voluntas populi" quicquam valet, hoc consistit in eo, ut debita reverentia tribuatur voluntati maioris partis populi vestri. Sanctum sit vobis coniugio. Quod Beatissimus Praedecessor Noster, Papa Pius XI, in encyclica sua de matrimonio, et Nos ipsi, in sermone generali de moribus vitae coniugalis, mense ultimo, tamquam possumus, ad tempora praesentia accommodantes, exposuimus, sit vobis dux. Scitis, carissimi filii et filiae, quod cura fundamentalis de statu et futuro populi vestri hic concurrit cum



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praeceptis legis naturalis et Ecclesiae. Sanctum sit vobis vita familiaris: vobis, patres et matres, educatio christiana filiorum; vobis, filiis, quartum praeceptum, reverentia et obsequium erga patres et matres; vobis omnibus, oratio familiaris et dies Dominicus christianus. Fiat et maneat dies Domini, dies recreationis corporis et animae, dies familiae. Atmosphaera beatissima pacis et gaudii diei Dominici, cum bona voluntate, adhuc potest supplere quod labor cotidianus, qui familiam nimis disiungit, iam non potest dare. Resilite contra id quod, quasi pagane, excessus culturae corporis et voluptatum diem Dominicum saecularizet et familiam dissolvat! Sicut alibi, etiam in terra vestra, magna motio aedificationis operatur. Facite, quantum potestis, ut consilia et opera eorum voluntati Dei pro matrimonio et familia respondeant! Non possumus ad Catholicos Vindobonae et totius Austriae nos appellare, sine ad tangendam questionem socialem. Nam Vindobona semper fuit unus ex focis motus sociali catholici. Ideo, in hac hora sollemni, dicamus verba gratitudinis illis omnibus ex ordine vestro, qui, ab eo tempore, ad solvendam hanc questionem conati sunt, et qui, per studium et actionem, ad amplificandam doctrinam socialem Ecclesiae contulerunt. Ecclesia nunc respicit ad primam aevum controversiae socialis modernae. In medio eius, quaestio operariorum: miseria proletariatus et officium, ea adiuvare..."

[*Latin ed. p. 792*]

Acts of the Apostolic See - Official Commentary. The fluctuations of the economic cycle leave a defenseless class of people exposed, striving to elevate them to a status equal to others, with clearly defined rights. This task, at least in its essence, has been resolved, and the Catholic world has honestly and effectively contributed to its purification. Although in certain groups of countries, insight came late, in the eleventh hour, and action was taken, the social guidelines and instructions given by the Successors of Peter for over 60 years have long since become common property of Catholic thought and action throughout. If the signs of the times are not deceptive, in the second epoch of social conflict, into which we have probably already entered, other questions and tasks will be paramount. Two of them should be mentioned here: The overcoming of class struggle through an organic ordering of the employer and the employee. For class struggle can never be a goal of Catholic social ethics. The Church is always committed to all classes and strata of the people. Then, the protection of the individual and the family from the current that threatens to draw them into a comprehensive socialization, a socialization at the end of which the terrifying reality of the "Leviathan" would become a horrifying reality. The Church will conduct this struggle to the utmost, for it concerns ultimate things, the dignity of the person and the salvation of souls. Therefore, among other things, Catholic social teaching is consciously committed to the right of the individual to property. Here also lie the deeper reasons why the Popes



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in the social encyclicals, and We ourselves, have denied that the right of co-ownership of the worker in the operating capital, and consequently his right to participate in decision-making, whether directly or indirectly, can be derived from the nature of the employment contract. It had to be denied because behind it lies that greater problem. The right of the individual and the family to property is a direct consequence of personhood, a right of personal dignity; it is, of course, a right burdened with social obligations; but it is not merely a social function. We feel compelled to urge you and all Catholics anew to adhere from the very beginning of this new conflict to the clearly defined line of Catholic social teaching, without deviating to the right or to the left. Any deviation from...

[*Latin ed. p. 793*]

The Acts of Pope Pius XII, page 793, even if it may seem insignificant at first glance, could, in the long run, lead astray from the right path and have serious consequences. Therefore, calm reflection, self-control, and steadfastness against the temptations of extreme factions should be a guiding principle for this time. This is what We wished to say to you at your annual Catholic gathering. We know, beloved sons and daughters, the deep concerns and anxieties that weigh upon you, both as members of your nation and as children of the Catholic Church. We know your perseverance through the dark years of uncertainty and veiled prospects, as well as your firm will towards affirming hope and constructive action. Your concerns and hopes are also Our concerns and hopes, and We will not tire of presenting them to the divine omnipotence and love in the holy sacrifice and prayer. We believe that there is nothing better We can do at this moment than to commend to you, also on Our part, the Alma Mater Austriae, which has so often, in times of great need, proven to be a refuge and help to you in the sanctuary of Maria Zell, as a Mother of Good Counsel and as an intercessor for the all-powerful power of her divine Son. Entrust your destiny, first and foremost, but also your will, to a new, holy life. Then you need not fear; then you may confidently hope. May Mary hold her virginal and maternal hand over you, and may the love and grace of her Son, Our Lord and Savior Jesus Christ, God, blessed forever, flow abundantly upon you. As a pledge of this, We impart Our Apostolic Blessing to Our very worthy legates, your bishops and priests, to you all, beloved sons and daughters, and to your entire people and land, from the fullness of Our good will.

[*Latin ed. p. 794*]

Acts of the Apostolic See - Official Commentary 794 ACTS 88. SACRED CONGREGATION FOR RITES, ROME. CONCERNING THE CANONIZATION OF BLESSED PIUS X. ON A DOUBT. Whether the cause of canonization of the Blessed Pius X should be reopened in the case and



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for the purpose under consideration. "Truly great is he who has great charity; truly great is he who considers himself small and holds every pinnacle of honor as nothing; truly wise is he who considers all earthly things as dung, that he may profit Christ" (Imitation of Christ, Book I, Chapter 1, Paragraph 5). Blessed Pius X was truly great, because he possessed great charity; he was truly great, because he considered himself small and held every pinnacle of honor as nothing; he was truly wise, because he despised all earthly things that he might profit Christ and lead the Christian people to Him. Indeed, God, the just Judge, who has approved His faithful servant, seems to desire not only to reward him with the honors of beatification before the face of the Church, but also to exalt him to the highest degree through canonization; for He has been pleased to grant many graces, even true miracles, after his beatification, through his intercession. Therefore, the Reverend Father Albert Parenti, O.S.B., legitimately appointed Postulator of the cause, humbly implored the Most Holy Pope Pius XII to reopen the cause of canonization, and presented certain supporting documents. Furthermore, in the ordinary meeting of the Sacred Congregation held on the 13th of this month, the following Cardinal, Pro-Prefect of the same Sacred Congregation and Promoter or Relator of the cause, raised a question for discussion: Whether the cause of canonization of Blessed Pius X should be reopened in the case and for the purpose under consideration, and he reported on it. Revered and Illustrious Fathers, having heard this report, and also the Reverend Father...

[*Latin ed. p. 795*]

The Sacred Congregation of Rites deemed it fitting to write to Salvatore Natucci, General Promoter of the Faith: "If it pleases the Most Holy [Father], the commission should be signed." However, after the Most Blessed Father had signed the aforementioned report, presented to him by the Cardinal below, His Holiness, having received the opinion of the Eminent Fathers, ratified the commission to resume the cause of canonization of Blessed Pius X, and deigned to sign it with his own hand. Given in Rome, on the 24th of November, in the year of Our Lord 1951.

[Signatures:]

£B C. Card. MICARA, E p. Velitern., Pro-Prefect

L. © S. f A. Carinci, Archbishop, Secretary

**TOLEDO OR CÓRDOBA.**

CONCERNING THE CANONIZATION OF BLESSED JOHN OF AVILA, A DIOCESAN PRIEST, CALLED "MASTER."

ON THE QUESTION OF WHETHER THE COMMISSION FOR THE RESUMPTION OF THE CAUSE OF CANONIZATION OF THE SAID



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BLESSED SHOULD BE SIGNED, AND FOR WHAT PURPOSE.

The Church of Christ has never lacked, at any $\text{time}$, zealous workers dedicated to cultivating the Lord's vineyard. Among these, Blessed John of Avila, a diocesan priest, who flourished in Spain during the sixteenth century, deserves to be remembered. This Servant of God, because of his singular doctrine and skill in guiding the hearts of the faithful on the path of spiritual perfection, and in bringing sinners to repentance, earned the title of "Master." After his death, God proved his holiness through many miracles, which moved Pope Leo XII to initiate, with the proper and duly completed ordinary and apostolic processes, the recognition of the Venerable Servant of God, who was declared Blessed on April 15, 1894. When the faithful, and especially the diocesan priests of Spain, showed greater veneration for the same Blessed after the ceremonies of Beatification, the Supreme Pontiff, Pius XII, in the year 1946, established him as the heavenly patron. Now, certain graces are said to have been obtained through the intercession of the same Blessed, among which some appear to be miracles. The Most Reverend and Illustrious Archbishop of Toledo, and many prelates of Spain, as well as the Excmo. (Most Excellent) Head of the Spanish nation, and diocesan priests, in letters of petition to the Supreme Pontiff, earnestly request the resumption of the cause of canonization.

[*Latin ed. p. 796*]

Acts of the Apostolic See - Official Commentary 796. At the instance of the Most Reverend Father Augustine, of the Order of the Most Holy Trinity, Chancellor General and Promoter of this Cause, the undersigned Cardinal, Prefect Pro-Prefect of the Sacred Congregation, Relator of this Cause, convened the Ordinary Assemblies of the Congregation for Sacred Rites, signed below, on the date indicated, at the Apostolic Palace in the Vatican, and proposed the following question for discussion: Whether a Commission for the Re-examination of the Cause should be appointed in the case and for the purpose under consideration. And the Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after the presentation by the aforementioned Cardinal, and after hearing the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, after all matters had been duly discussed and considered, it was judged that: Affirmative, that is to say, that a Commission for the Re-examination of the Cause should be appointed, if it pleases the Most Holy [Pope]; March 4, 1952. All of the above having been reported to the Most Holy Our Lord Pope Pius XII by the aforementioned Cardinal, His Holiness approved the opinion of the Eminent Cardinals and deigned to sign the Commission for the Re-examination of the Cause of Blessed John of Avila. Given in Rome, on March 14th, in the year of Our Lord 1952. 83 C. Cardinal MICARA,



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Prefect Emeritus, Pro-Prefect. L. SB S. f A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 797*]

Diarium Romanae Curiae 797

## DIARIUM ROMANAE CURIAE

On Monday, September 1, 1952, the Holy Father received in a solemn Audience His Excellency General Alfred Nemours, Extraordinary Ambassador and Plenipotentiary of Haiti, for the presentation of his Credentials.

On Tuesday, September 30, 1952, the Holy Father received in a solemn Audience His Excellency Mr. Aliasaf, Extraordinary Envoy and Minister Plenipotentiary of India, for the presentation of his Credentials.

## SECRETARY OF STATE

APPOINTMENTS

By a letter from the Secretary of State dated September 24, 1952, the Most Holy Pope Pius XII, happily reigning, deigned to appoint the Reverend Monsignor Graneris Giuseppe as a Consultor of the Supreme Sacred Congregation of the Holy Office.

Likewise, by letters from the Secretary of State, the Most Holy Pope Pius XII, happily reigning, deigned to appoint:

Assistant at the Papal Throne: January 20, 1952.

His Excellency, Reverend Monsignor Byrne Giuseppe, titular Bishop of Vasada, Apostolic Vicar of Kilima-Njaro.

Apostolic Protonotaries ad instar participantium of His Holiness:

July 7, 1952.

Monsignor Martin Domenico, of the diocese of Vittorio Veneto.

August 10, 1952.

Monsignor Parente Pietro (Rome).

Monsignor Gennaro Agostino, of the archdiocese of Genoa.

Domestic Prelates of His Holiness:

August 1, 1948.

Monsignor de Arruda Cámara Alfredo, of the archdiocese of Olinda and Recife.

June 28, 1951.

Monsignor Kaltnecker Maurizio, of the diocese of Nancy.

February 7, 1952.

Monsignor Boltz Enrico, of the diocese of Portland.

Monsignor CougMan Clarenzio, of the same diocese.

Monsignor Di Mingo Teresio, of the same diocese.



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Monsignor Giguere Aime, of the same diocese.
Monsignor Nonorgues Vitale, of the same diocese.
Monsignor Savage Giacomo, of the same diocese.
Monsignor Ward Edoardo, of the same diocese.

[*Latin ed. p. 798*]

Acta Apostolicae Sedis — Official Commentary 798 February 7 » » » 16 » » » 19 » » » » 23 » March 7 » » 25 April 4 » » » June » » » July » » » 30 » » August 1 Y> )) )) )) » 1952. Monsignor Giovanni Bolen, of the diocese of Wilmington. » Monsignor Giuseppe Lee, of the same diocese. » Monsignor Giacomo Hartmann, of the diocese of Cheyenne. » Monsignor Giovanni McDevitt, of the same diocese. » Monsignor Tommaso O'Beilly, of the same diocese. » Monsignor Giovanni A. Fearon, of the diocese of Saint Clodoald. » Monsignor Enrico Frank, of the same diocese. » Monsignor Leo T. Keaveny, of the same diocese. » Monsignor Pietro Kroll, of the same diocese. » Monsignor Giorgio Rauch, of the same diocese. Monsignor Francesco Zitur, of the same diocese. » Monsignor Antonio Dimeo, of the diocese of Providence. » Monsignor Stefano Grenier, of the same diocese. » Monsignor Giovanni Daly, of the archdiocese of Baltimore. Monsignor Giovanni Duggan, of the same archdiocese. » Monsignor Giorgio Larkin, of the same archdiocese. Monsignor Luigi Mendelis, of the same archdiocese. » Monsignor Giuliano D'Souza, of the diocese of Mangalore. » Monsignor Felice Bartkus, of the diocese of Vilkaviskis. Monsignor Domenico Chierico, of the territorial prelature of Altamura. Monsignor Luigi Guercio, of the territorial abbey of the Most Holy Trinity of Cava dei Tirreni. Monsignor Alberto Galbiati, of the diocese of Cremona. Monsignor Luigi Ravasi, of the same diocese. » Monsignor Umberto Gazzini, of the diocese of Saint Miniato. Monsignor Salvatore Leone, of the diocese of Lech. Secret honorary chamberlains of His Holiness: Appointed June » » 18 October » » 1951. Monsignor Giuseppe Adelino Dantas, of the diocese of Natal. Monsignor Amerigo Leal, of the archdiocese of Belem do Para. Monsignor Giuseppe Maria Pontes de Azevedo, of the same archdiocese. Monsignor Antonio Simone Sola, of the diocese of Sorocaba. » » Monsignor Francesco Serra, of the diocese of Saint Charles del Pinhal. » Monsignor Giuseppe Gioacchino Lucas, of the archdiocese of Saint Sebastian of Rio de Janeiro. » Monsignor Emanuele Rodríguez Santa Rosa, of the same archdiocese. » Monsignor Giovanni Crisostomo Campos, of the diocese of Leopoldina. » Monsignor Giuseppe Da Cunha Solindo, of the same diocese. » 23 » 25 7 27 » » February » April June » » Monsignor Guglielmo de Oliveira, of the same diocese. » Monsignor Ernesto Tancredo, of the same diocese. 1952. Monsignor Arturo Geoghegan, of the diocese of Providence. » Monsignor Carlo Lynch, of the same diocese. Monsignor Francesco E. D'Souza, of the diocese of Mangalore. » » Monsignor Giuseppe Pasquini, of the patriarchate of Venice. Monsignor Davino Morelli, of the archdiocese of Lucca. 19 January 14 February



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» » 6 7 April May dioceses.

[*Latin ed. p. 799*]

Diarium Romanae Curiae, July 25th - August 2nd, 1952.

Monsignor Szkiladz Boleslao, of the diocese of Lomza.

Monsignor Antonetti Lorenzo, of the diocese of Novara.

Monsignor Lana Guy, of the diocese of Cremona.

Monsignor Garofalo Antonino, of the diocese of Trapani.

Monsignor Ferro Stefano, of the archdiocese of Genoa.

Monsignor Donato Fabio, of the same archdiocese.

Monsignor Zuliani Primo, of the same archdiocese.

Secret Chamberlain Extraordinary of Sword and Cape of His Holiness: July 26th, 1952.

Mr. Spada Filippo (Rome).

Chamberlain of Honour Extraordinary of Sword and Cape of His Holiness: August 5th, 1952.

Mr. Belardo Mario (Vatican City).

Chaplain Secret of Honour of His Holiness: February 23rd, 1952.

Monsignor Calello-Pontoriero Giuseppe (Rome).

HONOURS

By means of letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great, civil class: June 14th, 1952.

Upon the Noble Scammacca Michele (Italy).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: May 16th, June 24th, July 9th, August 18th, 1952.

Upon Mr. Burrus Leone, of the diocese of Basle and Lugano.

Upon Mr. Benatti Antenore, of the diocese of Guastalla.

Upon Mr. Pennati Vittorio, of the diocese of Treviso.

Upon Mr. Leoni Beniamino (Rome).

The Knighthood of the Order of Saint Gregory the Great, civil class: February 7th, March 3rd, April 25th, June 14th, August 1st, August 9th, August 16th, August 27th, July 2nd, August 1952.

Upon Mr. Bisson Napoleone, of the diocese of Portland.

Upon Mr. Mueller Edvino, of the archdiocese of St. Antonio.

Upon Mr. O'Connor Thomas, of the same archdiocese.

Upon Mr. Wearden Giuseppe, of the same archdiocese.

Upon Mr. Pais Luigi, of the diocese of Mangalore.

Upon Mr. Santos Gonzales Alberto, of the archdiocese of Monterrey.



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Upon Mr. Santos Gonzales Emanuel, of the same archdiocese.
Upon Mr. Santos Gonzales Ignatius, of the same archdiocese.
Upon Mr. Paris Enrico, of the archdiocese of Trento.
Upon Mr. Bedogni Walter (Rome).
Upon Mr. Di Stefano Matteo, of the archdiocese of Catania.
Upon Mr. De Sandre Domenico, of the diocese of Treviso.
Upon Mr. Fava Ruggero (Rome).
Upon Mr. Abbona Giacomo, of the diocese of Alba.
Upon Mr. Brini Giuseppe, of the archdiocese of Milan.
Upon Mr. Ronconi Riccardo (Rome).

[*Latin ed. p. 800*]

Acta Apostolicae Sedis - Official Commentary 800: The Grand Cross of the Order of Saint Sylvester, Pope: August 5, 1952. To Mr. Tanaka Kotaro Paolo, of the Archdiocese of Tokyo. The Commander's Cross with Plaque of the Order of Saint Sylvester, Pope: July 16, 25 » 1952. To Mr. Carbonaro Domenico (Rome). » To Mr. Alzate Avendaño Hernán (Colombia). The Commander's Cross of the Order of Saint Sylvester, Pope: June 21, July 16 » » 18 » 19 » 23. » » » 27 » August 2, 1952. To Mr. Casali Ferruccio, of the Archdiocese of Milan. » To Mr. Jacchini Francesco (Rome). » To Mr. Vantellino Pietro (Rome). » To Mr. Bonaccorso Stellano, of the Archdiocese of Salerno. » To Mr. Santuari Filippo (Rome). » To Mr. Cattagni Mario, of the Diocese of Cremona. » To Mr. Governatori Liberato (Rome). » To Mr. Tornaghi Antonio, of the Archdiocese of Milan. » To Mr. Loquenzi Giuseppe (Rome). The Knighthood June 14, 21, 24 » » » 9 » 18 » » » » » July of the Order of Saint Sylvester, Pope: 1952. To Mr. Schisano Edoardo, of the Archdiocese of Sorrento. » To Mr. Lazzaro Ferruccio, of the Diocese of Padua. » To Mr. Asiofi Alfredo, of the same Diocese. » To Mr. Legnani Marcellino, of the same Diocese. » To Mr. Luppi Giuseppe, of the same Diocese. » To Mr. Mazzoli Gino, of the same Diocese. » To Mr. De Marco Annibale, of the Diocese of Treviso. » To Mr. Pasut Bruno, of the same Diocese. » To Mr. Maily Giacomo, of the Archdiocese of Paris. » To Mr. Marteau Giovanni, of the same Archdiocese. NECROLOGY February 21, June 29, July 3, 6 » 1952. Most Reverend Ford, Francis Xavier, Bishop of Kaying. » Most Reverend Tritschler, William, Archbishop of Monterrey. » Most Reverend Piguet, Gabriel, Bishop of Clermont. » Most Reverend Der Abraamian, Sergius, Titular Archbishop of Calcedonia. August 6 » Most Reverend Rossi, Umberto, Bishop of Asti. July 25 » » Most Reverend Cohalan, Damele, Bishop of Cork. July 26 » » Most Reverend Cazzani, Giovanni, Archbishop-Bishop of Cremona. September 5 » Most Reverend Geisler, John Baptist, Titular Archbishop of Odessa. July 27 » » Most Reverend Seydl, Ernest, Titular Bishop of Eucarpia. October 1 » Most Reverend Moro, Candido Domenico, Titular Bishop of Uzita. October 4 » » Most



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Reverend O'Brien, Michael, Bishop of Kerry and Aghadoe. October 10 » » Most Reverend Reyes, Gabriel M., Archbishop of Manila. October 15 » » Most Reverend Corbini, Stephen, Titular Archbishop of Madito.

[*Latin ed. p. 801*]

Anno et vol. XXXIV, 29 Novembris 1952 (Series II, Tomus XIX) - No. 16

**ACTA APOSTOLICAE SEDIS**

**COMMENTARIUM OFFICIALE**

**ACTA PII PP. XII**

**CONSTITUTIONES APOSTOLICAE**

## I. COCCINENSIS (ALLEPPEYENSEM)

DIOECESIS COCCINENSIS EST DIVISA IN TRES PARTES, QUARUM PRIMA, CUM EADEM DIGNITATE ET PRIORITATE, MANET, UT DIOECESIS COCCINENSEM CONSTITUAT; SECUNDA EST ERECTA IN NOVAM DIOECESIM, EX URBE CAPITE (ALLEPPEYENSEM) NOMINATA; ET TERTIA EST CONFIDATA AD ADMINISTRATIONEM EPISCOPO LATINORUM.

**PIUS, SERVO DEI, AD PERPETUAM MEMORIAM**

Haec verba Redemptoris, quae usque in animo urgent: "And he said to them." (Marc. 16, 15), nobis, qui, sine ullis prope meritis, sed Deo volente ad supremi Pastoris munus electi sumus, proprie pertinent. Nihil putamus praetermittendum, ut quae in oculis gestamus, omnium Ecclesiarum administratio iis necessitatibus accommodetur, videantur.

Quae hodie Nostra cura et sollicitudo ad regionem australis Indiae respicit, quae Dioecesim Coccinensem efficit. Hanc enim, sive ad longinquitatem ab sede Dioecesis quaedam civitates spectetur; sive ad maius incrementum fidei christianae; sive denique ad unitatem et consensum animorum fovendum, in plures partes dividi necessarium ducimus.

His igitur causis, rogante Venerabili Fratre Leone Petro Kierkels, Archiepiscopo titulo...

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - Official Commentary to the Most Reverend Apostolic Delegate to Salm and to India; furthermore, to the Venerable



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Brothers, our Cardinals, who are entrusted with the Congregation for the Propagation of the Christian Faith, as authors of the plan; and finally, for the benefit of all those for whom it may be of some interest, after mature deliberation on the matter, and with the authority which We have received from Christ through the Apostles, We decree the following: We divide the Diocese of Cochin into two parts, entrusting the part which lies to the south to the Latin Bishop of Trivandrum, since it is located at a distance of no less than ninety miles from the Bishop's See, and is indeed completely separated from it by intervening territories. Furthermore, the other part of the Diocese of Cochin, which faces to the north, shall be divided into two parts by the Kuthiathodu stream: the northern part, without any change in its name, shall retain the same dignity as before; and the part which faces to the south shall be constituted as a new Diocese, according to the terms of these documents, and shall be called "Alleppey," after the city which is the seat of its territory, and We establish it as a suffragan of the Metropolitan Churches of Goa and Daman. Its Bishop shall be able to establish his residence and domicile in the city of Alleppey, and to place the cathedral in the church of the Blessed Virgin Mary of Carmel. Furthermore, to this new Diocese of Alleppey, raised to the episcopal rank, We grant all the rights and privileges which are customarily granted to other dioceses of the same rank; and We wish to endow its Bishop with all the rights, privileges, honors, and prerogatives with which all Bishops throughout the world are adorned, such as, for example, the right to wear a cross before the breast, and to be subject to the same duties and obligations. If, due to difficulties of time or circumstances, a Chapter of Canons cannot be established for the cathedral, We grant that, in its place, Diocesan Consultors be chosen, who shall assist the Bishop in the performance of his duties and in giving counsel. The episcopal table, which is called the mensal, shall be constituted for this newly established Diocese from a suitable portion of the goods which belonged to the Diocese of Cochin before its territory was divided, from the revenues of the Curia, and finally, from funds which are customarily sent by the Sacred Congregation for the Propagation of the Faith or offered by the faithful. We wish, however, that the goods which, up to this time, belonged to the Diocese of Cochin, shall now, after the division of its territory, be divided according to the norms of the Code of Canon Law (can. 1500). As for the governance and administration of this Diocese of Alleppey, or even for the election of a Vicarious Capitular or Administrator, when the See is vacant, or finally, for the rights and obligations of the clergy and the people, everything shall be observed which is prescribed by Canon Law. To the Venerable Brother, whose name is mentioned herein, We entrust the execution of these things which We have prescribed in these



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documents.

[*Latin ed. p. 803*]

The Acts of Pope Pius XII, page 803, having been completed, we choose Leo Peter Kierkels, Archbishop with the titular see of Salamis, or he who is actively in charge of carrying out the execution, granting him all the faculties that are necessary or appropriate, which can be delegated to any man of ecclesiastical standing. Furthermore, we command that the same Venerable Brother take care to prepare the documents pertaining to the execution, which should be sent as soon as possible to the Most Holy Congregation for the Propagation of the Faith. We declare these Letters to be firm, valid, and efficacious, and to have their full and complete effect, and we will and order that they be observed inviolably by all to whom they pertain. If, however, anything should happen concerning these matters, by anyone, knowingly or unknowingly, through any authority, it shall be considered entirely null and void, notwithstanding any contrary provisions. If anyone should presume, with reckless audacity, to attempt to interfere with this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the nineteenth day of the month of June, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate.

For the Holy Roman Church:

Cardinal TISSERANT, Secretary

Cardinal FUMASONIBIONDI, Dean of the College

Albert Joseph Serafini, Prefect of the Congregation for the Propagation of the Faith,

Caprio, Protonotary Apostolic, Apostolic Place

Volume LXXXIV - n. 16.

APOSTOLIC PREFECTURE OF ZIGUINCHOR, ELEVATED TO THE RANK AND DIGNITY OF AN APOSTOLIC VICARIATE.

**PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.**

When a Christian community has grown sufficiently in a particular Apostolic Prefecture, the Roman Pontiffs often elevate it to the rank of an Apostolic Vicariate. We, too, deem it fitting to do so with regard to the Prefecture of Ziguinchor, where...

[*Latin ed. p. 804*]

Acts of the Apostolic See - Official Commentary 804. The congregation of the Holy Spirit, to whom this religious matter has been entrusted, has made considerable progress, as we have gladly learned. Therefore, accepting the prayers presented to this Holy See, and after mature deliberation with the



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venerable Fathers, Our Brothers, Cardinals of the Sacred Congregation for the Propagation of the Faith, and with the consent of those whose interests are involved, and with certain knowledge and by the fullness of Our apostolic authority, We erect and establish the Prefecture of Ziguinchor, with the same name and boundaries, into an Apostolic Vicariate, which We entrust to the members of the Congregation of the Holy Spirit, who labor so diligently there, under Our guidance and that of the Holy See. Therefore, the following rights and obligations will apply to this new Vicariate, which are proper to other Vicariates. For the time being, the prelates of this Vicariate will receive from this source the rights, privileges, and powers that are proper to prelates of this kind, and from this source the duties and obligations that are legally incumbent upon such prelates. We will and command that all of the above be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith as these very documents. It is not permitted to anyone to contradict what has been established by these Our documents. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the tenth day of the month of July, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate.

• For the Holy Roman Church,

E. Cardinal TISSERANT

P. Cardinal FUMASONIBIONDI, Dean of the Sacred College

Arthur Mazzoni, Prefect of the Sacred Congregation for the Propagation of the Faith

Ioseph Caprio,

[Illegible]

£B Plumbi Reg. in Cane. Ap., vol. LXXXIV, n. 44-

Proton.

Proton.

Apost.

Apost.

[*Latin ed. p. 805*]

Acta Pii PP. XII 805 III, CONCERNING THE VICARIATE OF BANGUEOLO (ARCIS ROSEBERY): The entire western portion is separated from the Vicariate Apostolic of Bangueolo, and a new Apostolic Prefecture is erected therefrom, to be called "Arcis Rosebery," and entrusted to the Society of African Missions.



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PIUS XII, SERVUS SERVORUM DEI: For the purpose of facilitating the administration of sacred missions and enabling those entrusted with the care of the territories assigned to them to more effectively promote the piety of the Christian people therein, the Apostolic See is accustomed to separate portions from circumscriptions that extend too widely, and to erect new circumscriptions from these, entrusting them to pastors. Having this in mind, and desiring to promote the Christian name in Northern Rhodesia, after hearing the venerable Father David Mathew, Archbishop with the title of Apamea in Bithynia, Apostolic Delegate in British East and West Africa, and after consultation with our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having maturely considered the matter and with certain knowledge, We have determined to enact the following:

Supplementing, as is necessary, those matters which require the consent of those who are concerned or who may presume to have an interest, We, with Our supreme authority, separate from the Vicariate Apostolic of Bangueolo, to which the Society of African Missions (commonly known as "Pères Blancs") has been entrusted, the entire western portion, encompassing the entire civil districts of Fort-Rosebery and Kawambwa, and from this detached territory We erect and establish a new Apostolic Prefecture, which We wish to be called "Arcis Rosebery," from the name of the city of the same region, where the ordinary will have his seat. We entrust this new Apostolic Prefecture to the same Society of African Missions, whose members labor so diligently in that region, also in the future, but under Our guidance and that of the Apostolic See. To it, therefore, will pertain the rights and obligations that are proper to other Apostolic Prefectures. And to its superiors for the time being, from this source will accrue the rights, privileges, and powers that are commonly proper to such superiors, and from this source will accrue the burdens and obligations that commonly pertain to such superiors. All of these things, as above stipulated and established, are ratified and valid.

[*Latin ed. p. 806*]

We will and decree that this [document] be and remain valid, notwithstanding any contrary provisions. Furthermore, we will that the copies or extracts of these [letters], provided they are duly signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as these [letters] themselves. It shall not be permitted to anyone to contravene what has been established in Our [letters]. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, on the tenth day of the month of July, in the year of Our Lord one thousand nine hundred and fifty-two, in the fourth



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year of Our pontificate.

For the Holy Father,

E. Cardinal TISSERANT, Prefect of the Sacred Congregation of the Propagation of the Faith.

P. Card. FUMASONIBIONDI, Dean of the Sacred College.

Francis Hannibal Ferretti, Secretary.

Bernardus De Felicis, Substitute.

Protonotary Apostolic.

[Document] concerning the Apostolic Letters confirming the heavenly patronage of the Blessed Virgin Mary, called "Our Lady of the Little Town" (Del Pueblito), of the city of Queretaro, in Mexico, together with St. James the Greater, Apostle.

**PIUS PP. XII**

For the perpetual memory of this matter.

We are greatly pleased whenever we discover that the Most Blessed Virgin, ever the Mother of God, in whom, after God, we place all our hope and trust amidst the many anxieties that surround us, is increasingly loved and venerated by the faithful throughout the Catholic world. This could not be otherwise, as we have learned from a petition presented by the Venerable Brother Marcian Tinajero y Estrada, the present Bishop of Queretaro, how with solemnity of sacred rites, with careful attention, with the frequent attendance of the people, and with piety, on the seventeenth day of the month of October of the year 1946, by the aforementioned Prelate, in Our name and with Our authority, Apostolic Letters under the Fisherman's ring were issued on the fifth day of July.

[*Latin ed. p. 807*]

From the acts of Pope Pius XII, dated October, in the year 1941, it is stated that the image of the Blessed Virgin Mary, commonly known as "del Pueblito," which has been venerated by the faithful since the 17th century in the church of the same name, not far from the city of Querétaro, in the Mexican territory, and which the citizens of that Republic had previously chosen as their special patroness before God, was solemnly crowned. We were informed that the coronation was attended by the Venerable Father Aloysius Martínez, the Archbishop of Mexico, who was then the administrator of this Apostolic See, as well as other Archbishops and Bishops, and numerous superiors of religious orders, many secular and regular priests, religious sisters, and a very large and devout crowd of people. The Bishop of Querétaro, representing Our person, bestowed the Apostolic Blessing upon them in a solemn manner. Moreover, it is noteworthy that spiritual benefits were abundantly provided to all the faithful through the Sacred



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Missions and devout prayers held over fifteen days. All of these things could not fail to increase the citizens' love and devotion towards the Blessed Virgin "del Pueblito," and thus strengthened their desire to bestow greater honors upon the Heavenly Queen, and to choose Her as the principal patroness, both of the city and of the diocese of Querétaro. However, since it was not yet possible to fulfill such desires completely, the Bishop, the clergy, and the people decided to choose the Most Blessed Virgin Mary "del Pueblito" as the patroness of the city of Querétaro alone, awaiting the time when the entire diocese would also be entrusted to the protection of the same Virgin. Therefore, it happened that, in the year 1946, in the month of October, by the free consent of the majority of the inhabitants of the city of Querétaro, verified by ballots, and in accordance with Canon 167, § 1 of the Code of Canon Law, and observing, as far as possible, the decree of our blessed predecessor, Urban VIII, promulgated by the Sacred Congregation of Rites in the year 1633, the Most Holy Virgin Mary "del Pueblito" was chosen as the principal patroness of the episcopal city of Querétaro, which, it seems, has for four centuries recognized and venerated Saint James the Apostle as its principal patron, in whose honor the cathedral temple dedicated to God is consecrated; and, by Apostolic concession, the feast of the Blessed Virgin Mary "del Pueblito" has long been celebrated annually with a solemnity of the second class, on the Saturday before the Sunday after Easter, on which day, due to the greater attendance of the people, a solemnity, which is called external, is held. This election, as We, in accordance with the aforementioned Canon 1278 of the Code of Canon Law, approve and confirm...

[*Latin ed. p. 808*]

808 Acta Apostolicae Sedis - We deem it fitting, with Our authority, that the Diocese of Querétaro, diligently guided by its Pastor, should present to Us the desires of the College of Canons of its Cathedral Church, of both the clergy, especially the religious members of the Order of the Friars Minor of Saint Francis, to whose care the Church of the Virgin Mary "del Pueblito" is entrusted, and also of the nobility and the entire people of Querétaro, who in their needs and distresses have always confidently sought and obtained help and consolation from Almighty God. These petitions, conveyed to Us by Our Most Reverend Brother Clemente, Cardinal Micara, Bishop of Velletri, Prefect of the Congregation for Divine Worship, which We readily and willingly approved, We, moved by Our own initiative and by certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, confirm and declare, in perpetuity, the Most Blessed Virgin Mary "del Pueblito," as Patroness before God, equally with Saint James the Greater Apostle, of the episcopal city of Querétaro, in Mexico, with all the liturgical privileges and other honors that belong to or may belong to principal patrons of places. Notwithstand-



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ing any contrary provisions. We decree, We establish, We ordain that the present document shall remain forever firm, valid, and efficacious, and shall have and obtain its full and complete effect; and that those to whom it pertains, or may pertain, shall fully support it now and in the future; and that it shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on. Given from the Vatican, under the Fisherman's Ring, on the tenth day of the month of October, in the year 1949, in the eleventh year of Our Pontificate. By special mandate of the Most Holy Lord Cardinal, concerning the affairs of the Church, Gildo Bagnola, Prefect of the Office for the Issuance of Pontifical Documents.

[*Latin ed. p. 809*]

The Acts of Pope Pius XII, 809, II, BEATA MARIAV. WITH THE TITLE ADDED ("OUR LADY OF THE PILLAR"), IS ESTABLISHED AS THE PRINCIPAL PATRON SAINT OF THE ENTIRE CITY AND MUNICIPALITY OF "SÃO JOÃO DEL-REI," LOCATED WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MARIANA.

PIUS XII. FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. — It is known to Us that the parish church of the Blessed Virgin Mary of the Column, located in the place called "São João dei-Rei," within the territory of the Archdiocese of Mariana, is held in particular esteem by Us; for piety and religion have long occupied the hearts of the inhabitants, the ecclesiastical institutions flourish, and many, called by the Divine Will, perform sacred duties there. Desiring to further promote and increase these blessings, the esteemed present pastor of that parish, as We have said, humbly requested Us to declare the Blessed Virgin Mary of the Column as the principal patron saint of the entire city and municipality of "São João dei-Rei" before God. And We, so that this praiseworthy zeal may never diminish, but may increase from day to day, and so that We may give to the faithful living there a certain demonstration of Our benevolence, We willingly desire to fulfill these wishes, with the ample support of the Venerable Brother Helvetius Gomes de Oliveira, Archbishop of Mariana. Therefore, after also hearing the Venerable Brother Clemente, Our Cardinal, of the Holy Roman Church, as Prefect of the Sacred Congregation for Divine Worship, and after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby establish and declare, by these letters, for all time, the Most Blessed Virgin Mary, with the title added "Nossa Senhora do Pilar," as the principal patron saint before Heaven of the entire city and municipality of "São João dei-Rei," commonly so called, with all the honors and liturgical privileges that properly belong to principal patrons of places. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and



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We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be of no effect.

[*Latin ed. p. 810*]

810 Acta Apostolicae Sedis - This Commentary is now and forever to be considered void if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of January, in the year 1951, in the twelfth year of Our Pontificate. By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, to the Pontifical Diplomatic Office for the delivery of documents concerning the title and dignity of the Basilica Minor or Parish Church of Saint Francis, located in the city of San Francisco, within the boundaries of the Archdiocese of San Francisco in California. PIUS PP. XII For the perpetual memory of this matter. — We have been accustomed to adorn with special honor the sacred buildings which are the principal homes of the Faith and which are perfected by art. Among these, the parish church of Saint Francis should be included, which, situated in the archdiocese and city of the same name, and commonly called "Mission Dolores," is renowned throughout the United States for the piety and devotion of its faithful. This church is adjacent to the oldest temple in the city, which was founded in the year 1776, when that republic became independent. It is also praised by all for its spaciousness, which surpasses that of almost all other churches in that region, for its Byzantine and Spanish style, which have combined to create a remarkable beauty, and for its mosaic and carved wooden works, which enhance the splendor of the sacred place. Moved by these considerations, the Venerable Brother John Joseph Mitty, Archbishop of San Francisco in California, requested that We deign to honor this church, most distinguished by its name, by conferring upon it the title of Minor Basilica. After freely hearing these requests and after consultations with Our Venerable Brother Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, Pro-Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the authority of these letters, and perpetually, We hereby grant to the Church...

[*Latin ed. p. 811*]

The Acts of Pope Pius XII, page 811, elevate the parish church of Saint Francis, located in the city of Saint Francis and within the boundaries of the Archdiocese of Saint Francis in California, commonly known as "Mission Dolores," to the dignity of a Minor Basilica, granting it all the rights and



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privileges that properly belong to that title. All contrary things notwithstanding. We decree, establish, and declare that these present Letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, now and forever; and that they shall be duly judged and defined; and that they shall be void and null from this moment, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of February, in the year 1952, in the thirteenth year of Our Pontificate.

By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, to the Reverend Father Adeodatus Ioannes, Cardinal of the Holy Roman Church, Archbishop of Sabina and Poggio Mirteto, Secretary of the Sacred Consistorial Congregation, and Patron of the Order of Carmelites:

FIFTH CENTURY SINCE THE FOUNDATION OF THE SECOND AND THIRD ORDERS OF CARMELITES.

**PIUS PP. XII**

Venerable Brother, greetings and the Apostolic Blessing.

Five centuries ago, the illustrious Order of Carmelites had already established pious confraternities in various regions, dedicated to fostering devotion to the Most Holy Virgin Mary, bearing the name of Carmel, and adhering to this tradition and institution, having merited the highest praise for the good of the Catholic religion, and striving to conform their lives to the teachings of the faith, according to the particular circumstances of each place. These confraternities, as more and more...

[*Latin ed. p. 812*]

The Acts of the Apostolic See, Official Commentary, volume 812, states that Our Predecessor of blessed memory, Pope Nicholas V, through Apostolic Letters entitled "Cum nulla," dated the ninth of October, in the year 1452, approved this matter with Apostolic authority; and the Most Blessed John Soreth, the general superior of the Order of Carmelites, instructed and ordered that these accepted norms should be observed, so that it may truly be said that from this Pontifical document both the monasteries of the Carmelite virgins and also the Third Order of your Order derived their legal foundation. Therefore, the entire religious family, of which you are a worthy patron, and especially the members of the Second and Third Orders, ought to commemorate this event; and indeed, to recall and meditate upon with gratitude the splendor of holiness with which these new groups of May Carmelites shone, and to which the approval of the Roman



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Pontiff was added. For, while the "Western Schism" seemed to shake and disturb the very foundations of the Catholic Church, firmly established upon the solid rock, and while the cultivation of human arts and letters attracted the minds and souls of many so strongly that, almost forgetting the power of Christian wisdom, they frequently returned to the doctrines and ways of life of the ancient pagan religions, this new devotion to the Catholic religion, and especially the spirit of interior life, happily led to the flourishing of holiness in many places, to the salutary increase of the entire community of the faithful. And so, not only in Italy, but also in Spain, in the Netherlands, in Britain, and in other places, many monasteries of Carmelite virgins were built and properly established, which were homes of evangelical perfection; and there the brilliance of all virtues shone as an example. When, in the following century, the heresy of the Novatians arose, and when the Council of Trent, having firmly established the integrity of the Catholic faith, issued most wise norms by which Christian morals should flourish among the people, in the clergy, and in religious congregations, then, without a doubt, the Orders of Carmelites and the Carmelite virgins received the voice and the warnings of the Church with such great zeal and active will, that they contributed greatly to bringing about that renewal which was desired by all good men. Among the many things that are presented for meditation, preaching, and example, it seems fitting briefly to mention the following: Saint Teresa of Jesus, that outstanding teacher of Christian holiness and asceticism, who so greatly excels in the praises of the reform of the First and Second Orders, and who, through no labors, was deterred by no difficulties, and was broken by no trials, in order to maintain the integrity of the Order of Carmel.

[*Latin ed. p. 813*]

From the Acts of Pope Pius XII, 813: Daily, the discipline becomes ever more vigorous: Saint Mary Magdalene of Pazzi, that Florentine virgin, who shone more with the brilliance of all virtues than with the nobility of her lineage, especially with her fervent love for God and for her neighbor; the sixteen virgins and martyrs who, during the time of the overthrow of affairs in France, consecrated their virginity with the purple blood of the martyrs; Saint Teresa Margaret Redi, who, burning with divine love, seemed to live a more angelic than human life; and in our times, Saint Teresa of the Infant Jesus, a most beautiful flower of Carmel, who, with her innate simplicity of manners, joined to profound holiness, draws souls to Heaven and leads them to virtue. To this illustrious list, almost countless other examples are added, which, although they do not shine publicly with the same brilliance, are nevertheless to be imitated, and will bring you no small benefit. We must also mention the multitude of those who are attached to your Third Order, and who, living in the world, follow the rule of Carmel according to the particular condition of their lives; and whose thousands, when they



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flocked to Rome during the Holy Year, it was our pleasure to see, offering examples of their faith and their most fervent piety to the Apostolic See of Peter. Therefore, we congratulate you very much on celebrating this secular event; and we are confident that the crown of holiness, which shines brightly throughout this long period of time, will add new flowers and new fruits, which will daily testify to the virtue of your institute. To achieve this happily, may the Virgin Mary, the Mother of God, distinguished by the title of Carmel, obtain for you the grace of Heaven; may she, the most benign Mother, grant you the strength to follow that arduous path which so many of your predecessors have demonstrated, and may she obtain for you from God that surpassing power which recognizes and grants all victories of holiness. May this, then, be a sign of the holiness which is the object of our particular benevolence, and may it be the Apostolic Blessing which we lovingly impart to you, Venerable Brother, and to all the members of the Order of Carmelites and Discalced Carmelites, and to all those who are attached to the Third Order, in the Lord. Given at Rome, near Saint Peter's, on the twenty-fifth day of the month of July, in the fourteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - Official Commentary II TO THE REVEREND FATHER AUGUSTINE SEPINSKI, O.P., General Minister; FATHER BEDAM M. HESS, O.P., General Minister of the Conventuals; FATHER BENIGNUS A S. ILARIO, O.F.M. CAP., General Minister of the Capuchins; AND FATHER JOHN BOCCELLA, General Minister of the Regular Third Order. PIUS PP. XII, My beloved sons, greetings and the Apostolic Blessing. — The letters which you have jointly sent bring to our mind a most cherished memory; indeed, fifty years ago, when we were still recent priests, we gladly gave our name to the Third Order of Saint Francis, and with great joy we entered the most excellent family of the Franciscans. From our youth, we understood how useful this institution of your venerable Father would be, and how suitable not only for the conditions of men in the Middle Ages, but also for this very age of ours, which is beset by no less mental turmoil, no less discord among citizens, no less contention and dissension among nations. And we know that of all the evils which disturb both private and public morals, and which threaten to undermine the very foundations of human society, there is but one remedy, namely, a return to Christ, whose divine image your Seraphic Father, in a most wondrous way, reproduced in the actions of his daily life and in his very being. He, who so ardently desired to conform and renew all things according to the Christian law, after establishing two Orders of religious men and women, who, through solemnly professed vows, strive to conform to the form of evangelical life, and who also sought to lead others to the heavenly homeland with burning zeal, and since he could not



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receive all into the religious cloister, he conceived of this plan, to provide also for those who live in the turmoil of the world, a suitable path by which, according to their individual circumstances, they might attain to the perfection of Christian morals; and thus he founded the Third Order, of which he wished to make the study of penance, for themselves and for others, and fraternal charity, the fervor of domestic and civil concord, and above all, an unquenchable love for God, a special characteristic; for it is this which, not only deters men from the allurements of vice, but also from the pleasures of earthly delights and from the insatiable greed for riches. He indeed knew that the infinite desire for possession and the unquenchable thirst for pleasures often drive the minds of many; and therefore...

[*Latin ed. p. 815*]

Acts of Pope Pius XII, 81. Discord arises, contentions and hatreds are inflamed, which ceaselessly disturb the human community with so many evils, according to the words: "From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?" (Jas 4:1). How, therefore, can the institution of the Third Order, in our time as in ages past, contribute greatly to this matter? For since evils are often present, even if they appear under a different guise, the same remedies must be applied, as the occasion demands. Therefore, let all strive to fully achieve and effect that purpose which the venerable Father had in mind when he founded the Third Order; and let them strive, with the integrity of faith, the innocence of life, and the most ardent pursuit of all virtues, to spread the good fragrance of Christ as widely as possible. We earnestly desire, beloved sons, that this auspicious event, commemorated by our private observances, may contribute to the common good of souls; and that it may greatly contribute to the awakening of those seraphic spirits and to the propagation of those evangelical virtues by which Francis was so richly endowed. And it pleases us greatly that, as we read in your writings, many members of the Third Order are found to serve in the ranks of the Catholic Action organizations, and often play leading roles. This institution will best and most opportunely fulfill its purpose if it joins forces with such associations; for united forces become stronger and more powerful, and the enemies of the Christian name are such that all good things must contend against them. Meanwhile, as we give thanks to you from the heart for the celebrations of our cause that you are about to hold, we offer prayers to God and commend you with our prayers, that the Franciscan Third Order, which has so deservedly earned the favor of the Catholic Church, may receive ever greater growth and may bear ever more abundant fruits of salvation. May our paternal benevolence be the instrument of these salutary fruits, and may this Apostolic Blessing, which we impart with abundant charity to each of you, beloved sons, and to all members of the Third Order,



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be a witness. Given at Rome, at St. Peter's, on the fifteenth day of the month of August, in the year 1943, in the fourteenth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 816*]

Acta Apostolicae Sedis - Official Commentary 816 III TO THE MOST REVEREND FATHER JAMES ALOISIUS, TITULAR BISHOP OF S. HIERONYM, ILLYRICUM, SECRETARY FOR THE HOLY CONGREGATION, CARDINAL COPELLO, ARCHBISHOP OF BONAERENSE.

PIUS PP. XII, To Our Beloved Son, greetings and the Apostolic Blessing.

If, for the sake of the duty of charity, by which We are bound towards the entire flock of Christ, We strive to alleviate sorrows and to increase the joy of others as much as possible, a more just and urgent reason compels Us, especially when it concerns those for whom the solicitude of the Church and the demands of pastoral ministry weigh heavily upon Us. Therefore, having heard that the day is approaching when you will celebrate the fiftieth anniversary of your priesthood, and that this will be celebrated with great joy by the flock entrusted to you, We wish, through these letters, to offer you our heartfelt greetings and prayers, in order to increase your joy.

If you reflect on all that has happened to you from the beginning of your priesthood until now, your life will appear as a tapestry woven by the provident hand of God, with golden threads of heavenly benefactors, granting you abundant resources, so that, undeterred by difficulties, labors, or expenses, you may devote yourself entirely to increasing His glory and to the honor, support, and well-being of the Church. We were able to witness the fruits of your labors with our own eyes, when—a memorable and pleasing event—We came to this flourishing city, to preside over the Eucharistic Congress from all nations, empowered by the name and authority of the Cardinal Legate. Therefore, we congratulate you on the diligence you show in the exercise of your sacred office, which age does not diminish, nor hardships break; we congratulate you on the prudence with which, in difficult circumstances, you look to the present and future benefit of your Church; and we congratulate you on the active vigilance with which you seek, without being estranged from the advantages of the modern age, the true good of souls, striving to promote Christian morality, as well as to console the afflicted, knowing that true and lasting happiness, which both individuals and nations desire, is rooted in religion and founded on the virtue of the Gospel.

Furthermore, we must not remain silent concerning the faithful obedience which you have always shown to this Apostolic See, and with which you have also sought to inspire and instruct others. This observance, so conspicuous and distinguished in the highest echelons of apostolic authority, has brought you great joy, as you have often experienced in the most



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distinguished gatherings in Rome.

[*Latin ed. p. 817*]

Acta, Pontifical Acts, Volume X, page 817. You have held the office of Pontiff. We, who greatly and fervently desire that you, with a cheerful spirit and with all your strength, may add new things to your merits, and for the increase of holy joy, grant you this power: that on the day which will commemorate the anniversary of your priesthood, you may, with authority, bless the Christian faithful, in Our name, and grant them a plenary indulgence, according to the established law. While we earnestly beseech Almighty God that He may always cover you with His supreme protection and favor your endeavors, we gladly bestow upon you, and upon your auxiliary officials, and upon the entire flock entrusted to your care, the Apostolic Blessing, a pledge of heavenly gifts. Given in Rome, at Saint Peter's, on the eighth day of the month of September, in the year 1952, in the fourteenth year of Our Pontificate. PIUS PP. XII.

[Addressed to] Most Reverend Brother, greetings and the Apostolic Blessing.

It is always a pleasant occasion for Us to increase the joys of sacred prelates, who, adorned with a special dignity in the Roman Curia, devote their diligence and care to the Apostolic See and to the governance of the entire Church. Therefore, to you, who have now completed the fifth year since the beginning of your episcopate, and to whom we offer our heartfelt congratulations, we declare Our benevolence. For indeed, over a not short span of time, you, inflamed by a singular piety, shining with the gravity and sweetness of your manners, endowed with solid doctrine and knowledge, after having been raised to the dignity of Archbishop, first undertook an Apostolic Delegation to Egypt and Arabia, and then held the offices of Apostolic Nuncio in Romania and in France. In the performance of these duties, you certainly displayed such prudence and skill that you earned the common esteem and veneration of all. After the war, the Sacred Congregation for extraordinary ecclesiastical affairs made use of your counsel and experience within the very Vatican walls, until We entrusted you with the office of Assistant in the Sacred Congregation for the Oriental Church, to which you have diligently and with great care devoted yourself.

[*Latin ed. p. 818*]

Acts of the Apostolic See - Official Commentary 818 bis. Furthermore, it is due to you, and merits great praise, that you, having been appointed by Us as the head of the group established in the City during the immediately preceding Holy Year, to properly manage the large crowds of pilgrims arriving, undertook such a weighty and demanding task with such alacrity and zeal, that everything proceeded in an orderly, expeditious, and successful manner, especially considering the countless multitudes, of peoples



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whom the city of Rome had never before seen. Therefore, recalling these and other outstanding merits which you have earned for the Church and the Apostolic See, we gladly congratulate you, Venerable Brother, on your long and useful service as a bishop, and we earnestly pray to God that He may confirm your efforts and industry with abundant heavenly grace, and enrich them with salutary fruits. Meanwhile, as a pledge of our heavenly protection and of our most intimate charity, we impart to you, Venerable Brother, and to your colleagues in office and in labor, our Apostolic Blessing in the Lord. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of October, in the fourteenth year of Our Pontificate, PIUS PP. XII.

ALLOCUTIONS

To those who were present, addressed to the international convention of the "Pax Christi" Association, held in Assisi.

We welcome you. Venerable Brothers, most dear sons and daughters, who represent the "Pax Christi" movement. You have come to Assisi to affirm your attachment to the spirit of St. Francis, from whose sources you strive to draw, and now you are before Us, to implore the Blessing of the Vicar of Christ upon your movement, its aims, its work, and its successes. "Pax Christi," most dear sons and daughters, is supernatural, and yet also very present in natural reality. The forces of peace accumulated within the Church and the Catholic world, thanks to the supernatural unity of Catholics in Christ, in faith, in the fundamental agreement of thought and social ideas, "Pax Christi" seeks to use these to create the atmosphere necessary for those trends that aim at unification.

*Held on September 15, 1952.

[*Latin ed. p. 819*]

Acta Pontificii, Passim, XII, 819, et la politique de l'Europe, d'abord, et plus tard, peut-être, des territoires qui la dépassent. Nous apprécions vivement ce caractère à la fois surnaturel et naturel de « Pax Christi ». Un surnaturalisme qui s'éloigne, et surtout qui exclut la religion, des nécessités et des devoirs économiques et politiques, comme s'ils ne concernaient pas le chrétien et le catholique, est une chose malsaine, étrangère à la pensée de l'Église. « Pax Christi » n'adopte pas cette attitude unilatérale. Au contraire, Nous croyons pouvoir Nous exprimer ainsi : il a pris son départ au cœur des nécessités sociales et politiques. Depuis des années, les peuples, les États et des continents entiers cherchent à obtenir la paix. Que ne donnerait l'Église pour leur procurer la paix! Seule, elle ne le peut cependant pas, pour cette simple raison que la puissance lui manque à cet effet. L'Église pouvait agir plus efficacement au temps où l'homme et la culture d'Occident étaient exclusivement catholiques, où l'on s'entendait généralement à reconnaître le Pape comme conciliateur et médiateur des différends entre les peuples. Cependant, même alors, l'Église ne réussissait pas tou-



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jours. Aujourd'hui, par contre, les convictions religieuses sont trop souvent confuses et divisées, et la laïcisation de la vie publique est poussée fort loin. Ce que, dans ces circonstances, l'Église ne peut pas apporter à la cause de la paix, ce qu'elle peut y apporter, en quoi consiste principalement sa tâche, Nous l'avons expliqué amplement dans Notre dernier Message de Noël. En tout cas, si aujourd'hui des personnalités politiques conscientes de leurs responsabilités, si des hommes d'État travaillent pour l'unification de l'Europe, pour sa paix et la paix du monde, l'Église ne reste vraiment pas indifférente à leurs efforts. Elle les soutient plutôt de toute la force de ses prières. Vous avez donc bien raison de voir en ce point votre premier objectif : prier pour la compréhension mutuelle des peuples et pour la paix. Quand Nous suivons les efforts de ces hommes d'État, Nous ne pouvons Nous défendre d'un sentiment d'angoisse : sous la pression de la nécessité qui exige l'unification de l'Europe, ils poursuivent et commencent à réaliser des buts politiques, qui présupposent une nouvelle manière d'envisager les relations de peuple à peuple. Cette présupposition, hélas, ne se vérifie pas, ou en tout cas pas assez. L'atmosphère n'existe pas encore, sans laquelle ces nouvelles institutions politiques ne peuvent à la longue se maintenir. Et s'il paraît audacieux de vouloir sauvegarder la réorganisation de l'Europe au milieu des difficultés du stade de...

[*Latin ed. p. 820*]

Acta Apostolicae Sedis - Official Commentary 820: The transition between the old conception, which was too one-sidedly national, and the new conception, must, at the very least, be brought before the eyes of all, as an imperative of the hour: the obligation to foster this atmosphere as quickly as possible. To collaborate in this work, by employing precisely the forces of Catholic unity, is, as it appears to Us, the essential goal of your "Pax Christi" movement. We Ourselves, recently, have spoken a word about this atmosphere that must be created. We would like, on this solemn occasion, to speak about it a little more at length.

* -X- *

To contribute to this atmosphere, when one looks at the past, one must render a serene judgment on national history, that of one's own country, as well as that of other countries. The results of precise historical research, recognized by specialists from both

sides, must be the basis of this judgment. Victories or defeats, oppressions, violence, and cruelties – as probably occurred on both sides over the centuries – are historical facts, and remain so. Is anyone made bitter by a nation's pride in its victories? It is a natural sentiment, the fruit of a healthy patriotism, for a nation to lament its defeats as a misfortune. Let us not demand the impossible of each other, nor harbor unreal or false dispositions; but let each one show understanding and respect for the sentiments of the other nation. One can also condemn, without reservation, injustice,



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violence, and cruelty, even when they are attributable to compatriots. But first, each one must be persuaded of this: whether it concerns one's own nation or another, one must not hold the present generations accountable for the faults of the past. And as for the course of history, and even the formidable circumstances of the present time, you have seen and you experience every day that peoples, as such, cannot be held responsible for them. They must certainly bear their collective fate, but with regard to responsibility, the structure of the modern state, and the almost inextricable chain of economic and political relations, do not allow the individual to effectively intervene in political decisions. At best, he can, through his free vote, influence the general direction, and even then, to a limited extent. We have insisted on this several times: as much as possible, let responsibility be placed on the guilty, but let them be distinguished, with...

[*Latin ed. p. 821*]

Acts of Pope Pius XII, 821: Justice and rectitude, within the people as a whole. Mass psychoses have occurred on both sides; it must be conceded. It is very difficult for the individual to escape this and not to have his freedom alienated by it. Those upon whom the mass psychosis of another people has fallen like a terrible fate should always ask themselves whether that people, in its deepest recesses, has not been incited to fury by malefactors of its own nation. Hatred among peoples is, in any case, always a cruel, absurd, and inhumane injustice. We oppose this with the blessing of St. Paul: "And the Lord direct your hearts, in the charity of God and the patience of Christ." This, it seems, is essentially what comprises the atmosphere in which the work of unification of nations can grow. It is, to put it briefly, the atmosphere of truth, justice, and love in Christ. Thus, the assurances required for the future have already been prepared, if not anticipated. To indicate this briefly, the guarantee of the future requires: Justice, which applies an equal measure on both sides. What a nation, a state, claims for itself by an elementary sense of right, to which it would never renounce, it must also concede unconditionally to the other nation, to the other state. Is this not obvious? Yes, but national self-regard inclines too much, and almost unconsciously, to use two measures. Intelligence and will must be employed to remain objective in the sensitive area where national interests are discussed. Mutual esteem, in a twofold sense: no contempt for a nation, because, for example, it appears less gifted than one's own nation. Such contempt would denote narrow-mindedness. The comparison of national aptitudes must take into consideration the most diverse fields, and it requires profound knowledge and long experience to even attempt such a comparison. Secondly, respect for the right of each people to exercise its activity. This right cannot be artificially limited or restrained by coercive measures. Trust: one grants one's trust to those who belong to one's own people as long as they have not positively proven themselves unworthy.



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They are treated as brother and sister. It is exactly the same attitude that must be adopted towards one's brothers of other nations. Here, too, there must be no two weights and two measures. 1 Thessalonians 3:5.

[*Latin ed. p. 822*]

The Acts of the Apostolic See - Official Commentary 822. The love of one's country never signifies contempt for other nations, distrust, or enmity towards them. Finally, to feel united: this is where, as We have already said, the forces of Catholicism acquire their maximum effectiveness. This is why you have founded "Pax Christi." This is the source of its power, its extensive and ever-growing possibilities.

* # *

As an object of study for your Congress, you have chosen the "cold war." The moral judgment it deserves will be the same, analogously, as that which applies to war in the sense of natural and international law. The offensive, when it comes to the cold war, must be unconditionally condemned by morality. If it occurs, the attacked or the peacefully attacked have not only the right, but also the duty to defend themselves. No state or group of states can passively accept political servitude and economic ruin. For the common good of their peoples, they must ensure its defense. This aims to halt the attack and to ensure that political and economic measures are honestly and completely adapted to the state of peace that prevails in the purely legal sense between the attacker and the attacked. In the matter of the cold war, the thought of the Catholic and the Church is realistic. The Church believes in peace and will not tire of reminding responsible statesmen and politicians that even the current political and economic complications can be resolved amicably through the good will of all parties involved. On the other hand, the Church must take into account the obscure forces that have always been at work in history. This is also the reason why it is wary of all pacifist propaganda, in which the word "peace" is abused to disguise unavowed goals.

* * #

By proclaiming and living his ideal, the Saint of Assisi aroused in the 13th century a religious and social movement that, to speak of Italy, taught Christian simplicity in lifestyle and peace between the factions that tore apart public life. From Sicily to the Alps, he had followers, and even a Frederick II would not have dared to ignore his existence. Compared to that time, current events have taken on vast proportions and have spread on a global scale. And yet the...

[*Latin ed. p. 823*]

823 The Acts of Pope Pius XII, concerning the Franciscan movement of the 13th century, can serve as an example and a stimulus for you. Your banner points to a deeply Christian and Catholic objective, to which past



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generations should have striven: the union of Catholics in Europe, and then in other continents, to work together on the tasks of public life, a union based on the awareness that faith unites them all. Certainly, there are many difficulties, and they weigh heavily. But rather, look to the men and women everywhere who think as you do and who are also ready to make sacrifices, which the success of the work demands from all sides. There is no doubt that their number is great, very dear sons and daughters; but they prefer silence to noisy declarations. We place you, and your movement, under the protection of the Virgin, the "Queen of Peace"; We implore the grace, the love, and the strength of Jesus, the "Prince of Peace," and We grant you, from the bottom of Our heart, as a pledge of success and victory, Our Apostolic Blessing.

II To the Supreme Moderators: Concerning the International Convent, movement, in Rome, of the Orders and the Congregation of Religious Institutes for women, united in prayer. We address Our paternal greeting to you, very dear daughters, who have come in such large numbers to the International Congress of the Superiors General of Orders and Congregations of women, and who, at the conclusion of your work, at the moment of implementing the results of your deliberations, come to seek from Us the blessing of the Vicar of Christ. When the Sacred Congregation of Religious proposed to Us the holding of this Congress, We considered it necessary to reflect: an undertaking of an international character such as this always requires considerable expenditure of time, money, and personal effort. However, it was necessary to admit its necessity, or at least its great utility. In fact, We believed that We should give our approval to the reasons presented, and the imposing assembly that We have here before Our eyes, your looks, your entire attitude, tell Us that, during these days, immense good will was at work. Yes, very dear daughters, the echoes of the Congress, which has just concluded, have proclaimed with what seriousness you approach the service of God, and how much you wish to dedicate yourselves to your religious families and to the Church. *Given on the 15th of September in the year 1952.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - Official Commentary of the Church. For this purpose, you desire to hear from Us a word of consolation, of encouragement, and some directives. Just one year ago, We treated in detail a series of questions concerning the good condition of the Orders and Congregations of Religious women educators and their proper adaptation to the present situation. A certain number, if not most, of the indications that We gave then, are also applicable to all other Congregations of Religious women. The experiences of the year that has just passed invite Us to draw your attention to the directives that We formulated at that time. We ask you to adhere to them courageously, when your Sisters and your own experience



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tell you that the time has come to intelligently consider the present forms of life. We have a very special reason to speak to you in this way. You know that the Orders of women are experiencing a rather serious crisis: We mean the decline in the number of vocations. This crisis has certainly not yet reached all countries. Even where it prevails, its intensity is not equal everywhere, but already now in a series of European countries, it is alarming. In a region where, twenty years ago, religious life among women was in full bloom, the number of vocations has decreased by half. And yet, serious difficulties once hindered the vocation of young girls, while in our time, external conditions seem to encourage it, and one might be led to fear false vocations. We do not want to dwell in detail on this crisis that causes Us great concern. Another circumstance will provide an opportunity to do so. Today, We wish only to address those who, whether priests or laymen, preachers, speakers, or writers, no longer have a word of approval or praise for the virginity vowed to Christ: who, for years, despite the warnings of the Church and contrary to its thinking, give marriage a principle preference over virginity; who even go so far as to present it as the only means capable of ensuring the development and natural perfection of human personality: let those who speak and write in this way be aware of their responsibility before God and before the Church. They must be numbered among the principal culprits of a fact of which We can only speak to you with sadness: while, in the Christian world and even everywhere else, the calls to Catholic Sisters resound today more than ever, We are unfortunately forced to give a negative response time and again; We are even sometimes forced to abandon.

[*Latin ed. p. 825*]

Acta PU Pp. XII 825: œuvres anciennes, hôpitaux et établissements d'éducation – tout cela parce que les vocations ne suffisent pas aux besoins.

Pour vous-mêmes, voici Nos recommandations : dans cette crise des vocations, veillez à ce que les coutumes, le genre de vie ou l'ascèse de vos familles religieuses ne soient pas une barrière ou une cause d'échecs. Nous parlons de certains usages qui, s'ils avaient jadis un sens dans un autre contexte culturel, ne l'ont plus aujourd'hui, et dans lesquels une jeune fille vraiment bonne et courageuse ne trouverait qu'entraves pour sa vocation. Dans Notre exposé de l'an passé, Nous en avons donné différents exemples. Pour revenir en un mot sur la question du vêtement : l'habit religieux doit toujours exprimer la consécration au Christ ; c'est cela que tous attendent et désirent. Pour le reste, que l'habit soit convenable et réponde aux exigences de l'hygiène. Nous ne pouvions qu'exprimer Notre satisfaction, lorsque, dans le courant de l'année, Nous vîmes que l'une ou l'autre Congrégation avait déjà tiré quelques conséquences pratiques à cet égard.

En résumé, dans ces choses qui ne sont pas essentielles, adaptez-vous



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autant que vous le conseillent la raison et la charité bien ordonnée. Ceci dit, Nous vous proposons, très chères filles, deux exhortations instantes :

1) Une affection maternelle dans la direction de vos Sœurs : Il est sans doute vrai, comme le prétend la psychologie, que la femme revêtue de l'autorité ne réussit pas aussi facilement que l'homme à doser exactement la sévérité et la bonté, à les équilibrer. Raison de plus pour cultiver vos sentiments maternels. Dites-vous bien que les vœux ont exigé de vos Sœurs, comme de vous-mêmes, un grand sacrifice. Elles ont renoncé à leur famille, au bonheur du mariage et à l'intimité du foyer. Sacrifice de haut prix, d'une importance décisive pour l'apostolat de l'Eglise, mais sacrifice tout de même. Celles de vos Sœurs, dont l'âme est la plus noble et la plus affinée, ressentent ce détachement de la façon la plus vive. La parole du Christ : « Celui qui, ayant mis la main à la charrue, regarde en arrière, n'est pas apte au royaume de Dieu » trouve ici son application intégrale et, aujourd'hui encore, sans réserve. Mais l'Ordre doit remplacer la famille, autant qu'il se peut, et vous, les Supérieures générales, vous êtes appelées en premier lieu à insuffler à la vie commune des Sœurs la chaleur des affections familiales. Aussi devez-vous vous-mêmes être maternelles dans votre comportement extérieur, dans vos paroles et vos écrits, même si parfois vous devez vous dominer ; soyez-le par dessus tout, dans vos pensées intimes, vos jugements! et, autant que possible, votre sensibilité. Demandez, cha-

[*Latin ed. p. 826*]

Acts of the Apostolic See - Official Commentary 826: May Mary, the Mother of Jesus and our Mother, teach you to be maternal. 2) The formation of your Sisters in their work and the tasks entrusted to them. Here, there must be no pettiness, but rather a broad outlook. Whether it concerns education, pedagogy, care for the sick, artistic activities, or others, the Sister must have this sentiment: The Superior makes possible a formation that puts me on an equal footing with my colleagues in the world. Give them also the opportunity and the means to keep their professional knowledge up to date. This too, We developed last year. We repeat it in order to emphasize the importance of this requirement for the inner peace and activity of your Sisters. You have come, very dear daughters, from all parts of the world, from near and far. Tell your Sisters that We thank them for their prayers, which We so greatly need; for their good example, which powerfully helps to confirm so many Catholics in their faith and to lead so many who do not belong to the Church to Her; for their work in service to the young, the sick, and the poor, in missions, and in so many other forms that are all precious for the growth and flourishing of the reign of Jesus Christ in souls. Tell your Sisters that We grant them all Our affection; that their concerns are Our concerns, their joys, Our joys; and that, above all, We wish them the double strength of courage and patience in the work of



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their own perfection and for the apostolate that their divine Master and Spouse has assigned to them. As a sign of Our paternal benevolence and as a pledge of the triumphant grace and love of the Divine Heart, We grant you, very dear daughters, to you, to your Sisters, and to your works, Our Apostolic Blessing. III To the Directors and students: The fourth centenary of the German-Hungarian College is celebrated. *We offer you a heartfelt welcome, Venerable Brothers and beloved sons, who have gathered with Us for the fourth centenary celebration of the German-Hungarian College. Although external circumstances postponed your gathering with the Successor of Peter to the beginning of the celebration, those circumstances nevertheless acted wisely. For certainly, the German College... Habita die 9 octobris mensis a. 1952.

[*Latin ed. p. 827*]

The Acts of Pope Pius XII, 827, concerning Hungary: Its origin was initially due to the idea of Saint Ignatius, his concern for the fate of the Catholic Church in the German lands, and the irresistible force of his will. However, from the very beginning, its foundation and work were supported and fostered by the Popes, their colleagues, sustained and surrounded by their love and effective assistance. Therefore, after we have, above all, rendered humble and heartfelt thanks to the Divine Majesty for the rich, indeed overflowing, blessings which have descended upon this foundation during the past 400 years and which flow from it into your homelands, it is fitting that your remembrance should turn to the Popes of this period. Many among them deserved to be mentioned by name. Indeed, we could ask, who among them was not a benefactor and friend of your college? We must not fail to mention three Popes: Julius III, who, delighted by the idea of Saint Ignatius, on August 31, 1552, through the Bull *Dum sollicita*, established the college canonically; Pius VII, who, after its suppression in 1798, reopened it in 1818, participating actively and personally in its revival; and above all, Gregory XIII, the Pope of your college par excellence, who cherished it as the apple of his eye. And how much did he, through his wholehearted dedication to your institution, correspond to the plans of Divine Providence! Our grateful remembrance then turns to the Society of Jesus, to whom the Popes entrusted the Germanicum-Hungaricum in faithful hands, and which is now, in this festive hour, worthily represented by an outstanding group of members, with the esteemed General of the Order and the current tireless Rector of the colleges at its head. The Germanicum has inherited from the Society of Jesus, among other things, a double and precious legacy: the solid education of its students in philosophy and theology, so thoroughly, that the Catholic faith and the entire Catholic worldview become and remain their personal spiritual property, which they know how to defend and with which they know how to conquer. Then, there is genuine priestly piety. It



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is the piety of the Exercises, where *agere*, *agere contra*, and self-denial, the complete surrender of oneself, play a significant role, all stemming from an overwhelming love for Jesus Christ, and in order to *exhibere insignes* in the personal imitation and apostolate of the God-Man, who loved us and gave Himself for us. 1 Cf. Gal. 2:20.

[*Latin ed. p. 828*]

We live in a time of transition, full of constantly changing developments. The Church observes the course of these developments with open eyes, but also with inner certainty. She is readily willing to adapt where her task requires it; she also knows that she possesses values that never change and always remain of the highest importance. Among these is that double heritage of which we spoke; it remains and retains its validity even in this new era. As for studies, for understandable reasons, we are almost inclined to emphasize the word "philosophy" today; however, the significance of Christian philosophy is fully revealed only from the depths of revelation and the study of theology. And as for the asceticism of the Exercises, one might believe that Saint Ignatius wrote it specifically for our time. This spiritual school has created those heroes whom you venerate as your blood witnesses. The other alumni would have demonstrated the same willingness if God had demanded the sacrifice of their lives. In any case, if you have taken the school of the Exercises seriously, your priestly ministry will be what all priesthood should be: the backbone of Catholic life, whether in the peaceful or the active apostolate. Today, our grateful memory turns finally to the alumni of your college. The history of the Catholic Church in the lands of the German and Hungarian languages gives them a place of honor from the days of the apostasy. We would like to highlight only three of their merits in this hour: The secularization of the German cathedral chapters in the 16th century represented a mortal danger to the old faith. To the German alumni, first and foremost, is due the salvation of the chapters and their long-term renewal. Perhaps this is the greatest merit of your college. How blessed have the German alumni been in priestly formation and as teachers of philosophy and theology. Finally, how many bishops, pleasing to God, have emerged from their ranks! The number of present German bishops in the German-speaking area is not insignificant. However, it is far from as high as in past times, such as around the year 1680, when 16 German bishops were German alumni. It is true that the German bishops in the 20th century are more numerous than in the 19th century, although the latter is certainly a time of ascent and flourishing of the college.

Cardinal Andreas Steinhuber, *Geschichte des Collegium Germanicum Hungaricum in Rom*, II, 2nd ed., Freiburg 1906, page 39.

[*Latin ed. p. 829*]

The matter is addressed in Acta Pontificiorum, Pius XII, 829. It would



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be enlightening to examine the reasons for this observed difference. These reasons, incidentally, are quite apparent. For the last decades and the present time, we can only say this: wherever Old Germanic scholars were appointed as bishops, the decision invariably resulted, without any special intervention, from the circumstances and also from the wishes of those involved in the homeland itself. One thing has always been expected of the Old Germanic scholars – by friend and foe alike – namely, loyalty to the Pope, the *sentire cum Ecclesia* – and they have not disappointed that expectation. It would be remiss of us if we did not mention this. We wish to ensure that our words of recognition also reach all your fellow priests who are sincerely devoted to the Church and the Pope. Love for the Church and loyalty to the Pope are at the heart of love for Christ, and, if genuine, are inseparable from it. What you have experienced before others is the long-standing experience of *Roma Aeterna*, of Rome as the center of the Catholic Church: a precious experience, woven from the realization that the goodness and humaneness of the Savior's heart truly set the tone in the governance of the Church, from the understanding of how worldwide the Church is and how worldwide it touches hearts, and from the unforgettable impression of great moments, in which Rome, and especially St. Peter's, are truly rich. Finally, we see before us the respectable number of active alumni of your college. What we wanted to say to you, beloved sons, we have already anticipated in the words that we addressed to your brothers in 1944, at the opening of your new home. We would like to draw your attention to only one thing: the college discipline, which makes considerable demands on you, is, in accordance with an old and commendable tradition of your institution, facilitated by the fact that you yourselves are involved in its implementation. Self-discipline is half the battle, and the trust placed in you obligates you. Consider the observance of discipline as the offering that you lay down at the altar on the day of your priestly ordination, that God may transform it into a priestly blessing. See to it that the gift be perfect! A number of you are standing here today on the eve of your priestly ordination. What do we wish you, beloved sons? Become priests who pray readily and much, and cultivate a personal, intimate relationship with Christ. Everything else will then take care of itself. We invoke the abundant graces of the Divine Heart upon you.

[*Latin ed. p. 830*]

Acta Apostolicae Sedis - Official Commentary 830. The German-Hungarian College, its leadership, its active and former students, its present and its future, are brought before us, so that its fifth century may be as tangible as the preceding ones, under the benevolent guidance of Divine Providence. We commend the College and its members to the maternal love and powerful protection of Mary, its Lady and Queen, and we impart to you and to all your brethren the Apostolic Blessing, in



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paternal affection. IV. To the Men united in the Action [Catholic Action] from the entire province of Italia, in Roma, gathered in the forum of Saint Peter, celebrating [the event]. *Held on October 12th of the year 1952.

In contemplating this magnificent assembly of Men of the Catholic Action, the first words that come to Our lips are of thanksgiving to God for having granted us such a grand and devout spectacle; and then, of gratitude to you, beloved sons, for having brought it about before Our rejoicing gaze. We know well what threatening clouds gather over the world, and only the Lord Jesus knows Our constant anxiety for the fate of humanity, of which He, the invisible Supreme Shepherd, willed that We be the visible father and teacher. Meanwhile, it proceeds along a path that becomes more arduous with each passing day, while it would seem that the wondrous means of science should, not to say "scatter it with flowers," but at least diminish, if not even eradicate, the tangle of thorns and briars that burden it. From time to time, however, to comfort us in this anxious concern, Jesus, in His goodness, wills that the clouds be torn apart and a triumphant ray of sunshine appear; a sign that even the darkest clouds do not destroy the light, but only conceal its brilliance. And now, here is a peaceful army of men engaged in the Italian Catholic Action, living and vivifying Christians; good and precious bread, and a leaven among the mass of other men; one hundred and fifty thousand, most of whom are fathers of families, who live their baptism and strive to have it lived by others. Nor are you all. Hundreds of thousands of Catholic Men, held back by serious reasons, are present here with the fervor of their spirit, their faith, and their love. Mature men and of every condition: leaders, professionals, employees, *

[*Latin ed. p. 831*]

The Acts of the Pontifical Union of XU, 831, include teachers, workers, farmers, soldiers: all brothers in Christ, all united as in a single heartbeat of a single heart. We would wish that you too could admire the wondrous vision that is presented to Our eyes at this moment; We would desire that you might feel, deep within your souls, how much We would wish – if it were possible – to descend among you and embrace you all, as if you were one. Beloved children! You have come to Romae to celebrate the thirtieth anniversary of your Union – the first of the National Associations of the A. C. – Five years ago, the men who gathered in the City numbered seventy thousand; today, that number has doubled, and is something more, a symbol of the multiplied fervor of your Christian life. In that now distant September of 1947, We blessed your banner and affixed a gold medal to it. We wish to tell you here, before Romae and Italia, that you have fully lived up to Our expectations in these years of intense struggles for Christian and Italian civilization. That medal is well placed there, on your banner, because you have been among the principal architects of the resistance that Italia, for herself and for the world, has offered to the forces of materialism



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and tyranny. Today, at midday, a new concert of bells has been added to the resounding peal of all the sacred bronze of the City, which salute Mary and invite the faithful to honor her. At that hour, you have intended to make to Us, the Bishop of Romae, a particularly pleasing gift. In the heart of a popular quarter of Our beloved City, at the urging of your tireless Central Ecclesiastical Assistant, and according to the designs of a young architect, a member of the Action Cattolica, and amidst the wonder of those who have been able to observe the complexity of the project and the rapidity of the execution, thanks to the skill and tenacity of the craftsmen, your Union has erected, with all its buildings and associated works, a beautiful and spacious church, a parish church, dedicated to Saint Leo the Great. We believe that We do no injustice to anyone in saying that of this Pope, so great among the great, few know the intrepid activity for the civil and social good of Romae and Italia, for the preservation of the purity of the faith, and for the reorganization and strengthening of the ecclesiastical organization; perhaps few remember that a large part of his work was spent in the fight against the Monophysite heresy, which denied in Christ two natures, the human and the divine, truly distinct, without fusion or mixture. But all know that, while Attila, king of the Huns, descended victoriously...

[*Latin ed. p. 832*]

Acta Apostolicae Sedis - Official Commentary 832, in Italia, devastating Venice and Liguria, and preparing to march on Rome; Pope Leo pursued the Emperor, and the Senate and the people, all were gripped by terror; then, unarmed, he went to meet the invader on the Mincio. And Attel received him fittingly, and he was so pleased by the presence of the supreme priest, that he renounced all military action and withdrew beyond the Danube. This memorable event occurred in the autumn of the year 452, and therefore, we are pleased to commemorate its fifteenth centenary with you here. Beloved sons, Men of Action of the Cattolica! When we learned that the new temple was to be dedicated to St. Leo I, savior of Rome and of Italia from the onslaught of the barbarians, it came to our mind that perhaps you were referring to the conditions of today. Today, not only the City and Italia, but the entire world is threatened. Oh, do not ask us who is the "enemy," nor what garments he wears. He is found everywhere and among all; he can be violent and insidious. In these last centuries, he has sought to operate the intellectual, moral, and social disintegration of the unity within the mysterious body of Christ. He has desired nature without grace; reason without faith; freedom without authority; sometimes, authority without freedom. He is an "enemy" who has become increasingly concrete, with a recklessness that still leaves us astonished: Christ, yes, but the Church, no. Then: God, yes, but Christ, no. Finally, the impious cry: God is dead; indeed: God has never existed. And here is the attempt to build the structure of the world upon foundations that we do not hesitate



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to point out as the principal responsible parties for the threat that looms over humanity: an economy without God, a law without God, a politics without God. The "enemy" has striven and strives to ensure that Christ is a stranger in universities, in schools, in families, in the administration of justice, in legislative activity, in the consensus of nations, where peace or war is determined. He is corrupting the world with a press and with spectacles that kill modesty in young men and women and destroy love between spouses; he instills a nationalism that leads to war. You see, beloved sons, that it is not Attel who is pressing at the gates of Rome; you understand that, today, it would be futile to ask the Pope to move and go to meet him in order to stop him and prevent him from sowing ruin and death. The Pope must, instead, incessantly watch and pray and strive, so that the wolf does not end up penetrating the fold to seize and scatter the flock; even those who share with the Pope the responsibility for the government of the Church, do everything possible.

[*Latin ed. p. 833*]

Acta PU Pp. XII 833: To respond to the expectation of millions of men, who – as we explained last February – invoke a change of course and look to the Church as a valid and unique guide. But this today is not enough: all faithful people of good will must awaken and feel their share of responsibility in the outcome of this work of salvation. Beloved sons, Men of Action of the Catholic Action! Modern humanity, disoriented, lost, and lacking confidence, needs light, guidance, and trust. Do you, with your collaboration – under the guidance of the "sacred Hierarchy" – wish to be the heralds of this hope and the messengers of this light? Do you wish to be bearers of security and peace? Do you wish to be the great, triumphant ray of sunshine that invites one to awaken from torpor and to work diligently? Do you wish to become – if it pleases God – animators of this multitude of people, awaiting those who will lead the way? Then it is necessary that your action be, above all, conscious. The Man of Action of the Catholic Action cannot ignore what the Church does and intends to do. He knows that the Church desires peace; that it desires a more just distribution of wealth; that it desires to improve the lives of the humble and the poor; he knows that Christ, God made man, is the center of human history; that all things were made through Him and for Him. He knows that when the Church hopes for a different and better world, it is thinking of a society that has as its basis and foundation Jesus Christ with His doctrine, His examples, and His redemption. Secondly, your action must be enlightening. In your factories, in your homes, on the streets, in the places where you take healthy recreation or necessary rest, you will encounter men "who have eyes to see and do not see." Today, for example, one encounters poor people who are persuaded that the Church, that the Pope, desire the exploitation of the people, desire misery, and desire – it would seem unimaginable – war!



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The authors and propagators of these horrible calumnies will escape the justice of men, but they will not be able to escape the judgment of God. "A day will come..."! Lord, forgive them! Meanwhile, it is necessary to seize every opportunity to open the eyes of those blind people, who are often more victims of deception than guilty. Furthermore, it is necessary that your action be vivifying. The Catholic Action will not truly be such, if it does not act upon souls. Large gatherings, magnificent processions, and public demonstrations are certainly useful. But woe to those who confuse the means with the end.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - The Official Commentary, which must be used! If your action does not bring spiritual life where there is death; if it does not seek to heal that very life where it is sick; if it does not strengthen it where it is weak; it will be in vain. We know that your General Presidency has prepared a "widespread" program of work, to make the presence of active Catholics efficient in every place and among all people, among whom they live. Of this "missionary base," as it has been called, you must be the principal components and driving forces. Furthermore, let your action be unifying. Be united among the members of the same Association; united among the different Associations; united with the other "branches" of the Catholic Action. But be united and promote unity even with other Catholic forces, which fight the same battles and strive to win the same cause.

Beloved children! Do you wish to be strong? Do you wish, with the help of God, to be invincible? Be ready to sacrifice, for the supreme good of unity, not merely whims – it is clear – but also some idea or program that might seem ingenious to you. However, unity is not uniformity; this would destroy the variety of forces; a variety that not only has an aesthetic value, but also brings strategic and tactical advantages of the highest order. Finally, let your action be obedient. No one more than We desires that the laity emerge from a certain state of minority, which today is more than ever undeslammed in the field of apostolate. But, on the other hand, it is evident the necessity of prompt and filial obedience, whenever the Church speaks to instruct the minds of the faithful and to direct their activity. She takes care not to encroach upon the competence of the civil authority. But when it comes to matters that touch upon religion or morality, it is the duty of all Christians, and especially of the members of Catholic Action, to comply with her dispositions, to understand and follow her teachings. We would even add that within the Catholic Action itself, it is necessary to observe strict discipline among the various grades of the Associations. For when one faces an army of iron organization, what danger would a disorganized militia expose itself to, in which everyone believes themselves authorized to judge and act according to their own arbitrary will? And now, before concluding these words, we would like to entrust you with a "charge." You



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certainly remember that last February we addressed a warm exhortation to the faithful of Rome, so that the very external aspect of the city might appear radiant with holiness and beauty. We must say that the clergy and the people are fervent in their work, so that -

[*Latin ed. p. 835*]

Acta Pii PP. XII 835: Ut non sint vana nostrae spes, ut non sit frustrata fiducia nostra. Sed simul expressimus desiderium ut ille potentissimus auctus, quem Romam instigavimus, cito imitetur a vicinis et longinquis diocesibus, ut oculis nostris concedatur videre non solum urbes, sed gentes, continentes, totam humanitatem ad Christum reverti. Quare, quod vocare possumus "secundum tempus," in Viris Actionis Catholicae, in tota Actione Catholica confidimus. Tunc, cum impii odii semina continuare spargunt, cum adhuc clamant: "Non volumus ut Jesus super nos regnet," "nolumus hunc regnare super nos," 3, alius cantus exorietur, cantus amoris et liberationis, spiritu firmitatis et fortitudinis. Exorietur in agris et officinis, in domibus et viis, in parliamentis et tribunis, in familium et in schola. Filii carissimi, Viri Actionis Catholicae! Mox, cum omni affluione cordis nostri paternalis, Apostolicam Benedictionem vobis, carissimis vestris, operibus vestris, associationibus vestris impartiemus. Deinde iter vestrum reprenabitis, domos vestras revertemini, laborem vestrum invenietis. Portate ubique actionem vestram illuminatricem et vivificatricem. Et sit cantus vestrus cantus certitudinis et victoriae! Christus vincit! Christus regnat! Christus imperat! * But his citizens hated him and they sent an embassage after him, saying. Luc. 19, 14.

[*Latin ed. p. 836*]

Acts of the Apostolic See - Official Commentary 836 ACTS 88. SACRED CONGREGATION FOR THE RITUALS. VALLEGUIDONEN. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD, JOHN BAPTIST TURPIN DU CORMIER AND HIS THIRTEEN COMPANION PRIESTS, MARY LHUILIER AND HER THREE COMPANIONS, AND JAMES BURIN, PARISH PRIEST IN THE DIOCESE OF VALLEGUIDONEN, WHO, AS IS REPORTED, WERE KILLED IN HATRED OF THE FAITH IN THE YEAR 1794. REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED, AND FOR WHAT PURPOSE. In the terrible persecution which afflicted Catholics, especially the clergy, in France at the end of the eighteenth century, fourteen priests in the diocese of Valleguidonen courageously declared before unjust judges that they refused to take the oath of the Civil Constitution of the Clergy, which Pope Pius VI, on April 13, 1791, declared to be heretical, sacrilegious, schismatic, and subversive of the rights of the primacy and of the Church... [Sources C. I. C. vol. 2, p. 675,



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§ I I]. And they refused to take the other oath, called "Liberty-Equality." Four pious virgins were also killed in the same year, in the same diocese but in different places and on different days. Finally, the parish priest of Saint Martin of Connée was also killed. Now, let us say a few words about each of them. I - THE FOURTEEN PRIESTS: 1. John Turpin du Cormier, over sixty-two years of age, born in Valleguidonen, then in the diocese of Cenomanensis, parish priest of the Church of the Holy Trinity, now the Cathedral of Valleguidonen; 2. John Mary Gallot, over forty-seven years of age, born there, attached to the same church and chaplain of the Order of Saint Benedict; 3. Joseph Pelle, seventy years of age, born there and attached to the same church, and chaplain of the Poor Clares; 4. Renatus Louis Ambroise, over seventy-four years of age, born there and attached to the same church; 5. Julian Francis Morin, sixty-one years of age, born in

[*Latin ed. p. 837*]

The Holy Congregation of Rites, in the locality of Saint-Fraimbault-de-Prières, formerly of the Cenomanensis diocese, now of the Valleguidonensis diocese. From the year 1773, the following individuals resided in Valleguidon, having suffered from infirmity:

6. Francis Duchesne, aged over fifty, having reached the age of eighty, was born in Valleguidon. He was a moderator of two colleges, and afterwards devoted himself to the Church of Saint Michael. He was renowned for his sanctity.

7. John Baptist Triquerie, aged over fifty, having reached the age of seventy, was born there, and belonged to the Order of the Friars Minor Conventual. He had formerly been the chaplain of the nuns of Saint Francis in the locality of Buron, near Château-Gontier.

8. James André, aged over fifty, having reached the age of sixty-one, was born in the locality of Saint-Pierre-la-Cour, formerly of the Cenomanensis diocese, now of the Valleguidonensis diocese. He was always devoted to the care of souls. In the year 1791, due to the unjust Civil Constitution for the clergy, having refused to take the oath, he withdrew secretly to the parish of Valleguidon.

9. Andrew Duliou, aged over sixty, having reached the age of seventy, was born in the town of Saint-Laurent-des-Mortiers, formerly of the Andegavensis diocese, now of the Valleguidonensis diocese. He was a parish priest in the Cenomanensis diocese. Having refused to take the oath of the Civil Constitution, he was imprisoned in the Valleguidonensis prison.

10. Lewis Gastineau, aged over sixty, having reached the age of seventy, was born in the town of Loiron, formerly of the Cenomanensis diocese, now of the Valleguidonensis diocese. He was devoted to the care of souls, and finally withdrew to Valleguidon.

11. Francis Migoret, aged over sixty, having reached the age of sixty-six,



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was born in the town of Lassay, formerly of the Cenomanensis diocese, now of the Valleguidonensis diocese. Before the publication of Pope Pius VI's encyclical letter concerning the Civil Constitution, he took the oath, which, it can be affirmed with moral certainty, he afterwards retracted, as a result of which he was deprived of his parochial office and assisted by another priest from the year 1792. In the same year, he was imprisoned.

12. Julian Moulé, aged over seventy, having reached the age of eighty, was born in Cenomanensis, and was a parish priest in Saulges, now of the Valleguidonensis diocese. He did indeed take the oath, but with such clauses added, that it held no validity, "under the express reservation of that which essentially belongs to the spiritual authority of the Holy Catholic, Apostolic, and Roman Church."

13. Augustine Emmanuel Philippot, aged over seventy, having reached the age of eighty, was born in Lutetiae, Paris. For fifty years, he was a parish priest in the town of Bazouge-des-Alleux, formerly of the Cenomanensis diocese, now of the Valleguidonensis diocese. Like the aforementioned, this Servant of God took the oath, which, in the same way, held no validity.

14. Peter Thomas, aged over sixty, having reached the age of sixty-five, was born in the town of Mesnil-Rinfray, in the Abrincensi diocese. In the year 1774, he was the chaplain of the hospital of Château-Gontier, in the diocese now of Valleguidonensis. All of these were imprisoned; on the 21st of January, in the year 1794, to...

[*Latin ed. p. 838*]

Acts of the Apostolic See - Official Commentary 838 « the people's tribunal brought forward ». When asked whether they had taken the civil oath and the oath of « Liberty-Equality », and whether they were prepared to do so, all answered negatively, according to the immediately issued sentence. As it is known, this sentence was immediately carried out.

## II - FOUR VIRGINS

1. Francisca Mézière, born in the town of Mézangers, formerly of the Oenomanensis diocese, now of the Valleguidonensis diocese, on August 20, 1745. We must remember these pious women, who, although remaining in the lay state, were called Sisters of the school and of charity, because they devoted themselves to works of charity, especially to the service of the sick, in addition to the school. Francisca, because she provided charitable care to two Vandeans hidden in the forest, was imprisoned; she refused to take the oath of « Liberty-Equality » and was beheaded on February 5, 1794.

2. Francisca Tréhet, born in the place of Saint-Mars-sur-la-Futaie on April 5, 1756, belonged to the Congregation of the Sisters of Charity of Our Lady of Juveron, which was to be considered rather as a pious lay society without vows, whose purpose was the care of the sick and the education of children.



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In a similar manner to Francisca Mézière, she was beheaded on March 13, 1794.

3. Joanna Véron, born in the place of Château-Gontier on August 6, 1766, belonged to the same pious society. On March 20, 1794, although suffering from severe dropsy, she was transported to the tribunal in a litter; she openly affirmed that she had not taken and did not wish to take any oath, and that the Catholic, Apostolic, and Roman religion alone was the way to salvation. She, too, was beheaded.

4. Maria Lhuilier, Sister of Saint Monica, born in 1744 in Arquenay, in the Oenomanensis diocese, joined the Congregation of the Hospital of Mercy of Jesus, of the Order of Saint Augustine, as a convert. Before the judges of Valleguidon, she declared that she did not wish to take the oath of « Liberty-Equality », and she bravely maintained her position. Other accusations were of no importance, e.g., conspiracy against the people's government and other similar things. Therefore, she, too, on the same day as the judgment, namely June 25, 1794, surrendered her soul to God through beheading.

## III - JAMES BURIN

James Burin was born on January 6, 1756, in the town of Champfleur, not far from Alencon. He was ordained a priest of Cenoman and exercised his ministry there; later, he was assigned to the parish of Saint Martin of Connée, now...

[*Latin ed. p. 839*]

The Sacred Congregation of Rites administered the diocese of Valleguidon (Laval). He publicly swore the civil Constitution for the Clergy before the people, but while preserving divine rights and the rights of the Holy, Catholic, Apostolic, and Roman Church, etc. Indeed, he publicly read in the church the encyclical letters of Pope Pius VI of April 13, 1791, condemning the civil Constitution for the Clergy. Having been removed from the parish, he secretly exercised the sacred ministry under another name, wearing lay clothing. He was treacherously murdered on October 17, 1794. Based on the reputation of these servants of God, and the asserted martyrdom, canonical inquiries were conducted by the Ordinary in the years 1917-1918, based on writings and without prejudice to the authority of the Ordinary. After examining the documents on May 28, 1924, the Sacred Roman Congregation decreed that nothing hindered the progress of the cause. The historical section of this Sacred Congregation, after critically examining the documents, clearly confirmed and established the truth of the facts. Several, meanwhile, urged the Supreme Pontiff with prayers to introduce the cause, and these requests were presented by four Cardinals of the Sacred Roman Congregation to the Extraordinary Delegate of the



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French Government at the Holy See, by several Archbishops, Bishops, Abbots, and also by the General Minister of the Order of Friars Minor Conventual, and by the Superior of the Canonesses of Saint Augustine of the hospital of Mercy of Jesus, because these considered their members among these champions. Therefore, on February 26 of this year, in the Ordinary assembly of the Sacred Roman Congregation, legitimately constituted with the Reverend Father Anthony Soirat of the Congregation of the Holy Spirit and of the Immaculate Heart of the Blessed Virgin Mary, duly appointed Postulator, the Cardinal, Prefect and Promoter of the cause of the Sacred Roman Congregation, proposed a question for discussion: Whether a commission for the introduction of the cause should be signed, and he reported on this matter. After hearing this report, and the votes of the Officials and Prelates, especially the Reverend Father Dr. Salvatore Catucci, General Promoter of the Faith, they responded: The commission should be signed, if it pleases the Most Holy. After the same Reverend Father General Promoter of the Faith presented a report to the Supreme Pontiff, His Holiness, approving the response of the Fathers, deigned to sign the commission for the introduction of the cause of these servants of God. Given in Rome, on March 2, in the year of Our Lord 1952.

[Signature] Cardinal MICARA, Prefect.

[Signature] L. A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 840*]

Acta Apostolicae Sedis - Official Commentary 84:0

## ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Edictal Citations

### I. REGARDING THE NULLITY OF MARRIAGE (PIVA-BELLUCCO)

Although the actual place of residence of the Lady Silvana Bellucco is unknown, in this cause, we summon her to appear, either in person or through a lawfully appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (in ROMA, at the Palazzo della Cancelleria) on the 14th of January, 1953, at noon, to discuss the matter in dispute, or to subscribe to the following document, and to set the date for the hearing of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Silvana Bellucco, must, insofar as possible, ensure that she is informed of this edictal citation.

A. Wynen, Prelate.



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From the Chancery of the Tribunal of the Sacred Roman Rota, on the 31st of October, 1952.

H. Felice, Notary.

[*Latin ed. p. 841*]

Sacra Romana Rota, 841 II, WESTMONASTERIEN. CONCERNING THE NULLITY OF MARRIAGE (l'HILLIMORE-COCKBURN). Since the actual place of residence of the Lord Alistair Cockburn is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (in Rome, at the Palazzo della Cancelleria) on January 29, 1953, at noon, to discuss the doubt in question, or to subscribe to the following, and to set a date for the Rotal hearing for the determination of the cause. Whether the matter concerns the nullity of a marriage, in this case. The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned Lord Alistair Cockburn's place of residence, ought, insofar as possible, to ensure that he is informed of this edictal citation.

G. T. Heard, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 31, 1952.

E. Fiore, Notary.

[*Latin ed. p. 842*]

Acts of the Apostolic See - Official Commentary: 842. DIARY OF THE ROMAN CURIA. SECRETARY OF STATE. By means of a communication from the Secretary of State dated October 6, 1952, the Most Holy Father, Pope Pius XII, of blessed memory, deigned to appoint His Excellency, Most Reverend Monsignor Robert Francis, as a Legal Consultant of the aforementioned Secretary of State. Likewise, by means of communications from the Secretary of State, the Most Holy Father, Pope Pius XII, of blessed memory, deigned to appoint: Assistants to the Holy See: July 1952. His Excellency, Most Reverend Monsignor Orlando Francis, Bishop of San Severo. 20th [of July] His Excellency, Most Reverend Monsignor Michele Angelo Builes, Bishop of Santa Rosa de Osos. 30th of August His Excellency, Most Reverend Monsignor Giacinto Tredici, Bishop of Brzesc. 2nd of September His Excellency, Most Reverend Monsignor Costantino Stella, Archbishop of L'Aquila. 9th of September His Excellency, Most Reverend Monsignor Luigi Hudal, titular Bishop of Eia. 29th of September His Excellency, Most Reverend Monsignor Diego Venini, titular Archbishop of Ahden, Secret Almoner of His Holiness. His Excellency, Most Reverend Monsignor Pietro Canisio van Lierde, titular Bishop of Porfireone, Sacristan of His Holiness. 15th of October His Excellency, Most Reverend Monsignor Demetrio Moscato, Archbishop of Salerno.



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Protonotaries Apostolic, *ad instar participantium* of His Holiness: 1951. Monsignor Giuseppe Puliti, of the suburbicarian diocese of Palestrina. 10th of May Monsignor Angelo Maria Loayza, of the archdiocese of Arequipa. 23rd of November Monsignor Massimo Dablanc, of the diocese of Cahors. 12th of January 1952. Monsignor Giovanni Maury, of the archdiocese of Lyon. 3rd of March Monsignor Carlo Viossat, of the diocese of Orléans. 26th of April Monsignor Cornelio Drew, of the archdiocese of New York. Monsignor James Lynch, of the same archdiocese. 12th of May Monsignor Giuseppe Zryd, of the diocese of Marquette. Monsignor William Vincent Dunn, of the diocese of Paterson. Monsignor John Sonefeld, of the diocese of Saginaw. April.

[*Latin ed. p. 843*]

843 Diarium Romanae Curiae, May 26, June 10, August 19, 1952. Monsignor Viaud Raimondo, of the diocese of La Rochelle. Monsignor Robert Wagner M., of the archdiocese of Cincinnati. Monsignor Agostino Gennaro, of the archdiocese of Genoa. Domestic Prelates of His Holiness: 1950. Monsignor Vittorio Emanuele Arrieta y Quesada, of the archdiocese of San Giuseppe de Costa Rica. May 10, 1951. Monsignor Giuseppe M. Chávez Velásquez, of the archdiocese of Arequipa. December 2. Monsignor Abilio Pereira de Araujo, of the archdiocese of Braga. March 13, 1952. Monsignor Giovanni Barton, of the archdiocese of Westminster. April 24. Monsignor Emanuele Glemet, of the same archdiocese. Monsignor Uberto Klenner, of the same archdiocese. Monsignor Giovanni Koelzer, of the same archdiocese. Monsignor Edoardo Kromenaker, of the same archdiocese. Monsignor Edoardo Betowski, of the archdiocese of New York. May 26. Monsignor Francesco Cagnina, of the same archdiocese. Monsignor Giovanni Costello, of the same archdiocese. Monsignor Timoteo Dugan, of the same archdiocese. Monsignor Giovanni Fleming, of the same archdiocese. Monsignor Edoardo Giblin, of the same archdiocese. Monsignor Cornelio Hayes, of the same archdiocese. Monsignor Edoardo Martin, of the same archdiocese. Monsignor Carlo McAuliffe, of the same archdiocese. Monsignor Giovanni Mechler, of the same archdiocese. Monsignor Giovanni Murphy, of the same archdiocese. Monsignor Edoardo Mlan, of the same archdiocese. Monsignor Guglielmo O'Connor, of the same archdiocese. Monsignor Giacomo O'Mahony, of the same archdiocese. Monsignor Giuseppe Pernicone, of the same archdiocese. Monsignor Giovanni Quinn, of the same archdiocese. Monsignor Guglielmo Ryder, of the same archdiocese. Monsignor Francesco Saverio Scott, of the same archdiocese. Monsignor Gustavo iSchultheiss, of the same archdiocese. Monsignor Giorgio Dingfelder, of the diocese of Marquette. May 12. Monsignor Martino Melican, of the same diocese. Monsignor Aroldo Bolton, of the diocese of Saginaw. Monsignor Carlo Alberto Roark, of the same diocese. Monsignor Giacomo Barry,



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of the diocese of Worcester. Monsignor Giuseppe Boutin, of the same diocese. Monsignor Giovanni Gannon, of the same diocese. Monsignor Giovanni Martin, of the same diocese. Monsignor Giacomo Mitchell, of the same diocese. Monsignor Martino Tracy, of the same diocese. Monsignor Guglielmo Byrne, of the diocese of Rochester. May 26. Monsignor Maynard A. Connell, of the same diocese. Monsignor Luigi Edelman, of the same diocese. Monsignor Giuseppe Gefell, of the same diocese. Monsignor Michele Krieg, of the same diocese. April 23.

[*Latin ed. p. 844*]

Acta Apostolicae Sedis - Official Commentary 844, 1952. Monsignor Mahoney, Charles, of the same diocese. Monsignor Me Aniff, James, of the same diocese. Monsignor Rivera Henriquez, Octavian, of the diocese of Granada (M e). Monsignor Brinker, John, of the Archdiocese of Cincinnati. Monsignor Lehman, Edward Charles, of the same archdiocese. Monsignor Barrett, Norbert C., of the Archdiocese of Dubuque. Monsignor Brady, Duane Louis, of the same archdiocese. Monsignor Collins, William, of the same archdiocese. Monsignor Cremer, William, of the same archdiocese. Monsignor Donnelly, Peter Edward, of the same archdiocese. Monsignor Green, William, of the same archdiocese. Monsignor Gregor, Joseph, of the same archdiocese. Monsignor Hennessy, John, of the same archdiocese. Monsignor Kreimer, Anthony, of the same archdiocese. Monsignor Peikert, Albert, of the same archdiocese. Monsignor Leddy, Charles, of the diocese of Manchester. July 3rd. Monsignor Jaques, Constant L., of the Archdiocese of Karachi. Monsignor Pierangeli, Henry, of the diocese of Tolentino. Monsignor Costanzo, Louis, of the diocese of Mcastro. August 2nd. Monsignor Alvarez del Pino, Philip, of the Archdiocese of Bogota. Monsignor Fiorito, Francis, of the diocese of Ugento. September 4th. Monsignor Ginnetti, Mario, of the suburbicarian diocese of Velletri. Monsignor Castellarin, Henry, of the diocese of Concordia. Monsignor Martini, Charles, of the diocese of Piacenza. October 29th. Monsignor Fernandez Conde, Emmanuel, of the diocese of Badajoz. Extraordinary Chamberlain to His Holiness: May 15, 1951. Monsignor La Rosa, Dominic, of the Archdiocese of Arequipa. September 21st. Monsignor Farrell, John, of the diocese of Southwark. January 23, 1952. Monsignor Lannen, Patrick, of the diocese of Middlesbrough. Monsignor Wheeler, Gordon William, of the Archdiocese of Westminster. March 3rd. Monsignor Mekel, John Henry, of the diocese of Haarlem. April 22nd. Monsignor Masterson, Patrick, of the Archdiocese of New York. Monsignor Spelgatti, David, of the diocese of Marquette. May 12th. Monsignor Carpinella, Angelo A., of the diocese of Worcester. Monsignor Ducharme, William M., of the same diocese. Monsignor Lynch, Joseph, of the same diocese. Monsignor Sullivan, David, of the same diocese. Monsignor Pulisic, John, of the Archdiocese of Zara. Monsignor Bobic, Joseph, of the same diocese. Monsignor Nabuurs, Martin Cornelius, of the



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diocese of 's-Hertogenbosch. Monsignor Cleary, Donald M., of the diocese of Rochester. Monsignor Cuffney, James, of the same diocese. Monsignor Hickey, Dionysius, of the same diocese. Monsignor Vogt, Joseph, of the same diocese.

[*Latin ed. p. 845*]

Diarium Romanae Curiae, May 26, June 4, 16, 1952.

Most Reverend Monsignor Giovanni Maney, of the same diocese.

Most Reverend Monsignor Ottavio Enrico Mejia Vilchez, of the diocese of Granada.

Most Reverend Monsignor Brendan Kevin O'Neill, of the diocese of Lancaster.

Most Reverend Monsignor Ernesto Ament, of the Archdiocese of Dubuque.

Most Reverend Monsignor Giacomo V. Oasey, of the same Archdiocese.

Most Reverend Monsignor Leroy G. Enzler, of the same Archdiocese.

Most Reverend Monsignor Arturo Halbach, of the same Archdiocese.

Most Reverend Monsignor Federico Heles, of the same Archdiocese.

Most Reverend Monsignor Giuseppe Doberty, of the diocese of Camden.

Most Reverend Monsignor Bartolomeo Doyle, of the same diocese.

Most Reverend Monsignor Francesco Garvey, of the same diocese.

Most Reverend Monsignor Giovanni Henry, of the same diocese.

Most Reverend Monsignor Alfredo Jess, of the same diocese.

Most Reverend Monsignor Francesco McCallion, of the same diocese.

Most Reverend Monsignor Patrick C. Stauter, of the diocese of Pueblo.

Most Reverend Monsignor Pietro Santoro, of the Archdiocese of Benevento.

Most Reverend Monsignor Stefano Ferro, of the Archdiocese of Genoa.

Most Reverend Monsignor Anthony Mazza, of the diocese of Bobbio.

Most Reverend Monsignor Girolamo Prigione, of the diocese of Alessandria.

Most Reverend Monsignor Anthony Berloco, of the territorial prelature of Altamura.

Most Reverend Monsignor Stefano Barbieri, of the diocese of Bobbio.

Most Reverend Monsignor Natale Caprini, of the same diocese.

Most Reverend Monsignor Paolo Mariani, of the same diocese.

Most Reverend Monsignor Giacinto Pugni, of the same diocese.

Most Reverend Monsignor Casimiro Todeschini, of the same diocese.

Most Reverend Monsignor Angelo Zambarbieri, of the same diocese.

Most Reverend Monsignor Mario Carlomagno, of the diocese of



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Trivento.

Most Reverend Monsignor Cosimo Ponzetta, of the diocese of Ugento.

Most Reverend Monsignor Augusto Giubilei, of the diocese of Montefiascone.

Most Reverend Monsignor Giovanni Pietro Tumino, of the diocese of Ragusa.

Most Reverend Monsignor Anthony Fossombroni, of the diocese of Todi.

Most Reverend Monsignor Augusto Mammoli, of the same diocese.

Most Reverend Monsignor Raffaele Di Fabio, of the diocese of Alatri.

Most Reverend Monsignor Andrea Pietrobono, of the same diocese.

Secret Chamberlain, extraordinary, of sword and cape, of His Holiness: September 2, 1952.

The Noble Signor Pasquale Toraldo, of the Marchi family, of the diocese of Tropea.

Chamberlains of honor, in purple vestments, of His Holiness: August 26, 1952.

Most Reverend Monsignor Giuseppe Boni, of the diocese of Sansepolcro.

September 9: Most Reverend Monsignor Giovanni Della Valentina, of the diocese of Concordia.

September 15: Most Reverend Monsignor Luigi Vetri, of the diocese of Montalto.

Most Reverend Monsignor Marcello Sbardella, of the suburbicarian diocese of Palestrina.

[*Latin ed. p. 846*]

Acts of the Apostolic See - Official Commentary 8.46, Honorary Chamberlain of Swords and Mantle of His Holiness: September 19, 1952. Mr. Guido Grillini, of the suburbicarian diocese of Sabina and Poggio Mirteto. HONORS: Diplomas of the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great, civil class: September 11, 1952, upon His Excellency Mr. Dirk Uipko Stikker (Netherlands). The Commander's Cross of the Order of Saint Gregory the Great, civil class: 1952, upon Mr. Giovanni G. A. Stokes, of the apostolic vicariate of Benghazi. Upon Mr. Amedeo Morandi, of the archdiocese of Florence. June 1st. Upon Mr. Saverio Cacopardo, of the diocese of Viterbo. July 18th. Upon Mr. Luigi Poscia, of the same diocese. August 10th, upon Mr. Giuseppe Martini, of the diocese of Biel. Upon Mr. Gisberto Martelli, of the diocese of Cassano all'Plonio. Upon Mr. Nicola Lapecorella, of the archdiocese of Bari. September 19th, upon Mr. Giuseppe Forchielli, of the archdiocese of Urbino. September 28th, upon Mr. Teodoro Wijers, of the diocese of Haarlem. October 6th, upon Mr. Agostino Batista y Mendoza, of the



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archdiocese of S. Cristoforo del Pavana. May 4th. The Commander's Cross of the Order of Saint Gregory the Great, military class: April 16th, 1951, upon Mr. Carlo Herrera Lynch, of the archdiocese of Cuzco. 1952, upon Mr. General Guido Dauphresne de la Chevalerie (Belgium). Upon Mr. Colonel Enrico Spitz, of the diocese of Brooklyn. The Knighthood of the Order of Saint Gregory the Great, civil class: January 20, 1952, upon Mr. Giovanni Hyland, of the diocese of Shrewsbury. February 8th, upon Mr. Emmet Blaes, of the diocese of Wichita. Upon Mr. Guglielmo Whites Graves, of the same diocese. Upon Mr. Harry Klenda, of the same diocese. Upon Mr. Tommaso McNally, of the same diocese. Upon Mr. Giovanni Towner, of the same diocese. February 11th, upon Mr. Luigi Lupi, of the patriarchate of Lisbon. Upon Mr. Enrico Edoardo Kavanagh, of the archdiocese of Westminster. Upon Mr. Guglielmo Giacomo O'Donovan, of the same archdiocese. March 22nd, upon Mr. Giovanni Mitchell Cusak, of the diocese of Lancaster. Upon Mr. Adriano van der Drift, of the diocese of Haarlem. March 8th, upon Mr. Martino Guglielmo Coenders, of the diocese of Ruremonda.

[*Latin ed. p. 847*]

Diarium Romanae Curiae 847, 1952. To the Reverend Mr. Coebergh Peter, of the diocese of Haarlem. To the Reverend Mr. Ciancio Peter, of the archdiocese of the Most Holy Assumption. To the Reverend Mr. De Finis Mario Luigi, of the same archdiocese. To the Reverend Mr. Braam Gerard, of the diocese of 's-Hertogenbosch. 19. To the Reverend Mr. Spoorenberg Henry, of the same diocese. To the Reverend Mr. Henneman Adrian G., of the same diocese. May 12. June 7. To the Reverend Mr. Litizzette Victor, of the diocese of Salt Lake City. 13. To the Reverend Mr. Hennessy Thomas Francis, of the diocese of Rawalpindi. To the Reverend Mr. Lapecorella Joseph, of the archdiocese of Bari. August 19. 30. To the Reverend Mr. Riccardo Luigi, of the diocese of Ugento. To the Reverend Mr. Dedé John, of the archdiocese of Milan. September 3. To the Reverend Mr. Toffoloni Alcide, of the same archdiocese. To the Reverend Mr. Bontempelli John, of the archdiocese of Trento. 30. To the Reverend Mr. Nyström Sven, of the apostolic vicariate of Sweden. To the Reverend Mr. Javalquinto Markmann Henry (Chile). October 1. April 7. The Commander's Cross of the Order of Saint Sylvester the Pope: October 11, 1952. To the Reverend Mr. Viera Gallo Baraona (Chile). The Cross of the Order of Saint Sylvester the Pope: July 27. To the Reverend Mr. Ragni Francis (Rome). The Commander's Cross of the Order of Saint Sylvester the Pope: November 25, 1951. To the Reverend Mr. Hanna el Sheik Gabriel, of the archdiocese of Baghdad of the Syriacs. To the Reverend Mr. Hanna el Sheik Michael, of the same archdiocese. To the Reverend Mr. Hanna el Sheik Raphael, of the same archdiocese. To the Reverend Mr. Marine Gabriel, of the same archdiocese. January 18, 1952. To the Reverend Mr. Poli Sergio, of the diocese of Lausanne, Geneva,



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and Freiburg. To the Reverend Mr. Brom Gerard, of the archdiocese of Utrecht. March 3. July 2. To the Reverend Mr. Bellagamba Arnold, of the diocese of Iesi. To the Reverend Mr. Amoroso Peter (Rome). 10. To the Reverend Mr. Brunello Luigi, of the diocese of Albenga. 23. To the Reverend Mr. Viviàni Joseph, of the diocese of Vicenza. 30. To the Reverend Mr. Zamparelli Vincent (Rome). August 19. To the Reverend Mr. Anderson Rudolph, of the apostolic vicariate of Nyeri. 23. 26. To the Reverend Mr. Forlenza Vito Anthony O., of the diocese of Campagna. To the Reverend Mr. Mansi Francis, of the same diocese. To the Reverend Mr. Tomassini Igino, of the diocese of Alessandria. 27. To the Reverend Mr. Seghetti Gaetano, of the diocese of Penne-Pescara. 28. 30. To the Reverend Mr. Joller Ottmar (Rome). To the Reverend Mr. Cimatoribus Angelo Pompeo, of the diocese of Concordia. September 3.

[*Latin ed. p. 848*]

348 Acta Apostolicae Sedis - Official Commentary, September 3, 1952. To the Reverend Mr. Pozzi Virginio, of the Archdiocese of Milan.

To the Reverend Mr. Erell Ruggero, of the Apostolic Vicariate of Brzesc.

To the Reverend Mr. De Filippis Frederick, of the Abbey of the Most Holy Trinity of Cava dei Tirreni, of the jurisdiction of no diocese.

To the Reverend Mr. Ferlito Fichera Alfio, of the Diocese of Acireale.

To the Reverend Mr. Frosina Bernard, of the same diocese.

To the Reverend Mr. Marotta Anthony, of the Archdiocese of Udine.

To the Reverend Mr. Ippoliti John, of the Diocese of Osimo.

October 1.

To the Reverend Mr. Galvani Joseph, of the Diocese of Andria.

To the Reverend Mr. Angotta John (Rome).

To the Reverend Mr. Cuslieri Umberto (Rome).

To the Reverend Mr. Mercanti Armido (Rome).

To the Reverend Mr. Ortolani Umberto (Rome).

To the Reverend Mr. Tredici Vittorio (Rome).

To the Reverend Mr. Ballerio Joseph, of the Diocese of Brescia.

October 15.

To the Reverend Mr. Filidei Pilade, of the Diocese of Livorno.

October 17.

The Knighthood of the Order of Saint Sylvester the Pope: December 28, 1951.

To the Reverend Mr. Smits Henry, of the Diocese of Haarlem.

March 28, 1952.

To the Reverend Mr. Zegers Gerard D., of the Archdiocese of Utrech.

To the Reverend Mr. Kramer James E., of the Diocese of Haarlem.



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May 10.

To the Reverend Mr. Bosoni Rocco, of the Diocese of Lodi.

July 2.

To the Reverend Mr. Contadini Alfonso, of the Diocese of Iesi.

To the Reverend Mr. Pirani Joseph, of the same diocese.

To the Reverend Mr. Fischietti Francis Paul, of the Archdiocese of Brindisi.

August 23.

To the Reverend Mr. Piacente Dominic (Rome).

To the Reverend Mr. Papa Matthew, of the Archdiocese of Bari.

August 19.

To the Reverend Mr. Fiorillo Joseph, of the Diocese of Livorno.

August 27.

To the Reverend Mr. Padula Mario Paul, of the Archdiocese of Matera.

To the Reverend Mr. Dini Joseph, of the Archdiocese of Urbino.

To the Reverend Mr. Abrami Umberto, of the Diocese of Brescia.

September 9.

To the Reverend Mr. Carmagnola Edward, of the Archdiocese of Turin.

To the Reverend Mr. Merlo Joseph, of the Archdiocese of Milan.

September 20.

To the Reverend Mr. Zanoni Angelo, of the same Archdiocese.

To the Reverend Mr. De Francesco Vincent, of the Diocese of Nocera de' Pagani.

October 1.

To the Reverend Mr. Frascarelli Angelo (Rome).

October 3.

To the Reverend Mr. Gamba Napoleon, of the Diocese of Brescia.

To the Reverend Mr. Bellofiore Louis (Rome).

October 12.

To the Reverend Mr. Bellucci Vittorio (Rome).

To the Reverend Mr. Capuzzo Louis (Rome).

To the Reverend Mr. D'Ercole Louis Mary (Rome).

To the Reverend Mr. Righini Piercostante (Rome).

To the Reverend Mr. Teodori Mario (Rome).

To the Reverend Mr. Zander Joseph (Rome).

[*Latin ed. p. 849*]

Year XXXIV, 23 December 1952 (Series II, Vol. XIX) - No. 17



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# ACTA APOS TOLICAE SEDIS

## OFFICIAL COMMENTARY

## ACTS OF POPE PIUS XII

## MOTU PROPRIO CONCERNING THE SACRED COLLEGE OF CARDINALS

### PIUS XII

Deeply concerned by the conditions of our times, which daily become more difficult due to laborious experiences and more serious changes, and which, with the greatest consideration and utmost care, demand that we fulfill those aspirations to which many today strive with a noble kind of anxiety, We have always considered it opportune, and in accordance with Our own conscience, to respond with admonitions that arise from these matters: namely, that all, and especially men of the sacred order, be urged to adopt a more sober, moderate, and austere way of life. For this reason, We have also wished to set an example in these matters, namely, to temper somewhat the external rites that pertain to the fulfillment of Our Apostolic office, that is, to reduce the sacred ceremonies to a simpler and shorter form; and We are especially pleased to observe that all upright men, both in their individual conduct and in public life, and also with regard to the clergy, admire, more than ostentation, frugality, and concern for the necessities of human society. Therefore, We intend to issue certain norms concerning the attire of Our Cardinals, who, indeed, are most dear to Us and are of great service to Us in the governance of the entire Church. We know that they do not seek to attract the curiosity of onlookers, but rather to display their own eminent dignity and authority in its proper light; and We have also observed that they not only abhor empty luxury, but...

[*Latin ed. p. 850*]

Acts of the Apostolic See - Official Commentary 850, rather, those who have bestowed upon the Church, through the piety of the Christian faithful and sometimes even through family wealth, should generously contribute to works of beneficence, being fully convinced that this corresponds to the precepts of Evangelical wisdom, so that the remaining resources, even those arising from a more moderate way of living and dressing, should be invested in the divine cult, in works of charity, in the education of youth, and in apostolic endeavors. Therefore, while we duly commend them with our praise, we believe that we can facilitate their commendable intentions



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and Christian purposes through these norms, pertaining to the habit of the Cardinals, which we have established by this Motu Proprio:

I - The Cardinals' robes, whether of red or violet color, must have the train or cape removed.

II - The length of their robes, or capes, which are not to be worn in the Cardinals' caps, nor in the Sacred Consistories, must be reduced to approximately half their current length, as viewed by their present size.

III - Their violet-colored garments (robes, mantles, mozzettas) must be made of wool; however, Cardinals who already possess violet-colored garments of silk may continue to wear them for a limited time.

IV - The norms of ceremonies in the Roman Curia must be restored, pertaining to the habit of those Cardinals who are co-opted into the Sacred College either from the Canons Regular, or from the Clerics Regular, or from Religious Congregations.

V - The norms which we have decreed shall begin to be effective from the first of January of the coming year, 1953.

Given at Rome, at St. Peter's, on the thirtieth day of the month of November, the first Sunday of the Sacred Advent, in the fourteenth year of Our Pontificate.

**PIUS PP. XII**

[*Latin ed. p. 851*]

Acta PP. XII, 851. CONSTITUTIONES APOSTOLICAE I. TAIPEHENSIS ET KAOSHUNGENSIS (DE HWALIEN). A PRAEFECTURA APOSTOLICA TAIPEHENSIS, SUB PRAEFECTURA CIVILIS ((HWALIENHSIEN)), SEIUNGITUR; A PRAEFECTURA APOSTOLICA KAOSHUNGENSIS, SUB PRAEFECTURA CIVILIS ((TAITUNGHSIEN)), DISMEMBRATUR, ATQUE EX ITA AVULSIS TERRITORIIS, NOVA ERIGITUR ET CONSTITUITUR PRAEFECTURA APOSTOLICA ((DE HWALIEN)) NUNCUPANDA.

**PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM,**

Ad Christi regnum inter ethnicas gentes latius propagandum valde sane prodest, missionum territorium iustam non excedere amplitudinem, ne Praesules, earum regimini praepositi, nimio graventur onere, neve muneri sibi credito minus accommodato quam par est, incumbere possint. Solet propterea Apostolica Sedes e Missionibus, quae late pateant, partes, cum id opportunum visum sit, seiungere et novas exinde missionarias condere circumscriptiones.

Quod considerantes, ratamque habentes et confirmantes sententiam



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quam S. Congregatio de Propaganda Fide, audito venerabili Fratre Antonio Eiberi, Archiepiscopo titulo Darensi, Apostolico in Sinis Internuntio, per dilectum Filium Nostrum S. R. E. Cardinalem eiusdem Congregationis Praefectum, Nobis rettulit, haec quae sequuntur decernere statuimus:

Suppleto quorum intersit, vel eo rum qui sua interesse praesumant, consensu, certa scientia ac supremae Nostrae potestatis plenitudine, a Praefectura Apostolica Taipehensi, in insula Formosa, sub praefecturam civilem cui nomen Hwalienhsien, item a Praefectura Apostolica Kaoshungensi, sub praefecturam civilem Taitunghsien nuncupatam, distrahimus, atque ex his avulsis territoriis, novam erigimus et constituimus Praefecturam Apostolicam, « de Hwalien » appellandam, eamque sollertibus committimus curis, ad Nostrum tamen et Sanctae Sedis nutum, Piae Societatis Parisiensis Missionum ad Exteras Gentes.

Ad novam igitur hanc Praefecturam, iura et onera spectabunt quae ceterarum Praefecturarum sunt propria; eius vero pro tempore, Praesulibus hinc iura, privilegia et potestates compétent, hinc.

[*Latin ed. p. 852*]

Acts of the Apostolic See - Official Commentary 852, concerning the duties and obligations that commonly pertain to such Prelates. We wish and decree that all of these things, as previously established and constituted, be considered valid and remain so, notwithstanding any contrary provisions. Furthermore, we wish that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the authority of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as these very documents themselves. It is not permitted for anyone to obstruct those things which have been decreed by Us in these documents. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf near Rome, on the seventh day of the month of August, in the year of Our Lord nineteen hundred and fifty-second, in the fourteenth year of Our Pontificate. For the Holy Roman Church: I, Cardinal Pizzardo, Chancellor. In place of the Dean of the Sacred College: P. Cardinal Fumasoni Biondi. 8. Congregation for the Propagation of the Faith, Prefect: Arthur Mazzoni, Apostolic Protonotary. Apostolic Protonotary: Albert Serafini. Apostolic Protonotary: [Name obscured] Register of the Causes of Saints, Volume LXXXIV, number 62. II. The TAIPEHENSIS Apostolic Prefecture, which is located on the island of Formosa, is raised to the rank of a Metropolitan Church, with the same boundaries as before. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event. Those weighty words of Christ, "Feed my sheep... feed my lambs" (cf. John 21:15-18), with which the Lord spoke to the blessed Peter, and which, more precious than gold,



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have been revealed to Us through the ages, constantly remind Us to diligently watch over the flock of souls, those whom the Creator of all things has made immortal, and whom the Only Begotten Son has redeemed with the living stream of His blood, so that they may be governed as best as possible and, finally, reach the ultimate goal of salvation, which has been established in heaven by the Supreme Shepherd.

[*Latin ed. p. 853*]

Let the acts of the Most Holy Pope XII be recorded. 853. Therefore, with these things before our eyes and in our hearts, and desiring to offer worthy praise to the Society of the Disciples of the Lord, who for many years, like diligent farmers and harvesters, have labored unweariedly in the Apostolic Prefecture, which is in the region of Taipei; and furthermore, to encourage their zeal to bring new lands under Christ, it has seemed fitting to elevate that Prefecture, whose deeds are mentioned, to the rank and dignity of an Archdiocese, and to entrust it to the same Disciples of the Lord. Therefore, with the prayers of the venerable Brother Anthony Riberi, holding the title of Archbishop of Daren, and also of the Apostolic Delegate to China, and with the counsel of our venerable Brothers, Cardinals of the Sacred Congregation for the Propagation of the Faith, and finally, with the consent of those whose interests are involved, or who believe that it is in their interest, and after mature consideration of all these things, and with certain knowledge of what we are about to do, by the fullness of our power, we decree the following. We raise the Apostolic Prefecture, which is called Taipei, to the rank and dignity of a Metropolitan Church, so that its jurisdiction and authority will extend over all the churches of the island of Formosa. Furthermore, in this very city of Taipei, which, among the cities of that region, excels either in size or in the fervor of Christian works, there will be the domicile and seat of the Archbishop, whose chair will be placed in that temple which has hitherto served as the cathedral. Therefore, this Taipei Church, for the sake of this new dignity, will have all the rights and obligations that are proper to all churches of the same rank. Also, the Metropolitan will have the same burdens and obligations, as well as the same rights, privileges, and powers as other Metropolitans throughout the world, namely: to legitimately carry the cross within the boundaries of his ecclesiastical province, and to be invested with the pallium, according to the established rites, provided that it has been requested and granted in a public Consistory. To this, the following must be added: just as the Apostolic Prefectures of Kao shung, Hwali, and Kiayi become suffragan and subject churches to the Taipei Church, so their superiors will be subject to the Taipei Metropolitan. Furthermore, we desire that, as soon as possible, a seminary be established in the new Taipei Archdiocese, for the instruction of boys in sacred disciplines and for the formation of their morals, for indeed, the newly established Archdiocese has a fund, called



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the "mensa," which consists of the goods that until now belonged to the Taipei Prefecture, as well as the revenues of the curia, and the funds sent by the Pontifical Missionary Works, and finally, the offerings made by the faithful.

[*Latin ed. p. 854*]

We command that the marvels of the new metropolitan Church, and, in the absence of a bishop, for the election of a Capitular Vicar or Apostolic Administrator, and concerning the rights and duties of the clergy and the people, everything must be observed with the utmost care, as prescribed by Canon Law. Finally, we grant that, as long as it is necessary, ecclesiastical consultants be chosen in place of canonists, whose work and counsel may assist the Archbishop. And concerning all that we determine in these documents, we appoint the venerable Brother, whom we mentioned above, Anthony of Riberi, Archbishop with the titular see of Dara, and also Apostolic Delegate to China, or he who, at the time when the execution of these acts is ordered, presides over the Apostolic Delegation, and we grant him the necessary and appropriate powers for this purpose, which may also be delegated to another person, provided that he is constituted in ecclesiastical dignity. After the execution of these matters, we command that an account be drawn up, to be transmitted to the aforementioned Venerable Congregation for the Propagation of the Faith. We will that these documents be firm, valid, and efficacious, and that they obtain their full and complete effect, and that they be inviolably observed by all to whom they pertain, and we decree it. If anything should happen concerning these matters by anyone, knowingly or unknowingly, with any authority, it will be entirely null and void, notwithstanding any contrary provisions, to all of which we derogate by these documents. Finally, we wish that the same faith be given to these documents, whether printed or handwritten, as would be given to these very documents presented here, provided that they are subscribed by a notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. No one shall be permitted to resist what has been established by us in these documents. If anyone should, with rash audacity, presume to attempt to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the seventh day of the month of August, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate.

For the Holy Roman Church:

Clemens Card. Micara, Secretary

P. Card. Fumasoni Biondi, Sub-Dean of the Sacred College

Francis Arthur, Prefect of the Congregation for the Propagation of the



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Faith.

[*Latin ed. p. 855*]

Acta PP. XII, 855, III, KAOSHUNGENSIS (DE KIAYI): From the Apostolic Prefecture of Kaoshungen, in the island of Formosa, a portion is separated, encompassing the civil sub-prefectures of ((YUINLINHSIEN)) and ((KIAYIHSIEN)), and from this, a new Apostolic Prefecture is erected and established, to be called ((DE KIAYI)), and is entrusted to the Chinese secular clergy.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Lest the excessive extent of missionary territories impede their superiors from diligently overseeing them, the Apostolic See is accustomed to divide them, so that from the divided parts, new missionary circumscriptions may be established, whose superiors, having a smaller territory under their charge, may more easily and effectively fulfill the duties entrusted to them.

Wherefore, We, having considered and approved the opinion which the Most Holy Congregation of Propaganda Fide, after hearing the venerable Father Anthony Riberi, Archbishop with the title of Dara, Apostolic Delegate in China, reported to Us through Our beloved Son, the Prefect of the same Most Holy Congregation, and having taken into account what is necessary for the good of those concerned, with certain knowledge and by the fullness of Our apostolic authority, separate from the Apostolic Prefecture of Kaoshungen, in the island of Formosa, the portion which includes the civil sub-prefectures called Yuinlinhsien and Kiayihsien, and from this We erect and establish a new Apostolic Prefecture, to be called "de Kiayi."

Since the Apostolic See always desires, whenever possible, to entrust the governance of the Churches to indigenous priests, because they know the character and customs of their citizens better and can more easily attract their minds, and since in this new Prefecture there are not lacking indigenous priests, endowed with such qualities that they seem worthy to whom proper authority can be entrusted with confidence, We entrust this Prefecture of Kiayi to them, for Our sake and for the sake of the Holy See, confident that their efforts will greatly benefit that region in the propagation and increase of the Catholic faith.

Therefore, the following rights and obligations will pertain to this new Prefecture, which are proper to other Prefectures: its own...

[*Latin ed. p. 856*]

Acts of the Apostolic See - Official Commentary 856, concerning those prelates to whom, by law, privileges and powers pertain, and also the duties and obligations which generally belong to such prelates. All of these things, as above established and decreed, We wish and decree to be and to remain valid, notwithstanding any contrary provisions. Furthermore, We



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wish that copies or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as these very Letters themselves. To no one shall it be permitted to contradict that which has been established by these Our Letters. If anyone should presume, with rash audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the seventh day of the month of August, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church: The Cardinal Secretary of State, I. Cardinal Pizzardo. In place of the Dean of the Sacred College, P. Cardinal Fumasoni Biondi. From the Sacred Congregation for the Propagation of the Faith, Prefect, Arthur Mazzoni, Apostolic Protonotary, Albert Serafini, Apostolic Protonotary, in place of [illegible] Plumb, Register, in Canonica, volume 1, number 34, number 61. APOSTOLIC LETTER CONCERNING THE CHURCH OF THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, LOCATED IN THE CITY AND DIOCESE OF TREVES; GRANTING THE HONOR OF A MINOR BASILICA. PIUS PP. XII For the perpetual memory of the matter. — The antiquity and religious importance of the Church of the Blessed Virgin Mary, Assumed into Heaven, in the city of Treves, is such that it should be considered among the principal churches in the sacred buildings of that diocese. Just as the principal temple, which it contains, was restored to the Emperor's jurisdiction in ancient times, and its foundations can still be seen, dating from a very distant age. Having collapsed into ruins at the beginning of the thirteenth century due to excessive age, it was rebuilt in the Gothic style, which is still its most distinguishing feature.

[*Latin ed. p. 857*]

The Acts of Pope Pius XII, 857, state: "These, when joined with the cathedral church, form a single body, as if they were of the same size, having a common portico and the same sacred ministers for the divine rites." It is also fitting that all the faithful of the diocese frequently celebrate marriage ceremonies in this magnificent church, so that, with the Virgin Mary, Mother of God, and most chosen Bride interceding, marriages may be complete and blessed. Furthermore, this church has been built with such exquisite artistry that it deserves the highest praise, representing, as it does, certain prime examples of Gothic architecture. Therefore, so that this church may also be a memorial of the dogma of the Assumption of the Blessed Virgin Mary into Heaven, which We, with the applause of the entire Catholic world, recently proclaimed with a certain oracle, the Venerable Brother Franciscus Rudolphus Bornewasser, Bishop of Treves, made supplications to Us that We would bestow upon it the title and status of a Minor Basilica. These requests, received with pleasure, and



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after hearing the Venerable Brother Our Clement, Cardinal of the Holy Roman Church Micara, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters We elevate the church of the Blessed Virgin Mary, assumed into Heaven, located in the city and diocese of Treves, to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to churches of this rank. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; shall have and obtain their full and complete effect; and shall be fully efficacious for those to whom they pertain, now and in the future; and shall be duly judged and defined; and shall be void from this moment and nullified, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the ninth day of the month of July, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Lord Cardinal, entrusted with the affairs of the Church, Gildo Brugnola, Office of Pontifical Diplomats.

[*Latin ed. p. 858*]

Acta Apostolicae Sedis - Official Commentary 858 II BEATA MARIA V. TITULO ((DE OLAZ)), in the town of ((AZPEITIA)), located within the Diocese of SANCTI SEBASTIANI, FINES, is established as the heavenly patron, together with SANCTUS IGNATIO ((A LOYOLA)). PITTS PP. XII For the perpetual memory of this event. — That the Spanish region has always been fruitful in saints is no secret; however, it may not be known to all that the same servants of God, the Blessed Virgin Mary, who aided and assisted them, entered the path of sanctity and, until the heavenly crown, persevered victoriously. This was likewise the case with Sanctus Ignatius "a Loyola," who, having completely reformed his morals, inflamed with zeal for Christian virtue, dedicated himself to God before the altar of Our Lady of Monte Serrato; moreover, on the feast of the Annunciation of the Blessed Virgin Mary, he completely rejected worldly adornments and, with a military sword suspended before the Marian altar, gladly put on the habit of a penitent, in the manner of pilgrims. He did not neglect to show conspicuous examples of his piety towards the Virgin Mary, even in his own homeland, in that small town, called ((Azpeitia)) in the Spanish language, which, being located near the Loyola estate, is rightfully and deservedly considered its birthplace. In that town, there exists an old and rustic chapel, where the ancient Marian image, called "Sancta Maria de Olaz" by the faithful, is preserved and devoutly venerated: before this very image, Sanctus Ignatius, wounded during the siege of Pampilonensi, and later, sick, upon his return to his homeland from Lutetia Parisiorum, often and fervently



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used the prayer that begins with the words "Salve Regina." The example of such a man increased and strengthened the faith and piety of the people: hence, in that very chapel, prayers are frequently offered by the faithful or passersby, who sweetly recite "Salve Regina." With the passage of the centuries, devotion to the Virgin Mary "de Olaz" has grown, especially among married women awaiting children. Indeed, the feast of that sacred chapel is properly established on the 18th day of the month of December, in anticipation of the Virgin's birth; which is solemnly celebrated with great piety and with the attendance of a large number of citizens and neighboring residents. Given these circumstances, the Venerable Brother Iacobus Font Andreu, Bishop of Sancti Sebastiani, presented to Us, along with the prayers of both the clergy, the notables of the aforementioned town and region, the magistrates, and the entire people, as well as his own, that the Blessed Virgin Mary, under the invocation of "de Olaz" of the town of "Azpeitia," be benignly declared patroness together with Sanctus Ignati de "Loyola."

[*Latin ed. p. 859*]

We deem it fitting to note the document PU Pp. XII 859. However, in order that the piety of the Christian faithful towards God and towards His Mother may increase daily, and that our favorable disposition towards the priests, nobles, and faithful of the aforementioned region and town may be made evident, we have, with a willing spirit, accepted these petitions, presented with the endorsement of our most esteemed son, Peter, Cardinal Segura y Sáenz, Archbishop of Hispalis. Therefore, having heard Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and concerning the fullness of Our Apostolic power, by the tenor of the present letters, and forevermore, We declare, establish, and constitute the Most Blessed Virgin Mary, under the title of "de Olaz," commonly known as "Azpeitia," located within the boundaries of the diocese of Sancti Sebastiani, as the heavenly Patroness, together with Saint Ignatius "of Loyola," before God, granting to her all and every liturgical privilege that belongs to the principal Patrons of places. Contrary provisions notwithstanding. These things We decree, We establish, We ordain, that the present letters shall remain forever valid and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that it shall be rightly judged and defined accordingly; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given from the Palace of Gandulfo, under the Fisherman's ring, on the thirty-first day of the month of July, in the thirteenth year of Our pontificate. Concerning the special mandate of the



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Most Holy Cardinal Gildo Prunola, Prefect of the Office for Diplomatic Affairs, to deliver these documents: SANCTA MARIA GORETTI, VIRGIN AND MARTYR, PATRONESS EQUALLY PRINCIPAL WITH SAINT PANCRATIUS, OF THE DIOCESE OF ALBANENSIS, IS PROCLAIMED. XII. For the perpetual memory of this matter. — The young girl, Saint Maria Goretti, celebrated by all, who preferred to shed her blood rather than commit any impious act against the Author of her life, rightly brings glory and honor to the diocese of Albano Laziale. Within its boundaries, in the place formerly called "Ferriere di..."

[*Latin ed. p. 860*]

Acta Apostolicae Sedis - Official Commentary 860 Conca, which they said, now calls "Borgo Montello," this brief has, with its power, transcended time, and, through its shedding of blood, has brought forth the most beautiful triumphs. The relics of this most chaste virgin, preserved in the sacred shrine of the Blessed Mary, Helper of the Neapolitans, are frequently venerated and honored by the people. This piety towards the gentle and courageous girl has so taken root in the hearts of the faithful that the Venerable Brother Raphael Macario, Auxiliary Bishop, desired that a college of canons of the principal temple, the ministers of the sacred rites, and members of the Action Catholica, adopt her as their patroness. These desires, brought to Our attention by the Venerable Brother Joseph, Cardinal of the Holy Roman Church, Pizzardo, Bishop of Albano, we have willingly decided to fulfill. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and in every respect, We establish and declare that Saint Mary Goretti, Virgin and Martyr, is the heavenly patroness of the diocese of Albano, equal in rank to Saint Pancratius, with all the honors and liturgical privileges that rightly belong to the principal patrons of regions. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of May, in the year 1952, in the fourteenth year of Our pontificate. By special mandate of the Most Holy Cardinal in charge of the public affairs of the Church, GILDO BRUGNOLA, Office. To be delivered



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to the Pontifical Diplomats.

[*Latin ed. p. 861*]

Acta Pii PP. All 861 X IV. CUBICAL AEDS DEO IN HONOREM S. CHRISTOPHORI DICATA, IN CIVITATE ((BELFORT)) EXSTANS, TITULO AC PRIVILEGIIS BASILICAE MINORIS COHONESTATUR. PIUS PP. XII. Ad perpetuam rei memoriam. — Iubilaeum Maximum, a Christifidelibus flagrante pietate abhinc duobus annis celebratum, invictae quoque urbi ((Belfort)) Gallice nuncupatae ac praesertim Sancti Christophori paroeciae felix faustumque fuisse, a dilecto filio hodierno ipsius Curione accepimus. Prout enim Nobis allatum est, eadem paroecia, intra Bisuntinae archidioecesis fines posita atque caput et mater quinque paroeciarum, alterum a condita Ecclesia saeculum maximo civium concursu maximaque laetitia celebravit, enixa depromens vota, praeeuntibus Sacerdotibus, ut Ecclesia ipsa curialis ab Apostolica Sede Basilicae Minoris dignitate honestaretur. Quod sane Templum, anno millesimo septingentésimo quinquagesimo aedificatam et inclitis rebus ibi gestis memorabile, structurae genere quod « classicum » vocant et amplitudine prae ceteris eminet estque pia fidelium celebritate perfrequens. Eidem denique Templo, rite consecrato, quattuor addicti sunt sacerdotes, qui sacris ritibus praesunt animarumque consulunt necessitatibus. Votis tandem presbyterorum ei viumque obsecundans, idem Curio enixis humilibusque Nos adiit precibus ut memoratae Ecclesiae titulum ac privilegia Basilicae Minoris benigne tribuere dignaremur. Nos autem, omnibus probe perpensis, peculiare tum Clero tum populo urbis ((Belfort)) benevolentiae Nostrae testimonium, quod etiam et sedulitatis et pietatis congruens sit praemium, deferre volenter, huiusmodi preces, amplissimo Venerabilis Fratris Mauritii Dubourg, Archiepiscopi Bisuntini, suffragio suffultas, excipiendas perlibenter censuimus. Audito igitur Venerabili Fratre Nostro Clemente Sanctae Romanae Ecclesiae Cardinali Micara, Episcopo Veliterno ac Sacrae Rituum Congregationis Pro-Praefecto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum curialem Aedem, Deo in honorem Sancti Christophori dicatam et in civitate « Belfort » exstantem, ad dignitatem et honorem Basilicae Minoris evehimus, omnibus adiectis iuribus ac privilegiis, quae eidem titulo rite competunt. Contrariis quibuslibet minime obstantibus. Haec edicimus, statuimus, decernentes presentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; illisque ad quos spectant seu.

[*Latin ed. p. 862*]

The Acts of the Apostolic See - Official Commentary 862 may be consulted, now and in the future, for a complete understanding; and thus, it



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is to be judged and defined correctly; and anything that may happen, by anyone, with any authority, knowingly or unknowingly, concerning these matters, shall be considered invalid from now on and void, if it is contrary to this. Given in Rome, near Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of May, in the year 1952. In the fourteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, this letter is addressed to: His Eminence Emmanuel Titular Archbishop, Saints Marcellinus and Peter, Holy Roman Empire, Archbishop Cardinal Gonçalves Cerejeira, to whom We entrust the mission to be Our Legate to the Sacred Patriarch of Lisbon, for the solemn celebration to be held in Goa, marking the fourth centenary since the blessed death of Saint Francis Xavier.

**PIUS PP. XII**

Beloved Son, greetings and Apostolic Benediction.

We have received with great joy the news that, next December, the solemn celebrations will be held in the noble city of Goa with great pomp, marking the fourth century since the blessed death of Saint Francis Xavier. Indeed, his sacred relics, which are religiously preserved there, will be exposed for veneration to the faithful throughout the month, from the third day, in the basilica of the Good Jesus, attracting pilgrims from all over the East Indies who will come there to pray. So many people, of different races, languages, and customs, will be united by the Catholic faith, and a common desire will be kindled to honor that outstanding herald of the Gospel, who, together with his companions of the Society of Jesus, following in the footsteps of the ancient Apostles, fearlessly carried out so many labors on land and sea, generously scattering the seeds of the Gospel in the vast regions of India, which, with the help of succeeding missionaries, have greatly expanded the peaceful kingdom of Christ throughout the Eastern lands.

Therefore, a joyful hope shines forth that this celebration, marking four centuries, will bring forth not insignificant fruits of salvation; for the faithful of Christ will be inspired to imitate Saint Francis...

[*Latin ed. p. 863*]

The acts of Pope Pius XII, 863. The virtues of Francis are strengthened, and his illustrious deeds, undertaken with great effort, are happily encouraged, so that the preaching of the divine word and the care of souls may increase more and more each day. Therefore, praising those pious plans and undertakings pertaining to the secular commemoration, we desire to preside over them in some way. Therefore, we choose and appoint you, our beloved Son, who is adorned with the Roman purple, and who holds the patriarchal seat in the capital city of Lusitania, through whose bold explor-



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ers the passage to the shores of India was opened more swiftly through the promontory of Buena Esperanza, and whose supreme administrators have so greatly favored missionary expeditions. We appoint you as our Legate, that you, bearing our person, may preside over the secular celebrations which will soon be held in memory of the death of Saint Francis Xavier in Goa. Furthermore, we grant you, at your own request, the power to bless, on the appointed day, with the sacred pontifical rite, in the presence of the faithful, in our name and with our authority, offering to them a plenary indulgence, to be obtained according to the conditions of the Church. Meanwhile, as a token of our special love and in anticipation of heavenly graces, we impart to you, our beloved Son, and to all those who participate in the sacred celebrations, especially the Archbishop of Goa and Daman, our Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of October, in the fourteenth year of our pontificate. PIUS PP. XII.

MESSAGE ON THE RADIO TO THE FAITHFUL IN GOA, INDIA, CELEBRATING THE FOURTH CENTENNIAL ANNIVERSARY OF THE DEATH OF SAINT FRANCIS XAVIER. Venerable Brothers and beloved Sons! Devout and admiring followers of Saint Francis Xavier, how many of you are gathered here today in the ancient Goa, within the majestic Cathedral, and outside it, in the shadow of the religious monuments, which testify to the faith and piety of the greatest [figures] for centuries! From Rome, which sent you Francis Xavier, and to which he taught you to look constantly, as to the beacon of saving truth, may our word reach you, to express to you all our affection... Given on December 3, of the year 1952.

[*Latin ed. p. 864*]

The Acts of the Apostolic See – Official Commentary 864, with the Vicar of Jesus Christ loving you and venerating with you the sacred relics of the great Apostle of the East, and exalting his glories. When four centuries ago, on this very day, Francis Xavier died at the gates of China, it seemed that with him perished and vanished, like a dream, the sublime ideal that animated him: to subject all of the newly discovered Orient to the Cross of Christ. Only ten years had passed since he had arrived in India. Ten years of incessant apostolic journeys, braving the storms of all the seas, enduring immense labors and continuous dangers of death in all lands. Impelled by "the necessity he felt to lose his temporal life in order to aid the spiritual life of his neighbor," and utilizing "all the favor and help that the King and the Portuguese nation, as so desirous of seeing all those parts of infidels converted to the Faith of Christ our Redeemer, generously offered him with great charity and love," he was seen to arrive, to stop, to proceed: Mozambique, Socotorá, Goa, Travancor, the Coast of Pescaría and Cape Comorin, Ceylon, Málaga, Amboina, the Moluccas, Moro, and there, in the sun-drenched lands, only recently discovered, Japan. Driven and urged by



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the charity of Christ, as the Apostle of the Gentiles, he felt himself called to explore and to open up these lands, and to sow the first seeds, leaving to the continuers of his work the care of watering and cultivating, and of gathering the fruits. But when insatiable zeal impelled him towards China, "he detached himself entirely from all human favor" and offered himself to all sorts of captivities, chains, torments, and martyrdoms, convinced that by embracing the Gospel, he would bring all of Asia to its knees before Christ. But the inscrutable Providence said to him: "Enough!" and death claimed him alone, deprived of all human comfort, on a deserted island in those seas. He dies! But the entire Orient, witness and theater of his incomparable apostolate, dazzled by the fires of his zeal and even more by the splendors of his sanctity, immediately perceived that that death was rather the beginning of a new and more fruitful life.

[*Latin ed. p. 865*]

The acts of Pope Pius XII, 865. The funeral transport of his relics was a triumph. Malaga, which had been his last Calvary, was the first to glorify the Holy Father and to enjoy his miracles. Goa paid him, as a funeral tribute, the greatest honor, such as even the most fortunate captains, nor the greatest viceroys and princes, had ever seen or would ever see. The gigantic and uninterrupted throng of those three days, venerating the mortal remains of the Holy Father, foreshadowed the intense gatherings of hundreds of thousands and millions of pilgrims, which would be repeated periodically until this day. Afterwards, the extraordinary graces, which multiply through the invocation of his name, through contact with his relics, near his tomb, or in places particularly sanctified by his presence, prove that, though dead, he lives in God, spreading his cult, to the advantage of the faith, among Christians and non-Christians of all races and nationalities. But it is above all his conquering example, his spirit, which, communicating itself to legions of apostles, continues his posthumous apostolate. Formerly, no new heralds of the Gospel departed from Lisbon unless they first implored his protection at his altar and swore to follow in his footsteps. Upon disembarking in Goa, they hastened to the Bom Jesus, to be there, near his tomb, to drink from his spirit and to be inflamed with his zeal. Gonçalo da Silveira in Monomotapa, Oviedo and Apolinar de Almeida in Ethiopia, Rudolfo Acquaviva in the magnificent court of the great Akbar, Nobili and Brito, Alvares and Abreu in India and Tonkin, Ricci, Spinola, Mastrilli, and so many other missionaries and martyrs, are they not the survival of the spirit of Xavier, the prolongation of his apostolate? And not only the brothers-in-arms of that which he called "the holy Company of the Name of Jesus," but all these legions of apostles from all Orders and religious Congregations: has no Superior, sending them as a blessing of God to the East, said to them, as Saint Vincent de Paul said to his Fathers, sending them to Madagascar: "Let your first care be to model your steps according to the example of the



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great Saint Francis Xavier"? And the fruits of the apostolate are there. It is true that fifty or seventy years after the death of Xavier, difficult times came to almost all the Christian communities founded by him. In the Coast of the Fishermen and Travancor, the enemies of the true Faith put the faithful to the hardest test: the blood of martyrs flowed abundantly; but Christendom resisted, conquered, and multiplied; and today, four centuries later, they are there, fervent Catholics, glorying themselves in being such.

[*Latin ed. p. 866*]

Acts of the Apostolic See - Official Commentary 866: "The sons of St. Francis Xavier," and they give to the Church the first Indian Bishop and to the government the first Catholic minister. In the islands of the Pacific, with the prestige of Portugal diminished, the implacable enemies of the Cross regain dominance, and they declare a war of extermination against the one hundred and fifty or two hundred thousand Catholics, in which the various communities planted by Xavier had multiplied. The Sultan of Ternate sends sixty thousand to the sword; two of the islands of Moro are literally depopulated. The Christianity of Amboina, Celebes, and Moluccas perishes, but leaves in the martyrology of the Church a glorious page, written with the blood of its martyrs; for they, like that heroic Christian of Amboina, "though poor sons of the forests and ignorant, knew one thing that their Master, Father Francis, had taught them: they knew that it was a good thing to give their lives for Jesus Christ." 6 *Nuovi avisi delle Indie* - Fourth Part, Venice, 1565, f. 102. Original letter of the Christians of Miyaco to the Father General, S.J., May 10, 1588. Roman Archives, S.J., Jap. - Syn. 186. 7 Cf. Hebrews 11:38.

Japan? The joyful hopes of Xavier were a prophecy. A few years later, the thousand Christians that he had left there grow to seven hundred or eight hundred thousand, all aspiring to heroic virtue and thirsting for martyrdom. And the persecution breaks out. Two hundred and fifty years of implacable, methodical, and refined cruelty, one of the most terrible that the Church has ever suffered. Then the faithful, through the pen of one of them, "give thanks to God that, through the merits of Father Master Francis and through divine mercy, they are now true disciples of Jesus Christ Crucified, and hope to remain so until the end." 7 Meanwhile, the sea of blood grows, and grows always, and finally submerges in its vortices the Japanese Christianity. And yet, a miracle of grace! It does not disappear entirely: it survives in the thirty or forty thousand Christians who, "wandering in the wilderness, clinging to the mountains, taking refuge in the caves and caverns of the earth," 8 managed to preserve until our days the relics of the Faith of their ancestors, preached there by Xavier. And Goa, that imperial Goa, to which Xavier so enthusiastically consecrated the first fruits of his zeal in India, which he so often and with such love rebuilt with heroic virtues and apostolic labors, Goa which boasts of possessing in its



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relics the greatest treasure of the Orient and the most secure guarantee of the peace and prosperity of its inhabitants, does not owe to him, more than to anyone, the fact that for two long centuries it was the most powerful center of irradiation of the Gospel throughout all of Indonesia, and that even today, thanks to the living faith and piety of its sons, it is...

[*Latin ed. p. 867*]

Acts of the Most Holy Fathers, XII, 867: In which city and archdiocese do religious and priestly vocations flourish most abundantly, to the point that many evangelical laborers have been generously sent from there to other parts of the vast India, which are lacking in clergy? The posthumous apostolate of Xavier! It is chiefly through him, for whom "his glory increases from generation to generation," that the relics of the great apostle and model of apostles are surrounded by the most radiant halo. Oh! May it please God that this fourth centenary of his blessed passing, celebrated when a new and terrible storm rages over so many Catholic missions, serve to increase ever more trust in his patronage: that he may come to the aid of the peaceful armies of God, so severely tested, that he may inspire throughout the Church numerous and select missionary vocations, as he himself so desired, capable of assimilating and realizing the great ideals for which he fought and died. Through the merits of the great Wonder-worker, may copious blessings descend from heaven upon the lands of the Iberian Peninsula, Spain and Portugal, which gave Asia their second Apostle, Francis; upon Our most worthy Legate; upon all of you, Venerable Brothers and beloved Sons; upon the archdiocese of Goa, which prides itself on guarding his relics and venerating him as its most special Protector; upon all the peoples of the vast India and of the entire Orient, who are present and united here in the veneration of their immortal Apostle. And while We, as a pledge of the graces of God, impart to you with all the affection of Our soul the Apostolic Blessing.

[*Latin ed. p. 868*]

Acts of the Apostolic See - Commentary, Official Bulletin 868. ADDRESSES I. On the nature of "sport" and physical education with regard to religion and morality, addressed to those who participated in physical exercises, the Congress on the art of gymnastics and/or "sport," held in Rome from throughout Italy.

With great joy, we welcome you, illustrious gentlemen, who have been convened to the Eternal City by a common noble ideal, and who today, guided by the same filial sentiment, come before Our presence to offer Us your homage and, at the same time, to renew in Us the profound pleasure that We always experience in being among distinguished groups of specialists in all branches of knowledge, who have as their object "man" himself.

Your national scientific congress, dedicated to gymnastic and sporting



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activities, undoubtedly responds to a need of the present time, appropriately recognized by the sensitivity of your conscience, which well understands what sport and gymnastics signify, especially for a modern people: how widely their practice is spread in every social class, how lively the interest they arouse everywhere, and how important and numerous are the effects that emanate from them, both for individuals and for society.

It is enough to mention the countless forms that the practice of sport encompasses in its vast extent: indoor gymnastics, school gymnastics, exercises with the body, exercises with apparatus, running, jumping, climbing, rhythmic gymnastics, marching, riding, skiing and other winter sports, swimming, rowing, fencing, wrestling, boxing, and many others, including those so popular such as football and cycling.

The interest with which this intense activity is cultivated and followed is demonstrated by the press. It can be said that there is no longer any newspaper that does not have its sports section, while there are many publications dedicated exclusively to this subject, not to mention the frequent radio broadcasts that inform the public about sporting events.

Furthermore, sport and gymnastics are not only practiced individually; there are also specialized associations, competitions, and festivals, some local, others of national or international character, and finally, the revived Olympic Games, the events of which are eagerly awaited by the entire world.

What end do men pursue with such a vast and widespread activity?

*Held on November 8th of the year 1952.

[*Latin ed. p. 869*]

Acts of the Pontifical Academy, Series XII, p. 869. The use, the development, and the cultivation – through man, in service of man – of the energies contained within the body; the joy that derives from this power and activity, not dissimilar from that which the artist experiences when he employs, masters, his instrument. What did your Congress intend? To investigate and to highlight the laws to which sport and gymnastics must conform, in order that they may achieve their purpose; laws which must be derived from anatomy, physiology, and psychology, according to the most recent advancements in biology, medicine, and psychology, as your program amply demonstrates. But you also desired that We add a word concerning the religious and moral problems arising from gymnastic and athletic activity, and that We indicate the norms suitable for regulating such an important matter.

Preliminary Observation: Here, as in other cases, in order to proceed towards clear and certain deductions, it is necessary to establish the following principle: everything that serves to achieve a specific end must derive its rule and measure from that end itself. Now, sport and gymnastics have, as



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their proximate end, to educate, develop, and strengthen the body, both in its static and dynamic aspects; as a more remote end, the utilization, by the soul, of the body thus prepared, for the development of the interior or exterior life of the person; as an even deeper end, to contribute to its perfection; and finally, as the supreme end of man in general and common to every form of human activity, to bring man closer to God.

Having thus established the aims of sport and gymnastics, it follows that everything that benefits the achievement of the aforementioned goals should be approved within them, naturally in the place that is proper to it; conversely, that which does not lead to these goals, or which distracts from them, or which goes beyond the place assigned to them, should be rejected.

Now, wishing to descend to the concrete applications of the enunciated principles, we deem it appropriate to consider separately the principal factors that intervene in gymnastic and athletic activities, and which can be compared, as we have already mentioned, and despite the numerous differences, to those that contribute to the exercise of art. In this, we must distinguish the instrument, the artist, and the utilization of the instrument. In gymnastics and sport, the instrument is the living body; the artist is the soul, which forms a unity of nature with the body; the action is the exercise.

[*Latin ed. p. 870*]

870 Acta Apostolicae Sedis - Official Commentary on Gymnastics and Sports. Let us therefore consider them from a religious and moral perspective, and see what lessons can be drawn from them for the body, for the soul, and for their activity in the field of gymnastics and sports.

The Body: What the human body is, its structure and form, its members and its functions, its instincts and its energies, are brilliantly taught by the most diverse sciences: anatomy, physiology, psychology, and aesthetics, to mention only the most important. These sciences are increasingly generous with new knowledge, and lead us from wonder to wonder, showing us the magnificent structure of the body and the harmony of its smallest parts, the inherent teleology, which at the same time reveals the rigidity of tendencies and the vast capacity for adaptation; discovering centers of static energy alongside the dynamic impulse of movement and impetus towards action; revealing mechanisms, so to speak, of a fineness, a sensitivity, but also of a potential and a resistance, which are not found in any of the most modern precision instruments.

As for aesthetics, the artistic geniuses of all times, in painting and sculpture, although they have succeeded in approaching the model superbly, have themselves recognized the inexpressible charm of beauty and vitality that nature has bestowed upon the human body. Religious and moral thought recognizes and accepts all of this. It goes even further: by teaching us to relate it to its original source, it attributes a sacred character to it, of



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which natural sciences and art have no idea on their own. The King of the universe, as a worthy crown of creation, formed, in one way or another, from the clay of the earth, the marvelous work of the human body, and breathed into it a breath of life, which made the body the dwelling place and the instrument of the soul, that is to say, it raised matter to the immediate service of the spirit, and thus brought together and united, in a synthesis that is difficult for our mind to explore, the spiritual world with the material world, not only with a purely external bond, but in the unity of human nature. Thus elevated to the honor of being the dwelling place of the spirit, the human body was ready to receive the dignity of being God's temple itself, with those prerogatives, indeed even superior, that belong to a building consecrated to Him. Indeed, according to the express words of the Apostle, the body belongs to the Lord; the bodies are "members of Christ." "Do you not know," he exclaims, "that your members are a temple of the Spirit, which dwells in you?"

[*Latin ed. p. 871*]

Acts of Pope Pius XII, concerning you, who have been given by God, and who do not belong to yourselves? "Glorify and bring God into your body." 1 It is true that his present condition as a mortal body unites him with the general flow of other living beings who rush headlong towards decay. But the return to dust is not the definitive destiny of the human body, for from the mouth of God we learn that it will be called again to life—this time immortal—when the wise and mysterious plan of God, which unfolds like the events of the fields, will be fulfilled on earth. "That which is sown is corruptible; that which shall rise is incorruptible. That which is sown is ignoble; that which shall rise is glorious. That which is sown is weak; that which shall rise is powerful. That which is sown is a body; that which shall rise is a spiritual body." 2 Therefore, revelation teaches us about the human body truths that natural sciences and art are incapable of discovering on their own, truths that confer new value and higher dignity upon the body, and therefore greater reason to deserve respect. Certainly, athletics and gymnastics have nothing to fear from these religious and moral principles when rightly applied; however, certain forms must be excluded that contradict the respect mentioned above. Sound doctrine teaches us to respect the body, but not to esteem it beyond what is right. The principle is this: care for the body, strengthening of the body, yes; worship of the body, deification of the body, no, nor deification of race and blood and their somatic presuppositions or constituent elements. The body does not occupy the first place in man, nor does the earthly and mortal body, as it is now, nor the glorified and spiritualized body, as it will be one day. It is not to the body drawn from the clay of the earth that the primacy in the human composition belongs, but to the spirit, to the spiritual soul. No less important is another fundamental rule contained in another passage



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of Scripture. In the Letter of St. Paul to the Romans, it is written: "I see another law in my members, which fights against the law of my mind, and makes me a slave to the law of sin, which is in my members." 3 This could not more vividly describe the daily drama woven into the life of man. The instincts and forces of the body assert themselves and, stifling the voice of reason, prevail over the energies of good will from the day when their full subordination to the spirit was lost through original sin. In the intensive use and exercise of the body, this must be taken into account.

1 / Cor. 6, 13; 15, 19, 20.

3 Rom. 7, 23.

[*Latin ed. p. 872*]

Acta Apostolicae Sedis - Official Commentary 872. Just as there exists gymnastics and sport, which, through their austerity, contribute to restraining instincts, so too there are other forms of sport that awaken them, either with violent force or with the seductions of sensuality. Even from an aesthetic standpoint, with the pleasure of beauty, and with the admiration of rhythm in dance and gymnastics, the instinct can insinuate its poison into souls. Furthermore, in sport and gymnastics, in rhythm and dance, there is a certain nudity, which is neither necessary nor convenient. Not without reason, some decades ago, a completely impartial observer stated: "What interests the masses in this field is not the beauty of the nude, but the nude of beauty." In the face of such a manner of practicing gymnastics and sport, religious and moral sentiment opposes its veto. In a word, sport and gymnastics must not command and dominate, but serve and help. It is in their office, and in that they find their justification. In reality, what benefit would be derived from the use and development of the body, of its energies, of its beauty, if it were not in service of something more noble and lasting, namely, the soul? Sport, which does not serve the soul, will be nothing but a vain agitation of limbs, a display of fleeting beauty, a momentary joy. In the great discourse at Capharnaum, wishing to tear his listeners away from their base materialistic sentiments and lead them to a more spiritual understanding, Jesus Christ formulated a general principle: "The spirit is that quickeneth; the flesh profiteth nothing." These divine words, which contain a fundamental maxim of Christian life, also apply to games and sports. The soul is the determining and definitive factor of every external action, just as the violin does not determine the release of melodies, but the genius of the artist, without whom, even the most perfect instrument, would remain silent. In the same way, the principal and determining factor in the harmonious movements of the limbs in gymnastics, in the agile and skillful movements in games, in the powerful contractions of the muscles in wrestling, is not the body, but the soul; if this were to abandon it, it would fall like any other inert mass. This is all the more true the closer the bond that unites them: in man, there is a union of substance, so that both



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constitute one nature; very different from the relationship of association, as between the artist and his violin. In sport and gymnastics, John 6:64.

[*Latin ed. p. 873*]

Acta PU Pp. XII 873, therefore, just as in the art of music, the principal and dominant element is the spirit, the soul; not the instrument, the body. Founded on these principles, religious and moral conscience demands that, in the estimation of sports and gymnastics, in judging the character of athletes, and in bestowing admiration for their achievements, the observance of this hierarchy of values be taken as a fundamental criterion, so that the greatest merit is not attributed to he who possesses the strongest and most agile muscles, but to he who also demonstrates the greatest ability to subject them to the dominion of the spirit. A second requirement of religious and moral order, based on the same hierarchy of values, forbids, in the event of conflict, sacrificing the intangible interests of the soul for the sake of the body. Truth and probity, love, justice and equity, moral integrity and natural modesty, due care for life and health, for family and profession, for good reputation and true honor, must not be subordinated to athletic activity, its victories, and its glories. As in other arts and endeavors, so too in sports, it is an immutable law that a fortunate success is not a sure guarantee of moral rectitude. A third requirement concerns the degree of importance that sports should hold within the totality of human activities. We are no longer here considering and evaluating the body and soul within the limits of sports and gymnastics, but rather placing these within the much broader framework of life, and then examining what value should be attributed to them. Guided by sound natural reason, and even more so by Christian conscience, everyone can arrive at the certain norm that the training and mastery of the body exercised by the soul, the joy derived from the awareness of the strength one possesses, and the successful athletic achievements, are neither the only nor the principal element of human action. They are certainly aids and accessories to be valued; but they are not indispensable values of life, nor absolute moral necessities. To elevate gymnastics, sports, and athletics with all their associated aspects to the supreme goal of life would, in truth, be far too little for man, of whom far more elevated aspirations, tendencies, and qualities form the primary greatness. It is therefore the duty of all athletes to maintain this correct conception of sports; not in order to disturb or diminish the joy they derive from them, but to preserve them from the danger of neglecting higher duties concerning their dignity and respect for God and for themselves. We do not wish to conclude this consideration without addressing a word to a particular category of people, whose number has unfortunately increased



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after the two immense wars that have afflicted the...

[*Latin ed. p. 874*]

874 Acta Apostolicae Sedis - Official Commentary. We speak, therefore, of those individuals, namely, who, due to physical or mental deficiencies, are rendered incapable of gymnastics and sports, and who, consequently, often, especially the younger ones, bitterly suffer from this. While we hope that the ancient adage "A healthy mind in a healthy body" will increasingly become the lot of the present generation, it is the duty of all to reflect with special and compassionate attention on those cases in which earthly destiny is different. However, human dignity, duty, and its fulfillment are not bound to that saying. Numerous examples are presented by everyday life, as well as those scattered throughout the course of history, which demonstrate that nothing prevents a sick or impaired body from harboring a healthy, sometimes great, even genius, and heroic soul. Every man, however ill, and therefore unfit for any sport, is nevertheless a true man, who fulfills, even in his physical defects, a particular and mysterious design of God. If he embraces this painful mission with a good spirit, bearing the will of the Lord and being led by it, he will be able to more surely traverse the path of life, which has been traced for him on a rocky and thorny path, among which is not least the forced renunciation of the joys of sport. His particular title of nobility and magnanimity will be to allow others to enjoy their physical strength and limbs without envy, and indeed, to generously participate in their joy, as, on the other hand, healthy and robust individuals must exercise and demonstrate to the sick person an intimate understanding and a benevolent heart. The sick person "bears the weight" of others, and others, in most cases, if not all, who have not only healthy limbs, but also – we do not doubt – their own cross, should rejoice in putting their energies at the service of their sick brother. "Bear ye one another's burdens, and so fulfil the law of Christ." 5 "For if one member suffer, all the members suffer with it; if one member shall be glorified, all the members shall rejoice with it." 6 Regarding the practice of sports: It remains to say a word about the practice of sports, that is, about the concrete means by which your activity may achieve its goals, maintain its merits, and banish the abuses that we have just indicated. Everything concerning the hygienic and technical aspects, the requirements derived from anatomy, physiology, psychology, and other special biological and medical sciences, falls within your competence, and has been the subject of your profound discussions. 5 Gal. 6, 2. c I Cor. 12, 26.

[*Latin ed. p. 875*]

Acta PU Pp. XII 875. Concerning the religious and moral aspects, the principle of purpose, already explained at the beginning, provides the key to resolving any problems that may arise in the forum of your conscience.



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But in ordinary activities, it is sufficient to remember that every human action (or omission) falls under the prescriptions of natural law, the positive precepts of God, and competent human authority: a threefold law that is, in truth, one, the divine will manifested in various ways. To the young man who was rich in the Gospel, the Lord responded briefly: "If thou wilt enter into life, keep the commandments." And to the subsequent question, "Which?" the Redeemer referred him to the well-known prescriptions of the Decalogue. Thus, it can also be said here: Do you wish to act rightly in gymnastics and sports? Observe the commandments. Render to God first the honor due to Him, and above all, sanctify the Lord's day, for sports do not exempt from religious obligations. "I am the Lord thy God," said the Most High in the Decalogue, "Thou shalt have no other gods before me," not even your own body in physical exercises and sports; this would be almost a return to paganism. Likewise, the fourth commandment, an expression and safeguard of the harmony intended by the Creator within the family, reminds us of the obligations to family, which must take precedence over the supposed needs of sports and athletic associations. From the divine commandments, one's own life and that of others, one's own health and that of others, are also protected; it is not permissible to expose these recklessly to serious danger through gymnastics and sports. Furthermore, those laws, already known to athletes of paganism, which true athletes rightly maintain as inviolable laws in games and competitions, also derive their strength from these commandments, and are equally points of honor: honesty, loyalty, chivalry, for which they abhor, as a dishonorable stain, the use of cunning and deceit; the good name and honor of the opponent are as dear and respectable to them as their own. Thus, physical competition becomes almost an ascent of human and Christian virtues: indeed, it must become so, however arduous the effort required, so that the practice of sports may transcend itself, achieve one of its moral goals, and be preserved from materialistic deviations that would diminish its value and nobility.

**7 MATT. 19, 17-20.**

8 Ex. 20, 2-3.

9 Ibidem 12.

10 Ibidem 13.

[*Latin ed. p. 876*]

Acts of the Apostolic See - Official Commentary 876. Herein briefly is explained what the formula signifies: Do you wish to act rightly in gymnastics, in games, in sports? Observe the commandments – the commandments in their objective, simple, and clear meaning. We believe we have presented to you the essential elements that religion and morality have to say on the general theme of your Congress, "Developmental Age and Phys-



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ical Activity." When the religious and moral content of sports is carefully respected, it is called to integrate itself into the life of man as an element of balance, harmony, and perfection, and as a valuable aid in the fulfillment of his other duties. Therefore, place your joy in the correct practice of gymnastics and sports. Also, bring their beneficial influence to the people, so that physical and mental health may flourish ever more, and so that bodies may be strengthened for the service of the spirit; above all, do not forget, amidst the fervent and exhilarating gymnastic and sporting activity, what is most important in life: the soul, the conscience, and, at the highest point, God. Expressing the hope that Providence, through its grace, may protect, ennoble, and sanctify sports and their activities, we impart to you, as a pledge of our paternal benevolence, the Apostolic Blessing.

To the Directors and students, on the occasion of the sixtieth anniversary of the founding of the Pontifical College of Saint Josaphat. With particular affection, we welcome you, beloved sons, Directors and students of the Pontifical College of Saint Josaphat, on this joyful occasion of the twentieth anniversary of its founding, appropriately celebrated on this sacred day dedicated to the memory of the heroic defender of the Unity of the Church and the esteemed Martyr of fidelity to this Apostolic See, your holy Patron, whose shining examples should illuminate and guide, now your preparation for the Priesthood, and in the future your work of apostolate. The memory of him, as is your presence here with Us, leads Us in spirit to that beloved portion of the Church of the Eastern Rite, which you represent here, today so severely tested, desiring, as We do, to say to those most beloved sons that the heart of their common Father beats, suffers, and hopes with them and for them, as if bound by the same anxieties and trembling with the same concerns.

Given on this fourteenth day of November in the year of Our Lord 1952.

[*Latin ed. p. 877*]

The Acts of the Sacred Congregation of the Propagation of the Faith, Session XII. What a multitude of sentiments, both sweet and sorrowful, awaken in Our heart the memory of the founding of your Seminary, which, through the solicitude and generosity of Our glorious Predecessor, Pius XI, arose in its new building on the heights of the Gianicolo, as a Roman beacon of Catholic faith, and therefore inextinguishable, for your distant homeland. Then, all your Venerable Bishops were happy to witness the auspicious ceremony of the inauguration in Rome; and the presence of the revered Metropolitan, Andrea Szeptyckyi, would not have been lacking, had he not been prevented by illness, whose noble life was subsequently cut short, not so much by his advanced age, as by the sufferings of his pastoral soul, struck down along with his flock. Therefore, his name will remain forever blessed in the Church of God, which will remember his ardent zeal for the souls entrusted to him, and his courageous defense of the civil values



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of his people, especially through the founding of the Library and Museum, destined to collect and preserve all that pertains to the history and customs of Ukraine. During these twenty years, how many changes for that beloved part of the flock of Christ, and how many vacancies in the ranks of its sacred Hierarchy; some Bishops died in prisons, bearing witness to their faith; others, torn from their dioceses, still groan in the hardships of exile, or share with so many other beloved children of Ours the bread of tears in the concentration camps, guilty only of their fidelity to the Eternal Shepherd. If the coming, twenty years ago, to Rome of so many meritorious Bishops testified to the flourishing of the Catholic religion and Christian life in your lands, today, alas, their forced absence sadly signifies the scattering of the flock as well, as the Divine Master forewarned: "And the sheep were scattered." Only your presence comforts Us, Venerable Brother Giovanni Bucko, in whom We see the entire beloved Ukrainian people faithful to Us. But who can fathom the ways of Providence, which, fortiter et suaviter, leads everything to its goal through its pre-established wisdom? A sweet path is certainly that which is demonstrated in you, almost as gems of a new season, intent on preparing yourselves for the sacred orders, so that you may be ready to infuse the lifeblood of a religious revival into the hearts of your people, when it pleases God to dispel the stormy clouds that weigh upon their sky, and to restore to them the joy of a renewed spring. And a harsh path, although rich in glory, is that which the same Providence has ordained, as it is written in the Gospel according to Mark, chapter 1, verse 27.

[*Latin ed. p. 878*]

878 Acta Apostolicae Sedis – Commentarium Officiale, destinata a tanti vostri Vescovi, sacerdoti e fedeli, che con le sofferenze e il sangue preparano la risurrezione spirituale delle vostre diocesi, come già, da più di tre secoli, il martirio del vostro celeste Patrono fu seme di rigogliosa fioritura per le seguenti età. È una speranza per ora, ma non vana, soprattutto perché fondata su quella fervida devozione, che il vostro popolo ha sempre nutrita verso la misericordiosa Madre di Dio, in cui onore eresse templi ed altari in ogni angolo delle sue terre. Per la sua intercessione, possano affluire dalle regioni dell'Ucraina a questo Pontificio Collegio numerosi ed eletti giovani aspiranti al sacerdozio, oltre a quelli provenienti dalle Americhe e dai vari Paesi dell'Europa occidentale, in cui oggi si trovano disperse le loro famiglie. E voi, diletti figli, che la Chiesa educa quasi all'ombra della Basilica Vaticana, ove nel 1867, in occasione delle feste giubilari del martirio del Principe degli Apostoli, fu celebrata la solenne Canonizzazione di San Giosafat – prima nell'epoca moderna di un Santo della Chiesa di rito orientale –, abbiate a cuore di attingere da così insigni e venerande memorie sempre più profonda l'indefettibile fedeltà a questa Cattedra di verità e vincolo di unità nella fede e nell'amore universale, luce e fiamma



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per il vostro popolo, alla cui salvezza siete da Dio chiamati. Con questi sentimenti, impartiamo a voi, ai vostri Superiori e Maestri, a quanti si dedicano alla vostra formazione intellettuale e spirituale, ai vostri cari, a tutti gli altri diletti figli e figlie qui presenti, alla vostra Patria da Noi tanto amata, la Nostra paterna Apostolica Benedizione.

[*Latin ed. p. 879*]

The Most Holy Sacred Congregation of the Holy Office, 879, ACTA, 88.

## SUPREME SACRED CONGREGATION

### SACRED CONGREGATION OF THE HOLY OFFICE

DECREE

Regarding Books Prohibited

Thursday, December 3, 1952

In the general session of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the matters of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered that the following book be inserted into the Index of Prohibited Books:

ERNST MICHEL, *Ehe, Eine Anthropologie der Geschlechtsgemeinschaft*, Stuttgart, Ernst Klett Verlag, 1948, 1950.

And on Friday, the 11th of the same month and year, the Most Holy Lord Pope Pius, by Divine Providence, Pope XII, in an audience granted to the Most Eminent and Reverend Lord Prefect of the Holy Office, approved the resolution of the Most Reverend Fathers and ordered it to be made public.

Given in Rome, from the Offices of the Holy Office, on December 15, 1952.

Marinus Marani,

Superintendent of the Sacred Congregation of the Holy Office, Notary.

### SACRED CONSISTORIAL CONGREGATION

### PROVISIONS FOR CHURCHES

The Most Holy Lord Our Pope Pius, by Divine Providence, Pope XII, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches, each now having a new pastor:

On July 11, 1952:

To the titular episcopal Church of Agbia, he appointed the Reverend



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Alphonsus Zaplana Bellizza, a parish priest in Lima, of the archdiocese.

[*Latin ed. p. 880*]

Acts of the Apostolic See - Official Commentary

To the parish commonly known as "de Barranco," the Reverend Father Aurelius Macedonius Guerrero, Archbishop of Trujillo, appointed as Auxiliary. On July 16th.

To the titular episcopal see of Uthina, the Reverend Joseph M. Oavallero, parish priest of the Most Holy Trinity in the diocese of Salto in Uruguay, was appointed as Auxiliary by the Most Reverend Father Alfred Viola, Bishop of Salto in Uruguay.

To the titular episcopal see of Cephasa, the Reverend Michael Medina and Medina, from the diocese of Tunja, was appointed as Auxiliary by the Most Reverend Father Julius Caicedo, Bishop of Cali. On August 9th.

To the metropolitan archdiocese of Teresiana, newly erected, the Most Reverend Father Severinus Vieira de Melo, formerly Bishop of that same see, was appointed. On August 25th.

To the titular episcopal see of Tabuda, the Reverend Anthony Afíoveros and Atan, canon of the cathedral chapter of Malaca, was appointed as Auxiliary by the Most Reverend Father Angel Herrera and Oria, Bishop of Malaca. On August 30th.

To the metropolitan archdiocese of Naples, the Most Reverend Father Marcellus Mimmi, formerly Archbishop of Bari, was appointed. On September 9th.

To the titular episcopal see of Acarassus, the Reverend Paul Schoenmaeckers, rector of the Mechlin seminary, was appointed as Auxiliary by the Eminent and Reverend Father Joseph Ernesti, Prefect of the Sacred Congregation, Cardinal Van Roey, Archbishop of Mechlin. On September 29th.

To the titular episcopal see of Usula, the Reverend Joseph Carraro, Intimate Chamberlain of His Holiness, rector of the Tarvis seminary, and canon of the cathedral chapter, was appointed as Auxiliary by the Most Reverend Father Anthony Mantiero, Bishop of Tarvis. On October 8th.

To the cathedral church of Orense, the Reverend Angel Temiño Saiz, canon of the metropolitan chapter of Burgos, was appointed. On October 29th.

To the titular episcopal see of Pionita, the Reverend Abilio Dei Campo Barcena, canon of the metropolitan chapter of Burgos, was appointed as Auxiliary by the Most Reverend Father Fidelis García and Martínez, Bishop of Calaguriti and La Calzada. On October 31st.

To the metropolitan archdiocese of Saint Joseph in Costa Rica, the Reverend Father Ruben Odio Herrera, formerly Urban Antistite, rector of the Saint Joseph seminary in Costa Rica, was appointed. On November 6th.



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To the titular archiepiscopal see of Hadrianopolis in Haemimonto, the Most Reverend Father Charles Falcinelli, formerly Bishop of Aesin, was appointed. On November 11th.

To the metropolitan archdiocese of Bar, the Most Reverend Father Henry Nicodemo, formerly Bishop of Miletus, was appointed.

[*Latin ed. p. 881*]

The Sacred Consistorial Congregation, 881: To the Cathedral Church of Asten, to the Most Reverend and Reverend Father James Cannonerò, formerly the titular Bishop of Messene. To the Cathedral Church of Lodi, to the Most Reverend and Reverend Father Tarcisio Vincent Benedetti, formerly the titular Bishop of Jericho. To the titular episcopal Church of Medelitana, to the Most Reverend and Reverend Father Fulvio Tessanoli, formerly the Bishop of Signia. On November 15th. To the Metropolitan Church of Novara, to the Most Reverend and Reverend Father Thomas Aloysius Boland, formerly the Bishop of Paterson. On November 20th. To the titular episcopal Church of Ancusa, to the Most Reverend and Reverend Father Bonaventure Porta, formerly the Bishop of Pesaro. On November 22nd. To the titular archiepiscopal Church of Mocissa, to the Most Reverend and Reverend Father Vigilium Frederick Dalla Zuanna, formerly the Bishop of Carpi. On November 25th. To the Cathedral Church of Cremona, to the Most Reverend and Reverend Father Daniel Bolognini, formerly the titular Bishop of Sidon. On November 28th. To the titular episcopal Church of Cerynia, to the Reverend Father Joseph Zimmermann, canon of the cathedral chapter of Augsburg, whom the Auxiliary, the Most Reverend Father Joseph Freundorfer, Bishop of Augsburg, has appointed. On November 29th. To the titular archiepiscopal Church of Madytus, to the Most Reverend and Reverend Father Joseph Gawlina, formerly the titular Bishop of Mariammitanus. On December 10th. To the titular episcopal Church of Helenopolis in Palestine, to the Reverend Father John F. Hackett, pro-chancellor of the episcopal curia of Hartford, whom the Auxiliary, the Most Reverend Father Henry J. O'Brien, Bishop of Hartford, has appointed. II. APPOINTMENT FOR THE TRIBUNAL OF SECOND INSTANCE: The Archbishop of Manaus has designated, once and for all, for appeals from his Tribunal, the Ordinary of Belem of Para; which designation was deigned to be approved by Our Most Holy Lord through a Rescript of the Sacred Consistorial Congregation of September 29, 1952. 57 - ACTA, volume XIX, number 17. - December 23, 1958.

[*Latin ed. p. 882*]

Acts 882 of the Apostolic See - Official Commentary

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH



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CONCERNING THE CENTRAL AND EASTERN PARTS OF NEW GUINEA (DE WEWAK - PORTO ALEXANDRI)

**DECREE REGARDING THE CHANGE OF NAMES OF APOSTOLIC VICARIATES**

Since, by a decree issued on this very day, the entire western portion of the Apostolic Vicariate of Central New Guinea has been erected into a new Apostolic Prefecture of Aitape, it has seemed opportune to this Sacred Congregation for the Propagation of the Faith to change the name of the aforementioned Apostolic Vicariate of Central New Guinea, and also that of the existing Apostolic Vicariate of Eastern New Guinea.

Therefore, the Most Reverend and Eminent Fathers Cardinals, presiding over the same Sacred Congregation for the Propagation of the Faith, in a Plenary Session held on the 5th of May of the current year, after mature deliberation, have decided that the Apostolic Vicariate of Central New Guinea shall henceforth be called the Apostolic Vicariate of Wewak, and that the Apostolic Vicariate of Eastern New Guinea shall henceforth be called the Apostolic Vicariate of Porto Alexandri.

The opinion of these Most Reverend Fathers, having been reported by the undersigned Cardinal Prefect of this Sacred Congregation to the Most Holy Lord, our Pope Pius XII, by Divine Providence, who, having considered and confirmed it, has ordered that the present Decree be drawn up and promulgated.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 15th of May in the year of Our Lord 1952.

P. Card. FUMASONI BIONDI, Prefect

L. f. S. f. C. Costantini, Archbishop of Theodosiopolis, Secretary.

[*Latin ed. p. 883*]

The Sacred Congregation for the Propagation of the Faith, 883 II, issues the following decrees concerning the establishment of churches, for the propagation of the Christian name. Our Most Holy Lord, Pope Pius XII, has deigned to provide for the following churches, namely: on June 19, 1952, the newly erected Cathedral Church of Alleppey was assigned to the Reverend Michael Arattukulam, of the secular clergy. The Cathedral Church of Cochin was assigned to the Reverend Alexander Edezhat, of the secular clergy. On August 7th, the Metropolitan Church of Taipei was assigned to the Reverend Joseph Kuo, of the Society of the Disciples of the Lord, who had previously served as Apostolic Prefect of Taipei.

**SACRED CONGREGATION FOR RITES**

PINEROLIEN.



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CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PIUS BRUNON LANTERI, PRIEST, FOUNDER OF THE CONGREGATION OF THE OBLATES OF THE BLESSED VIRGIN MARY.

ON THE QUESTION: Whether a commission for the introduction of the cause should be appointed in this case and to what effect.

The beginning of all sin is pride (Ecclesiasticus 10:15), which, along with all its consequences, still infects the world and will continue to infect it until the end. Pride infects human society itself, and its leaders, who often refuse to observe divine and ecclesiastical laws, indeed, vehemently oppose them. Through those who reject divine and ecclesiastical teachings, heresies arise, the authority of the Church and the Roman Pontiff is scorned, other errors are introduced, and the rights of the Church, divinely bestowed upon it, are scorned, leading to the ruin of souls. Hence, if we restrict our discourse to times closer to our own, we see regalism and liberalism, which attribute the rights of the Church and of human society to civil authority; Jansenism, which corrupted Christian dogmas and estranged souls from God, as if He were not a Father, but...

[*Latin ed. p. 884*]

The acts of the Apostolic See, in their official commentary, recount how a cruel tyrant, bringing France to the brink of a terrifying social upheaval in the eighteenth century, caused consequences that gravely affected neighboring peoples. And indeed, the Piedmontese territory of France, then bordering the Austrian royal empire, was afflicted by a grave irreligious and moral corruption; so that not a few professors of the University of Turin, and even some members of the clergy, were infected with these errors, to the great detriment of their souls. But where sin abounds, grace superabounds (Romans 5:20). For the most merciful God raised up many men who, through the sanctity of their lives, the Catholic doctrine, and works of charity, would repair so much ruin. Among these, the Servant of God, Pius Bruno Lanieri, must be numbered, as we shall soon explain. Pius Bruno, the seventh of ten children, was born on May 12, 1759, in Cuneo, then the diocese of Montis Regalis, to Peter Lanteri, a physician, who was widely known as the "father of the poor," and Margaret Fenoglio. After his father was widowed, the young Pius Bruno was offered to the Blessed Virgin, so that she might take the place of a mother for the orphan. Indeed, through either his father's care or the Virgin's patronage, the young man shone with angelic purity, piety, knowledge, and docility, serving as an example. Having completed his studies in the liberal arts, with his father's consent, he attempted to join the Carthusian Order in 1776; but, due to a weak constitution, he was forced to abandon this noble purpose a few days later. The following year, he embraced the clerical life and went to Augusta Taurinorum. There, he met P. Nicholas de Diessbach, a former member of



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the suppressed Society of Jesus, a most learned man, burning with zeal for souls, a fierce opponent of Jansenism, to whom he entrusted the guidance of his soul and became his collaborator; and in 1782, he followed him to Vindo, to prepare the hearts of the people to receive, with due reverence, the Apostolic Pilgrim, Pope Pius VI. On May 25 of the same year, he was promoted to the order of the priesthood and received the doctorate with "summa cum laude" in the theological faculty. Driven by a fervent zeal for the salvation of souls, and refusing even ecclesiastical benefices offered to him, he devoted himself with greater eagerness to the exercise of the sacred ministry; in which, under the guidance of P. de Diessbach, a wise, prudent, indefatigable apostle, a staunch defender of the rights of the Roman Pontiff and the Church, a fierce opponent of the Jansenist heresy, and an intrepid defender of the doctrine of morals in the spirit of St. Alphonsus de Liguori, he showed himself to be...

[*Latin ed. p. 885*]

The Sacred Congregation of Rites, in document 885, decreed that the constant preaching, and especially the exercises, should follow the method of St. Ignatius of Loyola. Therefore, these good works were to be spread through pious societies, composed of clergy and laity, which they called "Friendships." The most important of these were the Christian Friendship and the Clerical Friendship, designed to form the minds of the clergy; and among the members, the practice of private reading was known as "Aa." The common goal of these societies was to have the clergy, by example, by word, and also through the efforts of the laity, distribute millions of good books, thereby repelling the errors that surrounded them, and to become assistants to the hierarchical authority: which was later approved, and indeed sanctioned, by the Roman Pontiffs themselves, through the Constitution of the Catholic Action. Therefore, praise is due to the Servant of God, whose authority was confirmed by Pope Pius XI, for having been a precursor of the Catholic Action. In the year 1811, under the reign of Napoleon I, he was exiled to his estate and forbidden to hear the confessions of the faithful. After being restored to his freedom after three years, he resumed his interrupted work with diligence, and devoted himself to two works of great importance: namely, the founding of the Ecclesiastical College, or Seminary, of Turin, and the Congregation of the Oblates of the Most Holy Virgin Mary. Therefore, the Servant of God, together with Aloysius Guala, a theologian and his disciple, considered it opportune to gather together, for a period of three years, newly ordained priests, so that they might be better prepared for the pastoral ministry, and not be exposed to the dangers of being unemployed; and, under the care and instruction of a virtuous and learned priest, especially in moral theology, to be educated. This proved to be a source of honor and benefit to the Archdiocese of Turin: for after a few years, many priests of outstanding virtue emerged from



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it, among whom was St. John Bosco, who, especially through the work of St. Joseph Cafasso, who, after the death of the theologian Guala, directed the seminary for twelve years, teaching moral and pastoral theology. This college continues to flourish to this day. As for the Congregation of the Oblates of the Most Holy Virgin Mary, in 1814, Father Reynaudiano, in Carignano, associated with himself several pious priests, not bound by any religious vows, for the good of that town, to perform sacred duties. These priests, following the ideas of Father de Diessbach and the Servant of God, administered the sacrament of Penance and performed the liturgical exercises according to the method of St. Ignatius. The Servant of God, considering that these good works should be perpetuated and extended to wider horizons, and that the spiritual method should be preached, and other apostolic works carried out, somewhat reformed the previous outline of the rules in the year 1816, and later, more thoroughly...

[*Latin ed. p. 886*]

The Acts of the Apostolic See – Official Commentary, 886, requested the drafting of rules, added three vows of religion, and also a fourth of perseverance, which the Capitular Vicar approved in Turin, at the episcopal seat of Turin, which had been vacant for a long time, in the year 1817. Then, the Servant of God joined this association, and truly became its Rector Major, although externally, the priest Reynaud performed the duties of Rector, with perfect harmony between them. However, when the new Archbishop of Turin wished to change the purpose of this association, the members, not yet bound by any ties, dissolved the association, but remained faithfully united to the Servant of God. After this, having endeavored, as God willed, to enter the Society of Jesus, he was entirely dedicated to the Congregation of the Oblates, working together with the priest Reynaud, to restore it. This was happily accomplished in the year 1825, with the favor of the Bishop of Pinerolo: new rules were drafted, which the same Bishop approved, and thus the Congregation of the Oblates of the Virgin Mary obtained canonical constitution, which Leo X confirmed in the year 1826, the principal house being established in Pinerolo, near the church of St. Clare. In so many works undertaken for the glory of God and the salvation of souls, he gave an outstanding example of all virtues, which seem to reach heroism, and which have compared him to the fame of sanctity even while he was still living. This is clearly demonstrated by documents collected and critically examined by our diligent Historical Section. Holy man, as he had lived, he surrendered his soul to God on August 5th of the year 1830. This love did not diminish, even though his Congregation has suffered many injustices from the enemies of the Church. Indeed, it was possible for him, in the year 1926, to have 30 canonical inquiries carried out in the Pinerolo court, from which the fame of his sanctity is clearly proven even now. Also, several letters from the Postulatory Office, urgently



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requesting the introduction of the cause, were presented to Pope Pius XI, among which was that of the Most Eminent Eugene Pacelli, now Pope Pius XII, which confirms the ongoing fame of his sanctity. After careful consideration, on November 27th, 1937, November 20th, 1940, and finally on May 11th, 1945, the Holy Roman Church decreed that nothing should hinder the proceeding to further steps. With these things as a preface, the Most Reverend Father Thomas Piatti, Rector Major of the Congregation of the Oblates, and also the General Postulator, urged the Most Eminent and Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, the Promoter of the Cause or Relator, to propose a question for discussion in the Ordinary meeting of the Holy Roman Church held on April 1st of this year: Whether a commission for the introduction of the cause should be signed in the case and for the purpose of which we are speaking, and he reported on this. The Most Eminent Fathers, with this report, and with the votes of the Official Prelates, and the Reverend Father Salvatore Natucci, General Promoter of the Faith,

[*Latin ed. p. 887*]

The Sacred Congregation of Rites, having heard the matter, deemed it fitting to respond: If it pleases the Most Holy [Pope], the commission should be signed. After the aforementioned commission had been signed by the Beatissimus Pater through the aforementioned General Promoter, His Holiness, having approved the response of the Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Pius Bru-nonis Lanieri, with His own hand. Given in Rome, on the 4th of May in the year of Our Lord 1952.

Most Reverend Cardinal MICARA, Archbishop of Velletri, Pro-Prefect.

L. S. T. A. Carinci, Archbishop of Seleucia, Secretary.

DECREE:

According to the Ceremonial of Bishops (Book I, Chapter VIII, number 2) and the ancient ecclesiastical discipline observed in all Cathedrals, there ought to exist a certain chamber, called the sacristy, and separated from the church, where the Bishop, about to celebrate Mass solemnly, receives the sacred vestments. If, however, such a sacristy is lacking in some place, it has been customary for the Bishop to choose some small chapel within the church itself.

Indeed, since it seems less fitting to put on sandals and socks within the church itself, the Sacred Congregation of Rites has decided that: whenever, according to the rubrics, the Bishop is obliged to put on sandals and socks during the sacred ceremonies, he should never put them on in the church, nor on the throne or faldstool, but either in the sacristy, which is separate from the church, or at home. With this understanding, the rubrics and decrees currently in force remain valid.



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This Decree was ordered to be published by the Most Holy Lord, Pope Pius, of blessed memory, Pope XI, notwithstanding any contrary provisions.

Given in Rome, from the Secretariat of the Sacred Congregation of Rites, on the 4th of December, 1952.

Most Reverend Cardinal MICARA, Archbishop of Velletri, Pro-Prefect.

L. S. T. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 888*]

Acts of the Apostolic See - Commentary, Official 888 III QUESTIONS. Published by the Motu Proprio "Valde solliciti" on November 30, 1952, concerning the vestments of Cardinals of the Holy Roman Church, the following questions were proposed to the Congregation for Sacred Rites for a suitable solution and declaration:

1) Whether the provisions of the aforementioned Motu Proprio concerning the clerical robes and biretta of Cardinals should extend to the robes and birettas of Patriarchs, Archbishops, and Bishops of the Holy Roman Church, as well as to Abbots, whether secular or regular, who enjoy similar privileges?

2) Whether the clerical robes of Protonotaries, Prelates, and others who enjoy the privileges of Prelates, should also be without a train or tail?

Furthermore, the Sacred Congregation of Rites, diligently considering the same reasons mentioned in the Motu Proprio, and considering that these reasons apply also to Bishops and others, having been instructed by the Most Holy [Father], deemed it fitting to respond to the proposed questions with: "Affirmatively to both."

And thus it was written, declared, and it is commanded that it be observed by all, contrary to any and all things, even those of special note, notwithstanding.

Given in Rome, from the Secretariat of the Sacred Congregation of Rites, on December 4, 1952.

[Signature] Card. MICARA, E p. Velitern., Pro-Prefect.

[Signature] L.g? s. f A. Carinci, Archiep. Seleuc, Secretary.

[*Latin ed. p. 889*]

Sacra Romana Rota, 889. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citação edital. FLORENTINA. NULIDADE DO CASAMENTO (NOCENTINI-LIVI).

Como o local atual de residência do Senhor Leonetti Livi, no processo em questão, é desconhecido, citamos-o para que compareça, seja pessoalmente ou por um procurador legalmente constituído, à sede do Tribunal da Sacra Romana Rota (em Roma, no Palazzo della Cancelleria), no dia 15 de abril de 1953, às dez horas, para discutir a questão em debate ou para assinar o



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abaixo indicado, e para determinar a data em que será realizada a sessão da Rota para a resolução da causa.

Existe a nulidade do casamento neste caso?

Os Ordinários dos lugares, os párocos, os sacerdotes e todos os fiéis que tenham conhecimento do local de residência do mencionado Senhor Leonetti Livi, devem, na medida do possível, garantir que ele seja avisado desta citação edital.

G. Doheny, Secretário.

Da Chancelaria do Tribunal da Sacra Romana Rota, em 26 de novembro de 1952.

E. Fiore, Tabelião.

[*Latin ed. p. 890*]

890 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, BEARING THE NAME OF THE HOLY SEE. The Most Holy Father, Pope Pius XII, may He reign happily, with His most venerable autograph dated November 29, 1952, deigned to appoint His Excellency, the Most Reverend Monsignor Domenico Tardini, as Pro-Secretary of State for Extraordinary Affairs, and His Excellency, the Most Reverend Monsignor Giovanni Battista Montini, as Pro-Secretary of State for Ordinary Affairs. On Sunday, December 14, 1952, the Most Holy Father received in a solemn Audience His Excellency, Mr. Aly Fawzi Marei, Extraordinary Envoy and Plenipotentiary Minister of the Kingdom of Egypt, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, October 28, 1952, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Maria Celina della Presentazione, a professed nun of the Second Order of St. Francis. The Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials also discussed the resumption of the cause of the Blessed Valentino Berro Ochoa, Bishop and martyr of the Order of Friars Preachers, and the writings of the Servant of God, Giovanni Gailhac, a priest, founder of the Institute of the Sisters of the Sacred Heart of Mary.

On Tuesday, November 4, 1952, in the Apostolic Palace of Castel Gandolfo, in the august presence of the Most Holy Father, the general Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on the heroic virtues of the Servants of God:

1. Antonio Chevrier, a priest, founder of the Society of Priests "Del Prado."

2. Federico Albert, a vicarious and parish vicar of Lanzo Torinese.



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3. Caterina Jarrige, of the Third Order of St. Dominic.

On Tuesday, November 18, 1952, in the Palace of Congregations at San Callisto, in the presence of the Most Reverend Cardinal Clemente Micara, Promoter or Relator of the cause of the Servant of God, Galileo Nicolini, a novice of the Congregation of the Passionists, the Sacred Congregation of Rites was held.

[*Latin ed. p. 891*]

The Roman Curia Diary, 891, preparatory session, in which the Reverend Prelates and the Reverend Theological Consultants discussed the heroic virtues of the aforementioned Servant of God. On Thursday, November 27, 1952, at the Holy Congregation of Rites, the matter of the non-cult of the following Servants of God was discussed: 1. Lewis Zéphirin Moreau, Bishop of San Jacinto. 2. Raphael of St. Joseph, professed priest of the Order of Discalced Carmelites. 3. Teresa of Jesus Jornet Ibars, foundress of the Congregation of the Little Sisters of the Abandoned Elderly. 4. Mary Teresa of Jesus Gerhardinger, foundress of the Congregation of the Poor School Sisters of Our Lady. 5. Raphael Ibarra of Vilallonga, foundress of the Institute of the Guardian Angels. On Tuesday, December 9, 1952, at the Apostolic Palace in the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultants discussed the heroic virtues of the Venerable Servant of God, Lewis of Casoria, a professed priest of the Order of Friars Minor, and founder of the Congregation of the Brothers of Charity, "Bigi." On Tuesday, December 16, 1952, at the Apostolic Palace in the Vatican, the ordinary session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed: 1. The introduction of the Cause of the Servant of God, Vitricius of Eggenfelden, a professed priest of the Order of Capuchin Friars Minor. 2. Concerning the writings of the Servants of God: a) Vincent Grossi, priest, founder of the Institute of the Daughters of the Oratory. b) Joseph Rubio Peralta, professed priest of the Society of Jesus. c) Mary of the Apostles (Teresa Wuellenweber), cofoundress of the Sisters of the Divine Savior.

SECRETARY OF STATE APPOINTMENTS: By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint: August 7, 1946. The Eminent and Reverend Cardinal Pizzardo Giuseppe, Protector of the International Catholic Association "des Œuvres de Protection de la Jeune Pille" (Freiburg). December 21, 1951. His Excellency, the Reverend Monsignor Dellepiane Giovanni, Apostolic Nuncio to Austria. January 15, 1952. The Eminent and Reverend Cardinal Tedeschini Frederick, Protector of the Franciscan Tertiaries of the Mother of the Divine Shepherd (Madrid). April 19. The Eminent and Reverend Cardinal Ruffini Ernesto, Protector of the Sisters of the Most Holy Child Jesus and of the Holy Family (Colleges



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of Mary - Palermo). May 20. The Eminent and Reverend Cardinal Micara Clemente, Protector of the Company of the Sisters of St. Francis.

[*Latin ed. p. 892*]

Acts of the Apostolic See - Official Commentary 892, May 31; July 3; August 29; August 11; from the Institute of Christian Charity of Heythuysen (Ruremonda). 1952. His Eminence and Reverend Lord Cardinal Tisserant, Eugene, Protector of the Little Sisters of the Poor of Seillon (Belley). His Eminence and Reverend Lord Cardinal Segura y Saenz, Peter, Protector of the Institute of the Salesian Sisters of the Sacred Heart of Jesus in Cartagena. His Eminence and Reverend Lord Cardinal Micara, Clement, Protector of the Order of Mercedarians (Rome). His Excellency, Reverend Monsignor Bernier, Paul, Apostolic Nuncio to the Republics of Costa Rica and Panama. His Eminence and Reverend Lord Cardinal Tisserant, Eugene, Protector of the Brothers of Christian Instruction of Ploërmel (France). By a letter from the Secretariat of State, dated November 19, 1952, the Most Holy Father, Pope Pius XII, in his blessed reign, deigned to appoint the Most Illustrious and Reverend Monsignor Malachia Foley, as Consultor to the Sacred Congregation for Seminaries and Universities. Likewise, by letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, in his blessed reign, deigned to appoint: Assistants to the Holy See: July 24, 1952; October 24. His Excellency, Reverend Monsignor Perelló y Pou, Bishop of Vich. His Excellency, Reverend Monsignor van Roosmalen, Theodore, titular Bishop of Antigona. Apostolic Protonotaries, as if participating, of His Holiness: July 12, 1951; June 7, 1952. Monsignor Dulcic, George, of the diocese of Lesina. Monsignor Boylan, Patrick, of the archdiocese of Dublin. 1952. Monsignor Barrantes, Francis Xavier, of the archdiocese of Lima. Monsignor Cullen, Philip, of the diocese of Mobile. August. Monsignor Gullen, Thomas, of the same diocese. Monsignor Cusick, William, of the same diocese. Monsignor McCormack, Francis, of the same diocese. Monsignor O'Donaghue, John Raymond, of the same diocese. Monsignor Rogers, James, of the same diocese. Monsignor Tobin, Walter, of the same diocese. September 9. Monsignor Trainor, Joseph, of the same diocese. Monsignor Foley, Dorance, of the archdiocese of Dubuque. Prelates domestic to His Holiness: April 6, 1951. Monsignor Cangro, Anthony Francis, of the diocese of Sorocaba. July 4. Monsignor Kovacic, Simeon, of the diocese of Lesina. September 13. Monsignor Decosse, Amato, of the archdiocese of San Bonifacio.

[*Latin ed. p. 893*]

Diarium Romanae Curiae 893, 1951. Monsignor Chase Cuthbert Francis, of the archdiocese of St. Andrew and Edinburgh. Monsignor Coutinho Odilone, of the archdiocese of Paraiba. November 23. Monsignor Theberge Joseph Stanislaus, of the diocese of St. Anne de la Pocatière. December 18. Monsignor Miller William, of the diocese of Kildare and Leighlin.



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Monsignor Chartrand Philip, of the diocese of St. Jerome. January 20, 1952. Monsignor Tremblay Joseph Edmond, of the diocese of Chicoutimi. March 28. Monsignor Canili Joseph Everett, of the archdiocese of Winnipeg. Monsignor Dolan Michael, of the diocese of Kilmore. April 1. Monsignor Dwyer Peter, of the diocese of Harbor Grace. April 15. Monsignor Carlos Honor, of the archdiocese of Sherbrooke. April 17. Monsignor Morin Herman, of the same archdiocese. Monsignor Tetreault Albert, of the same archdiocese. Monsignor Vincent Maurice, of the same archdiocese. Monsignor Nuñez Iglesias Raymond, of the diocese of Madrid. June 28. Monsignor Lituma Portocarrero Louis, of the archdiocese of Lima. June 7. Monsignor Vega Centeno Farfan Fernando, of the same archdiocese. Monsignor Agnew Thomas, of the diocese of Derry. July 20. Monsignor Berube Albert, of the diocese of Fall River. July 30. Monsignor Dolan James, of the same diocese. Monsignor Gerrard James, of the same diocese. Monsignor Silvia John, of the same diocese. Monsignor Ward Edmond, of the same diocese. Monsignor Campbell Paul, of the diocese of Pittsburg. Monsignor Carrol Coleman, of the same diocese. Monsignor Farri Emilio, of the same diocese. Monsignor Fussenegger Edwin, of the same diocese. Monsignor Hannan Jerome, of the same diocese. Monsignor Leonard Vincent, of the same diocese. Monsignor Maxwell George, of the diocese of Fall River. August 2. Monsignor Daly Michael, of the diocese of Mobile. August 7. Monsignor Donazzan Lawrence, of the same diocese. Monsignor Durick Joseph L., of the same diocese. Monsignor Foley Francis, of the same diocese. Monsignor Harnett Daniel, of the same diocese. Monsignor Pathe Timothy, of the same diocese. Monsignor Raleigh John Joseph, of the same diocese. Monsignor Wade Francis Joseph, of the same diocese. Monsignor Clinch Henry, of the diocese of Monterey-Fresno. Monsignor Keenan Daniel, of the same diocese. Monsignor O'Connell Thomas E., of the diocese of Richmond. September 10. Monsignor Taylor Arthur, of the same diocese. Monsignor Flynn John, of the archdiocese of New York. September 18. Monsignor Ferrieu Joseph, of the diocese of Rodez. October 18. October 21.

[*Latin ed. p. 894*]

Acta Apostolicae Sedis - Official Commentary 894: Extraordinary and Supernumerary Chamberlains of His Holiness: January 26, 1952. Monsignor Varghese Pudicherry, of the Archdiocese of Ernakulam. Monsignor Arbulu Pineda Ignazio, of the Archdiocese of Lima. June 7: Monsignor Ayerdi Adot Basilio, of the same Archdiocese. Monsignor Kösling Gustavo, of the same Archdiocese. Monsignor Findlan Giuseppe, of the Diocese of Pittsburg. July 30: Monsignor Quigley Tommaso, of the same Diocese. Monsignor Cassetta Tommaso, of the Diocese of Alba. October 18: Monsignor Rocca Onorio, of the Archdiocese of Sorrento. Monsignor Fagnani Ulisse, of the Diocese of Grosseto. November 23:



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Monsignor Arcozzi Masino Vincenzo, of the Archdiocese of Torino. November 4: Monsignor Cavandoli Giovanni, of the Diocese of Reggio Emilia. Chamberlain of Honor in purple vestments of His Holiness: October 6, 1952. Monsignor Schiaffino Simone (Rome). Extraordinary Chamberlain of Honor with sword and mantle of His Holiness: April 6, 1952. Mr. Raventós Noguer Emanuele, of the Diocese of Madrid. HONORS: With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Pius: October 31, 1952. Upon His Excellency Cesare Colonia Silva, Ambassador of Ecuador to the Holy See. The Commanderate of the Order of Saint Gregory the Great, civil class: April 19, 1951. Upon Mr. Aprigio Ribeiro de Oliveira, of the Diocese of Juiz de Fora. Upon Mr. Giuseppe Procopio Teixeira, of the same Diocese. Upon Mr. Francesco H. O'Donnell, of the Diocese of Leeds. July 18: Upon Mr. Nicola Arias Andreu, of the Archdiocese of Santiago de Compostela. December 20: Upon Mr. Gioacchino Buxo de Abaigar, of the Diocese of Barcelona. Upon Mr. Enrico Luño Peña, of the same Diocese. Upon Mr. Gioacchino M. de Nadal Ferrer, of the same Diocese. The Knighthood of the Order of Saint Gregory the Great, civil class: December 20, 1950. Upon Mr. Patrizio Taggart, of the Diocese of Southwark. March 12, 1951. Upon Mr. Giacomo Bannon, of the Diocese of Salford. April 19: Upon Mr. Federico de Assis, of the Diocese of Juiz de Fora. Upon Mr. Arnolfo do Nascimento, of the same Diocese.

[*Latin ed. p. 895*]

From the "Diarium" of the Roman Curia, 895, 1951. To Mr. Giuseppe Ferreira Neto, of the same diocese. To Mr. Giacomo Gomide, of the same diocese. To Mr. Enea Mascarenhas, of the same diocese. To Mr. Giovanni Vilaca, of the same diocese. To Mr. Alvaro Vilela, of the same diocese. To Mr. Davide Gilberto Logan, of the Archdiocese of Liverpool. To Mr. Reginaldo Stanley Evans, of the Diocese of Portsmouth. To Mr. Garaldo Sbeehan, of the Diocese of Lancaster. To Mr. Emilio Beimat Mola, of the Diocese of Lérida. To Mr. Andrea Bertrand, of the Diocese of Urgel. To Mr. Francesco Cairat, of the same diocese. To Mr. Giacomo Sansa Nequi, of the same diocese. January 26, 1952. To Mr. Kunjunnu Anthraper, of the Archdiocese of Ernaktìlam. To Mr. Thariath Kunjithommen Elanjikal, of the same Archdiocese. To Mr. Tbachil Kanjirakattu, of the same Archdiocese. To Mr. Giuseppe Vithayathil, of the same Archdiocese. February 7. To Mr. Giovanni L. P. Roche-Victoria, of the Archdiocese of Madras. April 22. To Mr. Francesco Nash, of the Diocese of Lancaster. To Mr. Giuseppe L. E. Biais, of the Archdiocese of Sherbrooke. To Mr. Maurizio Delorme, of the same Archdiocese. May 8. To Mr. Francesco Schatz, of the Diocese of San Olodoaldo. To Mr. Tommaso Coulter, of the Diocese of Derry. To Mr. Allen Monti Arnes, of the Diocese of Mobile. August 7. To Mr. Guglielmo Betbeze, of the same diocese. To Mr. Simone Boyd, of the same diocese. To



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Mr. Glarenzio J. Brown, of the same diocese. To Mr. Vincenzo Bruno, of the same diocese. To Mr. Harrison Chastang Sr., of the same diocese. To Mr. Giovanni B. Donaghey, of the same diocese. To Mr. Giovanni Dowe, of the same diocese. To Mr. Corrado C. Flores, of the same diocese. To Mr. Giorgio V. Gent le Sr., of the same diocese. To Mr. Giuseppe Filippo Johnson, of the same diocese. To Mr. Martino G. Johnson, of the same diocese. To Mr. Vincenzo Klborn, of the same diocese. To Mr. Ruben L. Nickelsen, of the same diocese. To Mr. Edoardo Giuseppe Orth, of the same diocese. To Mr. Giovanni Mortimer O'Sullivan, of the same diocese. To Mr. Howard C. Parker, of the same diocese. To Mr. Michele J. Simpson, of the same diocese. To Mr. Edoardo Sullivan, of the same diocese. To Mr. Carlo R. Wade, of the same diocese. To Mr. Stefano L. Zieman, of the same diocese. April 19. May.

[*Latin ed. p. 896*]

Acta Apostolicae Sedis - Official Commentary 896 7 » August » 1952. To Mr. Diener Francesco, of the diocese of Monterey-Fresno. To Mr. Howell Guglielmo, of the same diocese. The Knighthood of the Order of Saint Gregory the Great, military class: June 7, 1952. To Mr. Colonel Gambetta Bonatti Nestore, of the archdiocese of Lima. The Grand Cross of the Order of Saint Sylvester the Pope: June 22, 1952. To Mr. Mayo Federico, of the diocese of Malaga. The Commanderate of the Order of Saint Sylvester the Pope: March 31, 1951. To Mr. de San Pedro Giuseppe M. R., of the diocese of Barcelona. December 20. To Mr. Albo Marti Raimondo, of the same diocese. To Mr. Joaniquet Extremo Aurelio, of the same diocese. To Mr. Udina Martorell Santiago, of the same diocese. To Mr. Pastor Enrico, of the diocese of Madrid. To Mr. Espino Adolfo Gregorio, of the diocese of Tuy. To Mr. Espinosa Emanuele Pasquale, of the archdiocese of Valladolid. March 6, 1952. To Mr. Cecchi Mansueto, of the archdiocese of São Sebastiano of Rio de Janeiro. August 23. To Mr. Laganà Antonino (Rome). October 14. To Mr. Oriani Mario, of the archdiocese of Chieti. October 17. To Mr. Cioni Giuseppe, of the diocese of Grosseto. October 29. To Mr. Zamolo Enrico, of the archdiocese of Milan. The Knighthood of the Order of Saint Sylvester the Pope: December 20, 1951. To Mr. Jiménez de Ortoñeda Giusto, of the diocese of Madrid.

NECROLOGY: September 27, 1952. Most Reverend Federico Giuseppe Provost, titular Bishop of Macri, Apostolic Vicar of Southern Burma. Most Reverend Augusto Gaspais, Bishop of Kirin. October 21. Most Reverend Gennaro Fenizia, Bishop of Cava and Sarno. November 15. Most Reverend Giacomo Agostino Me Fadden, Bishop of Youngstown. Most Reverend Giovanni Tommaso Me Nally, Archbishop of Halifax. November 22. Most Reverend David Le Cadre, titular Bishop of Demetriade, Apostolic Vicar of the Marquesas Islands. December 2. Most Reverend Giovanni Arturo Chollet, Archbishop of Cambrai. Most Reverend Renato Maria Giuseppe Perros, titular Bishop of Zoara. November 6. Most Reverend Emanuele Ledvina,



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titular Bishop of Pitane. Most Reverend Giuseppe Gionali, titular Bishop of Res el Ain. November 20.

[*Latin ed. p. 897*]

Year and Volume XLIV, December 30, 1952 (Series II, Volume XIX) - No. 18. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. General Index of Acts (Year and Volume XLIV I - ACTA OF POPE PIUS PP. — Series II, Volume XIX).

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[*Latin ed. p. 898*]

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[*Latin ed. p. 899*]

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*Translated by churchlatin.ai, a product of Boyne Archives*

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"Dei Providentis." – The honors of the saints are conferred upon Blessed Mary Dominica Mazzarello, Foundress of the Institute of the Daughters of Mary Help of Christians.

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## APOSTOLIC CONSTITUTIONS

VERACRUZ.

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CACERES (Legaspiensis and Sorsogonensis).

In the Republic of the Philippines:

From the territory of the three-part diocese of Caceres, two new dioceses are established, named Legaspi and Sorsogon; furthermore, four ecclesiastical Provinces are established in the Philippine Islands. . . . . 163

12

DE KYOTO (Kyotensis).

Among the highest:

The Apostolic Prefecture of Kyoto is established as a diocese, named Kyotensis, and certain parts of its territory are annexed from the diocese of Osaka. . . . . 18

SHILLONG (Dibrugarhensis).

For the Christian people:

The territory of the Shillong diocese is divided, and a new diocese is established, to be called Dibrugarh. 167

[*Latin ed. p. 900*]

Index of documents arranged chronologically, 900 pages, 1951.

July » August » » » » » September » » » October » » » » » November » » » December » » » » 1952 January » » » » (Calapanensis). Merited by the Apostolic See. - The Apostolic Prefecture of Mindoro is elevated to the rank of an Apostolic Vicariate, henceforth to be called the Apostolic Vicariate of Calapan.

1 Neo PAMPILONENSIS and SANCTAE MARTHAE (Bertraniae in Catatumbo). Too much. - Parts of the territory are separated from the dioceses of Neo Pamplona and Santa Marta, and a new "nullius" Prefecture, Bertraniae in Catatumbo, is established.

171 5 CZESTOCHOVIENSIS. Properly. - A Chapter of Canons is established in the Cathedral Church.

174 » BARENSIS. In sacred buildings. - Concerning the collegiate Basilica of St. Nicholas in Bari, and its Grand Prior, who is entrusted to the Order of the Friars Preachers.

201 1 BOGOTENSIS in Columbia (Zipaquirensis). Not excessively. - A part of the territory is separated from the Archdiocese of Bogota in



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Columbia, from which a new diocese is established, named "Zipaquirensis," a suffragan of the same Bogota church.

441 10 FLUMINENSIS. They are worthy. - The Apostolic Vicariate of Fiumense, with the same name and boundaries, is elevated to the rank of a Prefecture "nullius" and is placed under the metropolitan jurisdiction of the Archbishop of Quito.

209 18 DE BOBO DIOULASSO ET NOUNENSIS. For the sake of Christ. - The boundaries between the Apostolic Prefecture of Noun and the Apostolic Vicariate of Bobo Dioulasso are changed, and the Apostolic Prefecture of Noun is also elevated to the rank and dignity of an Apostolic Vicariate.

2 0 5 31 DE ASMARA. Ethiopian. - A new Apostolic Exarchate of the Alexandrian rite of Ethiopia is established in Eritrea, to be called "de Asymmetry."

206 » DE ADDIS ABEBA. Always paternal. - A new Apostolic Exarchate of the Alexandrian rite of Ethiopia is established in Ethiopia, to be called "de Addis Abeba."

253 30 SYRACUSANA ET RAGUSIENSIS. From ancient times. - A Chapter of Canons is established in the Cathedral Church of Ragusa.

256 15 SYDNEYENSIS, CAMBERRENSIS ET GULBURNENSIS (Wollongongensis). Not a small number. - From territories separated from the Archdiocese of Sydney and from the Archdioceses of Camberra and Goulburn, a new diocese is established, to be called "Wollongongensis."

258 13 RANCHIENSIS ET NAGPURENSIS (Raigarhensis - Ambikapurensis). With great joy. - A part of the diocese of Ranchi is separated, including the entire civil district of Raigarh and a large part of the civil district of Surguja; and another part of this district is separated from the diocese of Nagpur, and from these territories a new diocese is formed, to be called "Raigarhensis - Ambikapurensis," which is established as a suffragan of the metropolitan church of Calcutta.

893 » DE BUKOBA (De Kagera Inferiore). For our divine benefit. - A part of the territory is separated from the Apostolic Vicariate of Bukoba, and a new Apostolic Vicariate is established, to be called "De Kagera Inferiore," entrusted to secular clergy from the same place.

3 9 7 » DE CHIQUITOS (De Nuflo de Chavez). Lest the holy pastors. - A part of the territory is separated from the Apostolic Vicariate of Chiquitos in the Republic of Bolivia, from which a new Apostolic Vicariate is established, to be called "De Nuflo de Chavez."

396 3 KRISNAGARBNSIS ET CALCUTTENSIS (Jessorensis). As is customary. - Territories are separated from the diocese of Krisnagar and from the Archdiocese of Calcutta, located within the Republic of Pakistan, and from these a new diocese is established, named "Jessorensis," a suffragan of the Archdiocese of Dhaka.



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565 10 MBULUENSIS. Not without considerable progress. - The Apostolic Prefecture of Mbulu is elevated to the rank and dignity of an Apostolic Vicariate, with the same name and boundaries.

399 » DEKIVU ET BALDUINOPOLITANUS (Kasongoënsis). For the highest good.

**12 MINDORENSIS.**

[*Latin ed. p. 901*]

Index of documents arranged chronologically 1952 » » » » » » ) or » » » » » » 901 - The Apostolic Vicariates of Kivu and a part of the Balduinopolitano territory are separated, and a new Vicariate is established, named "Kasongo." . . 444 Jan. 10 FALKLAND ISLANDS OR MALVINAS. Under Our seal. - The Falkland Islands or Malvinas are erected as an Apostolic Prefecture, under the name "Of the Falkland Islands or Malvinas." 512 » 17 LAHORE (Of Yullundur). Among other cares. - A part is separated from the Lahore Diocese, from which, except for the territory of Yammu, a new Apostolic Prefecture is erected, named "Of Yullundur." 4 4 6 » » DINAJPUR (Jalpaiguriensis). No way for it. - A part of the territory is separated from the Diocese of Dinajpur, located in the Republic of India, and from it a new Diocese is erected, named "Jalpaiguriensis," a suffragan of the Metropolitan Church of Calcutta. 447 » » DINAJPUR (Of Malda). It is quite opportune. - The civil districts of Malda and West Dinajpur, separated from the Diocese of Dinajpur, form the Apostolic Prefecture of Malda. . . . 4 5 0 » » RAWALPINDI AND LAHORE (Of Kashmir and Jammu). More suitable for the faithful. - From the territory of Kashmir, separated from the Diocese of Rawalpindi, and from the territory of Jammu, separated from the Diocese of Lahore, a new Apostolic Prefecture is erected, named "Of Kashmir and Jammu." 513 » » CHITTAGONG AND DACCHEN (Of Haflong). It sometimes happens. - A part is separated from the Dioceses of Chittagong and Dacchen, and a new Apostolic Prefecture is erected, named "Of Haflong." . . . 5 1 5 » 26 SANTA SEVERINA, CARIATI, REGINA. To the Roman Pontiffs. - The ecclesiastical province of Santa Severina is suppressed; the Church of Santa Severina, to which the archiepiscopal dignity is preserved, is placed directly under the Holy See, and the Diocese of Cariati, hitherto the only suffragan of its Metropolitan Church, is made a suffragan of the Metropolitan Church of Regina. 516 Feb. 1 4 OF SARAWA (Kuchingensis). It is certainly fitting. - The Apostolic Prefecture of Sarawak is elevated to the rank and dignity of an Apostolic Vicariate, which, with a changed name, will henceforth be called "Kuchingensis," and to which the territory of "Brunei," now separated from the new Vicariate of Jesselton, is added. 568 » » OF NORTH BORNEO (Jesseltonensis). Experience teaches. - The Apostolic Prefecture of North Borneo, with its boundaries



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slightly modified, is erected as the Apostolic Vicariate of "Jesselton." 569 » » OF RWANDA (Nyundoënsis). As in a Vicariate. - A part is separated from the Apostolic Vicariate of Rwanda, from which a new Vicariate is erected, named "Nyundoënsis," which is entrusted to indigenous clergy. . . . 5 7 1 » 16 PARAIBENSIS (Natalensis). A heavy burden. - From the Ecclesiastical Province of Paraiba in Brazil, which has been dismembered, a new province, named Natalensis, is erected. 601 » LINENSIS (Mariliensis). For the office of Bishops. - A part of the territory is separated from the Diocese of Linens, in the Brazilian Republic, from which a new Diocese is erected, named "Mariliensis," a suffragan of the Metropolitan Church of São Paulo in Brazil. 604 » » BELEMENSIS DE PARA AND OTHERS (Manaënsis). Because of this. - From the Ecclesiastical Province of Belem de Para, the episcopal sees of Amazonensis and the nullius dioceses of Rio Branco, Fluminis Nigri, Iuruensis, Labreana, Portus Veteris, S. Peregrini Laziosi in Superioribus Aere et Purus, Solimões Superioris, Tefensis, and from these, a new Ecclesiastical Province is constituted, to be called Manaënsis, of which the metropolitan see will be the see of Amazonensis, which will henceforth be called Manaënsis. 606 Mar. 1 3 LAGOS (Ibadanensis). The Apostolic See. - From a part of the territory of -

[*Latin ed. p. 902*]

Index of documents arranged in chronological order.

Lagosensis: A new Apostolic Prefecture is established.

1952, March 1: Berberatensis. Concerning matters. The Apostolic Prefecture of Berbérati, in Equatorial Africa, is elevated to the rank of a Vicariate Apostolic.

1952, April 3: De Vientiane et Luang-Prabang (Vientianensis). Belonging to the Holy See. The Apostolic Prefecture of Vientiane and Luang-Prabang is elevated to the rank and dignity of a Vicariate Apostolic, henceforth to be called "Vientianensis."

1952, May 29: Bonifacii et S. Mariae Ormensis (Arcis Gulielmi). For the daily needs. A portion is separated from the Archieparchy of St. Boniface and from the Eparchy of St. Mary Ormensis, which is established as a new Eparchy, named "Arcis Gulielmi," and is made a suffragan of the Metropolitan Church of Toronto.

1952, May 15: Novae Guineae (De Aitape). For the wider propagation [of the faith]. A portion of the Apostolic Vicariate of New Guinea, namely the entire western territory, is separated and a new Apostolic Prefecture of Aitape is established.

1952, June 1: Shirensis (Zombaënsis). Who, of the Divine Redeemer. From the Apostolic Vicariate of Shirensi, located in the British East African territory of Nyasaland, a new Vicariate is established, named "Zombaënsis."



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1952, June 1: De Korhogo (de Katiola). Among the difficulties. The Apostolic Prefecture of Korhogo is elevated to the rank of an Apostolic Vicariate, to be called "de Katiola," with the same boundaries maintained.

1952, June 19: Indorensis. Which pertains to Christians. The Apostolic Prefecture of Indorensis, in the Republic of India, is elevated to the rank of an Eparchy, with the same name and boundaries, and is made a suffragan of the Metropolitan Church of Agra and is entrusted to the Society of the Divine Word.

1952, June 1: De Medan (de Padang). From the missions. A portion of the Apostolic Vicariate of Medan is separated, from which a new Apostolic Prefecture of "de Padang" is established, to be entrusted to the Society of St. Francis Xavier for foreign missions.

1952, June 1: De Palembang (de Tandjung-Karang). For the good of souls. A portion of the Apostolic Vicariate of Palembang, in Indonesia, is separated, from which a new Apostolic Prefecture of "de Tandjung-Karang" is to be established.

1952, July 10: Ooccinensis (Alleppeyensis). Belonging to the Redeemer. The Eparchy of Cochin is divided into three parts, of which the first, with the same dignity and extent as before, constitutes the Eparchy of Cochin; the second is established as a new Eparchy, from the capital city, to be called "Alleppeyensis"; and the third is entrusted to the Latin Bishop of Trivandren for administration.

1952, August 7: De Ziguinchor. With the desired outcome. The Apostolic Prefecture of Ziguinchor is elevated to the rank and dignity of a Vicariate Apostolic and is entrusted to the members of the Congregation of the Holy Spirit.

1952, August 7: De Bangueolo (Arcis Rosebery). So that they may serve the sacred missions. The entire western portion of the Apostolic Vicariate of Bangueolo is separated, from which a new Apostolic Prefecture, named "Arcis Rosebery," is established and is entrusted to the Society of African Missionaries.

1952, August 7: Taipehensis et Kaoshungensis (de Hwalien). For the Kingdom of Christ. The civil sub-prefecture of "Hwalienhsien" is separated from the Apostolic Prefecture of Taipehensis; the civil sub-prefecture of "Taitunghsien" is separated from the Apostolic Prefecture of Kaoshungensis; and from these territories a new Apostolic Prefecture of "de Hwalien" is established.

1952, August 7: Taipehensis. These grave matters of Christ. The Apostolic Prefecture of Taipehensis, which is located on the island of Formosa, is elevated to the rank of a Metropolitan Church, with the same boundaries



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as before.

[*Latin ed. p. 903*]

August 7, 1952: Index of documents arranged chronologically, 903 (regarding Kiayi). Concerning Missions. – From the Apostolic Prefecture of Kaohsung, on the island of Formosa, a portion is separated, encompassing the civil sub-prefectures of "Yuinlinhsien" and "Kiayihsien," which are constituted as a new Apostolic Prefecture, named "de Kiayi," to be entrusted to the secular Chinese clergy.

October 7, 1949: Coruscantis sideris. – The temple "Conceptionis de Praia" in the city and archdiocese of Sancti Salvatoris in Brasilia is granted the title and dignity of a Minor Basilica.

May 25, 1947: Clarae maiorum. – Saint Gregory VII, the Supreme Pontiff, is declared the principal patron, together with Saint Mamilian, bishop and martyr, and also Saint Paul a Cruce, confessor, as the secondary patron of the entire diocese of Soanensis-Pitilianensis.

October 10, 1949: Maximo Nos. – Beata Maria V. "del Pueblito" in the city of Queretari, in Mexico, is confirmed as the principal celestial patron, together with S. Iacobus Maior Apostolus.

May 13, 1950: Sedes Apostolica. – The church dedicated to God in honor of Sancti Plechelmi in the place of "Oldenzaal," within the boundaries of the archdiocese of Ultraiectensis, is honored with the title and privileges of a Minor Basilica.

September 8: Venerabilis Decessor. – The Most Blessed Virgin Mary, Mother, is declared the principal patron of the entire diocese named after her.

October 20: Bellicosiore tempore. – The temple of the Blessed Virgin Mary a Rosario, located in "Berlin-Steglitz" in the diocese of Berolinensis, consecrated on [date not given], is adorned with the honors of a Minor Basilica.

January 26, 1951: ®st quod in paroeciale. – The Blessed Virgin Mary, with the title added "Nossa Senhora do Pilar," is established as the principal celestial patron of the entire city and municipality of "Sâo Joâo Dei-Rei," within the boundaries of the diocese of Marianensis.

March 10: Inter Templa. – The parish temple of the Spiritus Sancti in the city of "Tarrasa" within the boundaries of the diocese of Barcinonensis is elevated with the title and honors of a Minor Basilica.

April 13: Sanctimonia. – Saint Anthony Maria Claret, Bishop, is proclaimed the celestial patron of the entire diocese of Canariensis, together with the Blessed Virgin Mary "dei Pino."

Beatae Mariae Virginis. – The church of the Blessed Virgin Mary de Perpetuo Succursu in the place of "Puchheim" in the diocese of Linciensis is enriched with the honors and privileges of a Minor Basilica.



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Maxima. – The curial temple of the Sancti Sepulchri in the city and diocese of Barolensis is endowed with the honors and privileges of a Minor Basilica.

Almam Dei. – The parish temple of the place of "Tongre-Notre-Dame" in the diocese of Tornacensis is enriched with the title and privileges of a Minor Basilica.

May 11: Tot in periculis. – Saint Veronica a Iulianis, virgin, is declared the celestial patron of both the diocese of Urbaniensis and the diocese of Sancti Angeli in Vado, respectively with Saint Christopher and Saint Michael Archangel.

May 15: In summo colle. – The church of the Blessed Virgin Mary in Caelum Assumptae, located on the mountain of "Crea" within the boundaries of the diocese of Casalensis, is adorned with the title and privileges of a Minor Basilica.

May 21: Militaris virtus. – Saint Martin, Bishop of Turonensis, is proclaimed the patron of all the Italian infantry before God.

May 26: Sacris Aedibus. – The parish church of the Blessed Virgin Mary in Caelum Assumptae, located in the city of Illicitana within the boundaries of the diocese of Oriolensis, is decorated with the title of a Minor Basilica.

June 9: Gemina. – Saint Maria Goretti, virgin and martyr, of the place commonly called "Masi di Larino," within the boundaries of the archdiocese of Tridentinae, is established as the celestial patron.

[*Latin ed. p. 904*]

904 Index of documents arranged chronologically: "Castro Sancti Eliae," located within the dioceses of Nepesina and Sutrina, is established as the titular and principal church dedicated to Sanctus Ioseph, his son, in honor of the Most Blessed Virgin. June 9, 1951.

451 The Blessed Virgin Mary, commonly known as "Del Espino," is declared the heavenly patroness of the town of "Lietor," located within the Albasitensis diocese.

452 The Blessed Virgin Mary of Mount Carmel is declared the heavenly and principal patroness of the city and diocese of Tricarico, along with Sanctus Potitus.

266 After this, the title and privileges of a Minor Basilica are conferred upon the collegiate and parish church dedicated to Deo in honor of the Blessed Virgin Mary, assumed into Heaven, and Sanctus Martini, Bishop, located in the town of "Treviglio," within the boundaries of the Mediolanensis archdiocese.

July 18.

454 The church of the Blessed Virgin Mary, assumed into Heaven, located in the town of "Sestri Ponente" within the archdiocese of Genoa, dedicated to Deo, is adorned with the title of Minor Basilica.



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403 In the city of Annecy, the church of the primary Order of the Visitation is granted the title and dignity of a Minor Basilica.

402 Saint Francis Xavier is established as the principal heavenly patron of the diocese of Joliet in Illinois.

858 The Blessed Virgin Mary, under the title "de Olaz," of the town commonly known as "Azpeitia," located within the diocese of Sancti Sebastiani, is declared a heavenly co-patroness along with Sanctus Ignatius "of Loyola."

August 10.

518 Saint Bernard of Realino, C, of the town of "Castelleone," commonly known as "Castelleone," located within the diocese of Cremona, is declared a co-patron.

572 Saint Marcus the Evangelist is declared the heavenly patron of the General Society of livestock institutions from Hispania, commonly known as "Sindacato Vertical de Ganadería."

612 The Blessed Virgin Mary, assumed into Heaven, is established as the principal heavenly patroness of the parish and town of Sancti Bernardi, within the archdiocese of BogotÃ¡ in Columbia.

712 The Apostolic Prefecture in "Pakistan" is established.

613 The parish church dedicated to Sancta Teresia, Virgin, in the blessed city, is adorned with the honors and privileges of a Minor Basilica.

615 The Blessed Virgin Mary "de Monte Carmelo" is established as the principal heavenly patroness of the town and parish commonly known as "Purchena," located within the diocese of AlmerÃa.

713 Saint Asaphus, of the place commonly known as "Pantasaph," located within the diocese of Menevia, is declared the heavenly patron.

715 The cathedral church of Manizales, dedicated to Deo in honor of the Blessed Virgin Mary "de Rosario," is elevated to the dignity of a Minor Basilica.

November 4.

23 Venerable Dei Famula Maria Victoria Teresia Couderc, virgin, foundress of the Society of Our Lady of the Cenacle, is declared blessed.

December 4.

616 Saint Barbara, Virgin and Martyr, is chosen as the principal heavenly patroness for Italian soldiers, pyrotechnicians, sailors, machinists, and those involved in extinguishing fires.

716 The church of Sanctus Paulus Maior, located in the city and archdiocese of Naples, is elevated to the title and dignity of a Minor Basilica.

[*Latin ed. p. 905*]

Index of documents arranged chronologically 905 PAGE. The city and diocese are enriched with the title and privileges of a Minor Basilica.



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761 1952 January 11, Feast of the Immaculate Conception. - Saint Joseph, the most chaste spouse of the Blessed Virgin Mary, is established as the heavenly patron of the entire Apostolic Vicariate of Hanoi.

762 » » 12 Feast of the Conversion of Saint Paul. - Saint Gabriel the Archangel is chosen as the heavenly patron of the arts commonly called "telecommunications," and of their workers and ministers.

763 » » By the Seraphic Father Francis. - Saint Joseph of Leonessa, Confessor, Head of the Sacred Missions of the Franciscan Fathers in the Republic of Turkey, is declared the heavenly patron.

764 February 8, Feast of the Chair of Saint Peter. - The parish church of Saint Francis, located in the city of the same name and within the archdiocese of Saint Francis in California, is elevated to the title and dignity of a Minor Basilica.

810 » » 23 The Most Ancient Parish. - Saint Francis of Assisi is chosen as the principal heavenly patron of all merchants of Italy.

765 March 21, Annunciation of the Lord. - The proper law, or Constitutions of the Confederation of Monastic Congregations of the Order of Saint Benedict, are approved and confirmed.

520 April 28, Feast of Saint Catherine of Alexandria. - An Apostolic Brief is established in Japan.

455 May 4, Feast of Saint Monica. - The Venerable Servant of God, Rose Venerini, Virgin, foundress of the Pious Schools, is declared Blessed.

405 » » 5 For all studies. - Saint Mary Goretti, Virgin and Martyr, is declared the principal heavenly patron of the diocese of Albano Laziale, together with Saint Pancratius.

859 » » 9 The Greatest of All. - The chapel dedicated to Saint Christopher in the city of "Belfort" is enriched with the title and privileges of a Minor Basilica.

861 » » 18 The Venerable Servant of God, Raphael Mary of the Sacred Heart of Jesus, Virgin, foundress of the Congregation of the Handmaids of the Sacred Heart of Jesus, is declared Blessed.

456 June 8, Feast of the Nativity of Saint John the Baptist. - The Venerable Servant of God, Mary Bertilla Boscardin, Virgin, of the Institute of the Sisters, Teachers of the Holy Family of Saint Dorothy, is declared Blessed.

522 » » 22 Of Christ's Sheep. - The Venerable Servant of God, Anthony Mary Pucci, priest of the Order of the Servants of Mary, is declared Blessed.

573 July 13, Feast of Saint Benedict. - The church dedicated to Saint Vincent Ferrer in the city and diocese of Valencia is adorned with the honors of a Minor Basilica.

401 VI 1951 » » 1952 » October. - LETTERS

28 Pastoral care. - To the Reverend Father John Baptist Janssens, Superior General of the Society of Jesus, and also Supreme Moderator of the



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"Apostolate of Prayer."

December 20, Feast of the Holy Mother of God. - To His Eminence Father Ernest Ruffini, Cardinal Priest of the title of Saint Sabina, Archbishop of Palermo, to whom he announces that he appoints him as his legate to the plenary council of the sacred prelates of Sicily.

25 Not without importance. - To the Reverend Father Arcadi Larraona, Secretary of the Congregation for Religious, moderator of the "Ecclesiastical Monitor": on the seventy-fifth anniversary of the founding of the aforementioned publication.

February 25, This year. - To His Excellency Father Adelchi Albanesi, Bishop of Viterbo and Toscanella: on the seventh anniversary of the death of Saint Rose of Viterbo.

March 15, Feast of Saint Benedict. - To His Excellency Father Martin Lucas, Archbishop of Adulis, Apostolic Delegate in Southern Africa, by whom the Supreme Pontiff proclaims the Blessed Virgin Mary, assumed into heaven, as the principal patron of all of Southern Africa, and appoints him to hold a Marian Congress from the entire region of Southern Africa in the city of Durban.

365 461 182 218 410

[*Latin ed. p. 906*]

Index of documents arranged in chronological order, page 1952.

March 20: To the most distinguished Weringhof, Rector Magnificent of the University of Bologna: eight years have elapsed since the publication of the "Decree Gratiani."

May 10: To His Eminence, the Most Reverend Frederick, Bishop of Tusculum, Cardinal Tedeschini, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Fabric of St. Peter's, and his Secretary, whom he sends as a legate to the Eucharistic Congress to be held in Barcelona, from all nations.

Nous apprenons (We learn): To the esteemed Joseph Folliet, director of the "Chronique Sociale de France" commentary: twelve years have been completed since the founding of that commentary.

Persuavi animi (I have persuaded the mind): To His Eminence, the Most Reverend Benedict, Bishop of Praeneste, Cardinal Aloisi Masella, Archpriest of the Patriarchal Basilica of the Lateran, Pro-Prefect of the Sacred Congregation for the Discipline of Sacraments, who will complete his fiftieth year of priesthood.

Katholische Jugend (Catholic Youth): To the faithful of Germany, for the "Day of Faith" solemnly celebrated by the young.

June 2: Optimo sane (Very well indeed): To His Eminence, the Most Reverend Theodorus, titular of St. Chrysogonus, Cardinal Innitzer, Archbishop of Vienna, who celebrates the fiftieth anniversary of his reception



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of the priesthood.

Dans la tradition (In the tradition): To the distinguished Charles Flory, President of the group organizing the Catholic "Social Weeks" in France.

We have learned: To His Eminence, the Most Reverend Bernard, titular of Saints Andrew and Gregory at Cleve, Cardinal Griffin, Archbishop of Westminster, for the "Rosary Crusade" being celebrated by the faithful of England.

Der Katolische Deutsche (The Catholic German): To the esteemed Gertra Krabbel, president of the Federation of Catholic Women of Germany, for the general assembly of that federation, held in the city of "Bonn."

Exacto iam pridem (Exactly long ago): To His Eminence, the Most Reverend Theodorus, titular of St. Chrysogonus, Cardinal Innitzer, Archbishop of Vienna, whom he sends as a legate to celebrate the "Katoli-Kentag" of the faithful of Austria.

October 25: To the Reverend Father Nivard M. Buttarazzi, Abbot President of the Casaemarensis Congregation: eight years have elapsed since the founding of the Casaemarensis Abbey.

Quinque abhinc saeculis (Five centuries ago): To His Eminence, the Most Reverend Adeodatus Ioannes, Cardinal Piazza, Bishop of Sabina and Mandel, Secretary of the Sacred Congregation Consistorial, and also Patron of the Order of Carmelites, for the fifth anniversary of the founding of the second and third Orders of Carmelites.

Intra fines (Within the boundaries): To His Eminence, the Most Reverend Emmanuel, titular of St. Lawrence in Lucina, Cardinal Arteaga y Betancourt, Archbishop of St. Christopher of Havana, whom he sends as a legate to adorn the image of Our Lady of Coromoto with a crown.

Geliebte Söhne (Beloved sons): To the faithful of Germany, for the gathering called the "Katholikentag," assembled in Berlin.

Quel motif (What motive): To the beloved Roger Millot and Rosary Beaulé, presidents of the sodality called "Pax Romana," for the 22nd International Congress convened in Canada.

Tibi sexdecim (To you, sixteen): To His Eminence, the Most Reverend Peter, titular of the Holy Cross in Jerusalem, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, who will complete sixteen years from the day of his birth.

[*Latin ed. p. 907*]

Index of documents arranged chronologically, page 907, 1952.

August 15: Letters of obedience. - To the Reverend Father Augustine Sepinski, O.F.M., General Minister, Father Bedam M. Hess, O.P., General Minister of the Conventuals, Father Benignus a S. Hilario, O.F.M. Cap., General Minister of the Capuchins, and Father John Boccetta, of the Third Order Regular, General Minister.



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28: The Centenary. - To the Most Reverend Father Mauritius Roy, Archbishop of Quebec, commemorating the completion of a century since the founding of the University of Laval.

September 1: With great pleasure. - To the Eminent Father Clement, Bishop of Velletri, Servant of God, Cardinal Micara, Pro-Prefect of the Sacred Congregation for the Ritus, and General Vicar of the Supreme Pontiff in the city, celebrating the completion of fifty years of priesthood.

Sixth century. - To the Reverend Father Casimir Fornari, Moderator of the Discalced Carmelites in the Carthusian Monastery of Pavia, in honor of the solemn celebration of the sixth century since the founding of the same monastery.

October 24: Always with joy. - To the Most Reverend Father Valerius Valeri, titular Archbishop of Ephesus, Assistant of the Sacred Congregation for the Oriental Church, celebrating the completion of the fifth and twentieth years of his episcopate.

30: With a very joyful spirit. - To the Eminent Father Emmanuel, titular Archbishop of the Holy Martyrs Marcellinus and Peter, Servant of God, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, whom the Holy See sends as a legate to celebrate the sacred solemnities, four centuries after the death of Saint Francis Xavier, in Goa.

November 5, 1951.

January, March, April.

April 29: 8, 10, 25, 10.

May 13.

May 18.

May 24.

May 27.

May 28.

May 29.

May 5.

May 19.

ALLOCUTIONS:

To the faithful who had gathered in Rome for the beatification of the Venerable Servant of God Maria Theresa Couderc, delivered by the Supreme Pontiff, in the presence of Eminent Cardinals, Most Reverend Foreign Legates, and Members of the Pontifical Academy of Sciences.

To the new legate of the Republic of Chile.

To the parish priests of the city and preachers of the sacred season of Lent.

To the new legate of the Republic of Paraguay.

To the new legate of the Republic of ''El Salvador.''



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To the delegates from the "Society for Old Testament Study" of Great Britain, gathered in Rome.

To the faithful, on the feast of the Resurrection of the Lord Jesus Christ, proclaiming devout greetings to the Supreme Pontiff and the Most Reverend Father in the Forum of Saint Peter.

To the delegates to the international meeting of the association commonly known as the "Fédération Mondiale des Jeunesses Féminines Catholiques," held in Rome.

To the delegates to the general meeting of the universal union of Catholic women's associations, held in Rome.

To the delegates to the national Italian meeting, held in Rome, of the associations of charity, commonly known as the "Conferenze di San Vincenzo de' Paoli."

To the directors and collaborators of the Missionary Works: concerning the fostering of the apostolate for missions.

To the delegates to the international congress held to celebrate the "Decree of Gratian," published eight centuries ago, concluded in Rome.

To the faithful who had gathered in Rome for the beatification of the Venerable Servant of God Rosa Venerini.

To the faithful who had gathered in Rome for the beatification of the Venerable Servant of God Raphaela Maria a Sacro Corde Iesu.

[*Latin ed. p. 908*]

Index of documents arranged chronologically:

May:

1. To those ministers and women attending to the sick in the City.

2. To the diligent young women of the "Daughters of Mary" Sodalities in Romae.

3. To the Moderators of the "Explorers" Sodalities, commonly known as "boy scouts," gathered in Romae for their first international meeting.

4. To the faithful who had gathered in Romae for the beatification of the Venerable Servant of God Maria Bertilla Boscardin.

5. To the distinguished men of the Senate, the Academic Studies University of the City, and its students.

6. To the faithful who had He gathered in Romae for the beatification of the Venerable Servant of God Antonii Maria Pucci.

7. To the new Legate of the Dominican Republic.

8. To those who participated in the conference on the role of Catholics in international life, held in Romae.

9. To the priests dedicated to the spiritual care of Italian migrants in Europa.



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10. To those who attended the universal conference on Astronomy, held in Romae.

11. To the "Cooperators" of the Society of Sancti Francisci Salesii, who attended the international conference held in Romae.

12. To those who attended the first international conference on Histopathology of the nervous system, held in Romae.

13. To those who attended the international conference of the "Pax Christi" society, held in Assisii.

14. To the Supreme Moderators of Religious Orders and Institutes, gathered in Romae for an international meeting promoted by the Sacred Congregation of Religious.

15. To the Moderators and students of the German-Hungarian Pontifical College, celebrating the completion of the fourth century since the founding of the College.

16. To the men from the Catholic Action of all Italia, gathered in the Forum of Saint Peter in Romae, celebrating the thirtieth anniversary of their union.

17. On the relationship between "sport" and physical education with regard to religion and morality: to those who attended the conference on gymnastics and physical exercises, or "sport," held in Romae.

18. To the Moderators and students of the Pontifical College of Sancti Iosaphat, celebrating the twentieth anniversary of the founding of the College.

## VIII - RADIO BROADCASTS

1951-1952

December 24: To all bishops and the faithful of the world, given on the eve of the Nativity of the Lord Jesus Christ.

February 5: To the students of Catholic schools in the United States of America, to encourage charity towards poor children of other nations.

March 22: On properly forming Christian conscience in young people.

April 13: To the clergy and people of Iaponiae, on the feast of the Resurrection of the Lord Jesus Christ.

April 27: To the faithful of Austria, for the sacred celebrations held in the cathedral of Sancti Stephani in Vindobunae, restored after the war.

May 4: To the faithful for the First Marian Conference, with representatives from all regions of Southern Africa, gathered in the city of "Durban."

June 1: To the faithful, given for the 35th Eucharistic Congress, held in Barcinone, with representatives from all nations.

June 20: To the faithful of the Republic of Columbia, celebrating their First National Catholic Conference and renewing their consecration to the



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Most Sacred Heart of Jesus.

September 12: To the faithful of Venezuela, for the celebrations in honor of the Blessed Virgin Mary of Coromoto.

[*Latin ed. p. 909*]

Index of documents arranged in chronological order 1952 » September. December 14. To the faithful of Austria, concerning the "Catholic Day" celebrated in Vienna, and to the faithful in Goa, India, celebrating the four hundredth anniversary of the death of Saint Francis Xavier. IX 1952. February 909 10. - ADDRESS 789 S63, a radio broadcast to the faithful of the city. II. - ACTS OF THE HOLY CONGREGATIONS I - 1952 » » » » » May. » June. » » December. December 1951 1952. October. May. » » » June. » » » July. HOLY CONGREGATION OF THE HOLY OFFICE. 20. Decree. Proscription of books. - Warning. 24. Decree. Proscription of books. . . . 14. Decree. Proscription of books. 30. Instruction. To the Ordinary of the place: "On Sacred Art." - Warning. 15. Decree. Proscription of a book II. 1950. SUPREME. 432 481 481 542 546 879. SACRED CONSISTORIAL CONGREGATION. 8. Decree. Concerning the erection of a Military Vicariate in the Republic of the Philippines. 24. Circular letters to the Most Reverend and Reverend Ordinaries of Italy. . . . Concerning the Neopampilonensis and Bertraniae in Catatumbo. - Decree. Concerning the dismemberment and annexation of the territory of Saint Paul in Brazil. - Taubatensis. - Decree. Concerning the alteration of boundaries. 10. Fluminensis. - Decree. Concerning the change of name of the curial Prefecture. 21. Rosensis. - Decree. Concerning the erection of a cathedral church. . . . 26. Decree. Concerning the erection of a Military Vicariate in France. . . . III 1951. November 14. 1952. May 10. 743 231 593 630 594 631 744. SACRED CONGREGATION FOR THE EASTERN CHURCH. Decree. The Ordinariate in Brazil is established for the faithful of Eastern Rites. 382. Decree. 632 IV. SACRED CONGREGATION FOR THE SACRAMENTS. 1950. August. 1952. March 7. Decree. Concerning the assignment of tribunals for the examination of causes of nullity of marriage in the island of Terra Nova. 25. Decree. Concerning the assignment of tribunals for the examination of causes of nullity of marriage in the new ecclesiastical Province of Sherbrooke. V. - 1951. 1952. December. March 17. 25. SACRED CONGREGATION OF THE COUNCIL. Declaration. Concerning the alienation of ecclesiastical goods. . . . Circular letters to the Most Reverend and Reverend Ordinaries of Italy: concerning the feasts to be celebrated. 44. 232.

[*Latin ed. p. 910*]

9 l o 1951 Apr. 12 Index documentorum chronologico ordine digestus VI - SAGRA CONGREGATIO DE PROPAGANDA FIDE » » » » » » » 1952 » » » » » » » » ●» » » Decretum. Concerning the Apostolic Vicariates of Zamorensis, de Méndez, and Napensis, and the Apostolic Prefectures of



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Canelos and S. Michaelis de Secumbios, the boundaries are established June 21, Agraensis-Aimerensis. - Decretum. Concerning the alteration of diocesan boundaries July 12, Nyassae (Likuniensis). - Decretum. The Apostolic Vicariate of Nyassae shall henceforth be called "Likuniensis." 19 Imae Telluris and Pointapitrensis. - Decretum. The Diocese of Guadalupensis shall henceforth be called Imae Telluris and Pointapitrensis. de Kankan - de Nzerekore. - Decretum. Concerning the alteration of the boundaries of the Apostolic Prefectures Aug. 19, Soeiiüenensis. - Decretum. To the Archdioceses of Soeiiüenensis, the secular clergy of sinensi is granted. Nov. 8, Agraensis- Luclcnovensis. - Decretum. Concerning the alteration of diocesan boundaries Dec. 13, Librevillen. - de Fort Rousset. - Decretum. Concerning the alteration of the boundaries of the Apostolic Vicariates Jan. 10, Stanley metropolitan. - de Kivu et Balduinopolitan. - Decretum. Concerning the definition of the boundaries of the Apostolic Vicariates de Kivu (Costermanspolitanus). - Decretum. The Apostolic Vicariate of de Kivu shall henceforth be called "Constermanspolitanus." Febr. 7, Queenstownen. - Umtatan. - Decretum. Concerning the alteration of diocesan boundaries 14, de Kengtung - de Toungoo. - Concerning the dismemberment and union of Apostolic Vicariates de Ruanda (Kabgayiensis). - Decretum. The Apostolic Vicariate of de Ruanda shall henceforth be called "Kabgayiensis." 21, de Barh ei Ghazal - de Khartum-Malakalen. - Decretum. The boundaries of the Apostolic Vicariate of de Barh ei Ghazal are extended. Mar. 20, Luluaburgen.-de Tsumbé. - Decretum. Concerning the alteration of the boundaries of the Apostolic Vicariates. Provision for Churches. Nominations May 15, Sl^irensis (Blantyrensis). - Decretum concerning the change of name. Novae Guineae Centralis et Orientalis (de Wewak - Portus Alexii). - Decretum concerning the change of names of the Apostolic Vicariates. Jun. 19, Sendaien. - de Sapporo. - Decretum concerning the alteration of boundaries. 29, Instructio. Concerning the proper method for correcting stipends for missions. Jul. 10, de Bavgireolo (Kasamaënsis). - Decretum. The Apostolic Vicariate of de Bangweolo shall henceforth be called "Kasamaënsis." VII 1951 Jul. » » » Nov. 1952 Ian. » » » >●> 27 - SACRA CONGREGATIO F. A. U. 283 45 4t> 47 48 189 190 234 435 436 595 285 596 597 633 634 635 748 882 749 549 749 RITUUM Armachan. - Decretum concerning the resumption of the cause for the canonization of the Blessed Oliver Plunket, martyr, Archbishop of Armachan, Primate of Hiberniae. 193 Dertosen. - Decretum concerning the introduction of the cause for the beatification of the Servant of God, Rosa Molas Vallvé, Foundress of the Congregation of Our Lady of Consolation. 194 24 Romana. - Decretum concerning the resumption of the cause for the canonization of Blessed Pius Pp. X. 794 11, Decretum. Concerning the optional celebration of the restored Paschal Vigil, extended for three years, with added ordinances and variations in rubrics. 48, Ordinationes. 50, Rubricae to be observed on Holy Saturday. 53 Mexican. - Decretum concerning the introduction of the cause for the



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beatification of the Servant of God, Michael Augustinus Pro, a priest of the Society of Jesus, who, as is said, was killed for the sake of the faith. 385 Farmen. - Decretum concerning the introduction of the cause for the beatification of the Servant of God, Anna Maria Adorni, foundress of the Congregation of the Handmaids of the Immaculate, and also of the Parmensis Institute of the Good Shepherd. 636

[*Latin ed. p. 911*]

Index of documents arranged chronologically:

January 13, Tarvisina. Decree regarding miracles for the beatification of the Venerable Servant of God, Mary Bertilla Boscardin, of the Institute of the Sisters of Charity of Saint Dorothy, Daughters of the Sacred Hearts.

January, Rome or Viterbo. Decree regarding miracles for the beatification of the Venerable Servant of God, Rose Venerini, foundress of the Religious Teachers of Saint Rose, who are now known by her name.

January, Rome or Cordoba. Decree regarding miracles for the beatification of the Venerable Servant of God, Raphael Mary of the Sacred Heart of Jesus, foundress of the Congregation of the Handmaids of the Most Sacred Heart of Jesus.

January 25, Cremona. Decree for the introduction of the cause of Saint Francis Spinelli, a secular priest, founder of the Institute of Adorers of the Most Holy Sacrament.

March 2, Lucca. Decree regarding miracles for the beatification of the Venerable Servant of God, Anthony Mary Pucci, a professed priest of the Order of the Servants of Mary, and parish priest of Saint Andrew in the city of Viareggio.

March, Rome or Viterbo. Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God, Rose Venerini, foundress of the Institute of the Religious Teachers of Saint Rose, known by her name.

March, Rome or Cordoba. Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God, Raphael Mary of the Sacred Heart of Jesus, foundress of the Congregation of the Handmaids of the Most Sacred Heart of Jesus.

March, Tarvisina. Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God, Mary Bertilla Boscardin, of the Institute of the Sisters of Charity of Saint Dorothy, Daughters of the Sacred Hearts.

March, Krakow. Decree regarding the introduction of the cause for the beatification of Raphael, in the world Joseph Kalinowski, a professed priest of the Order of Discalced Carmelites.

March, Valleguidonensi. Decree regarding the introduction of the cause for the beatification or declaration of martyrdom of the Servants of God,



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John Baptiste Turpin du Cormier and his thirteen companions, priests; Mary Lhuilier and her three companions; and James Burin, a parish priest in the diocese of Valleguidonensi, who, as is said, were killed in 1792 out of hatred of the faith.

March 14, Madrid. Decree regarding the resumption of the cause for canonization of Blessed Vincentia M. Lopez Vicuña, a virgin, foundress of the Institute of the Daughters of May Immaculate, dedicated to the service of girls.

March, Vicenza or Barcelona. Decree regarding the resumption of the cause for canonization of Blessed Joachim de Vedruna, widow, of Mas, foundress of the Institute of the Sisters of Carmel, of Charity.

March, Naples. Decree regarding the resumption of the cause for canonization of Blessed Aegidia Mary of Saint Joseph, a laywoman, professed in the Order of the Friars Minor.

March, Asti or Turin. Decree regarding the resumption of the cause for canonization of Blessed Dominic Savio, a young layperson, a student of the Salesian Oratory.

March, Toledo or Cordoba. Decree regarding the resumption of the cause for canonization of Blessed John of Avila, a secular priest, called "Master."

April 6, Lucca. Decree regarding the introduction of the cause for the beatification of the Venerable Servant of God, Anthony Mary Pucci, a professed priest of the Order of the Servants of Mary, and parish priest of Saint Andrew in the city of Viareggio.

May 4, Pinerolo. Decree regarding the introduction of the cause for the beatification of the Servant of God, Pius Bruno Lanteri, a priest, founder of the Congregation of the Oblates of the Virgin Mary.

May 9, Rome and the World. Decree regarding the insertion of new entries into the Roman Martyrology.

December 4. Responses to questions regarding the extension of the provisions of the Motu Proprio "Valde solliciti" to episcopal miters and vestments, and to prelates.

December. Decree concerning the rubrics regarding the wearing of sandals and shoes in the sacred ceremonies.

[*Latin ed. p. 912*]

Index of documents arranged in chronological order:

912 III - ACTS I - SACRED TRIBUNAL OF THE APOSTOLIC PENITENTIARY, PAGE 1952

» March, April 3: Decree. The *Enchiridion Indulgentiarum* is republished. Decree. The recitation of the pious invocation is enriched with indulgences.



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**II - SACRED ROMAN [CONGREGATION], 235, 389...297, 328**

Rota: Sentences issued in the year 1951.
Decrees in cases concluded otherwise during the same year.
Citations of edicts: 1951, 1952 » » » » » » » »
December 21: Salernitana. - Nullity of marriage (Frigenti-Pistone).
April 21: Romana. - Nullity of marriage (Storci-Bozzo).
May 26: Florentina. - Nullity of marriage (Mannucci-Kessler).
» 28: Urbinate, or Firmana. - Nullity of marriage (Basili-Burzinskj).
June 25: Aquen, or Taurinen. - Nullity of marriage (Perdomo-La Perma).
August 1: Massilien. - Nullity of marriage (Castel-Chaix-Woll).
» 6: Sancti Fiori. - Nullity of marriage (Dardes-Gonzales).
October 31: Venetiarum. - Nullity of marriage (Piva-Bellucco).
» »: Vestmonasterien. - Nullity of marriage (Phillimore-Cockburn).
November 26: Florentina. - Nullity of marriage (Nocentini-Livi).

**IV - ACTS OF OFFICES**

I 1952 March II 1952 - PONTIFICIAL

July 26: PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. Responses to proposed questions, 496.

- PONTIFICIAL COMMISSION FOR THE COMPILATION OF THE CODE OF CANONICAL ORIENTAL LAW. Response to a proposed question, 552.

[*Latin ed. p. 913*]

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